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THE

CANADIAN CHRISTIAN EXAMINER,

AND

PRESBYTERIAN MAGAZINE.

Vol. IV.

JANUARY, 1840.

No. I.

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No. I.

THE CHURCHES OF HOLLAND AND OF SCOTLAND COMPARED.

BY THE REV. DR. BURNS, OF PAISLEY.

The Reformed Church of Holland is, in its form of government, Presbyterian. The population of the country in 1838, was 2,552,339; of whom 1,518,700 belonged to the Reformed Church; the rest being dissenters of various sects, Roman Catholics and Jews.* The number of communicants in the Reformed Church was, at the same time, 505,217. The number of Classes, or Presbyteries, is 43; the clergy, exclusive of those who may be superannuated, amount to 1450; and the number of places of worship is 1240. It is a noble regulation in this Church, and one which we regret exceedingly had not been attended to in Scotland, that the ministers are increased according to the demands of the population. A village or district whose inhabitants, belonging to the Reformed Church, do not exceed 200 souls, is, when a vacancy occurs, united to an adjoining parish. Unless where weighty reasons can be adduced, a community under 1,600 is entitled to one pastor only. The legal allotment of clergymen for the supply of the Reformed Church is as follows:—

Population.	Ministers.
1,600 to 3,000.....	2
3,000 to 5,000.....	3
5,000 to 7,000.....	4
7,000 to 10,000.....	5
10,000 to 13,000.....	6
13,000 to 16,000.....	7
16,000 to 20,000.....	8

For every additional five thousand souls in a town or district, another minister is allowed by government.

* The number of Jews in Amsterdam, and the other large towns of Holland, is said to amount to 10,000.

We shall draw a comparison between the Churches of Holland and Scotland, in a few prominent particulars, and the comparison may prove useful. The two *ought* to be 'sister Churches.' Once they were so; and after a long period of cold reserve and mutual distance-keeping, the General Assembly of our Church has renewed a correspondence, which, if kept up in the spirit of brotherly love and mutual faithfulness, may issue in great good to both.

I. *Plan of Church government.*—In Holland, as in Scotland, the Church courts are four in number. The consistory, or kirk session, consists of the minister or ministers, the elders and the deacons, of each congregation. Elders and deacons are elected by the kirk session; but this election must be notified *three* successive Sabbaths to the congregation, that objections may be laid against the nominee. They continue in office for *two* years only, not as with us for life; but they are very often re-elected after a short interval. In towns, there is commonly one session, consisting of all the ministers, together with the office-bearers. In no case can there be fewer than *two* elders and *two* deacons; in congregations served by one minister, there cannot be more than *four* of each; should there be two ministers, the number of elders and deacons shall not exceed *five* of each. In congregations served by more than two ministers, the number of elders and deacons must not be more than double that of the ministers.—The *Classis*, or Presbytery, consists of a select number of the ministers, and one elder. Each

Classis is subdivided into two, three, or four bodies, called *Rings*, composed however of the ministers alone, who meet at one another's houses for mutual improvement, and to supply vacancies, &c. Their transactions are recorded and held as legal, and as such reported to the supreme court. We can see great liability to abuse in these sort of demi-official courts, from which the laity are excluded. To the *Classis*, or Presbytery, belongs the superintendence of all matters of religion within their bounds, and by them a system of regular visitation of all the churches is kept up. The regulations for these visitations are comprehensive and searching, while there is nothing like austerity or an unchristian spirit manifested, either in the regulations themselves, or in the dignified manner in which the answer to the prescribed queries are elicited. A system of this kind seems to be essential to the full development of the advantages of the Presbyterian system, and Scotland may in this respect profitably copy the Dutch Church. The provincial *synod* consists of a minister from each Classis in the province, and *one elder* at a time, sent by each Classis in rotation; and the *general synod* (*allgemeine synode*) is composed of a deputy from each of the provincial courts, and from the Walloon, or French-Belgian congregations; of a clergyman from the home commission of the Colonial Churches; of a theological professor from each of the universities of Leyden, Groningen, and Utrecht; of one elder sent by the provincial courts, and by the Walloon churches in rotation; a clerk and a treasurer; in all, eighteen members; but three of these, the theological professors, have, for what reason we know not, no vote. The king names the president and vice-president; and the minister of state charged with the general direction of the affairs of the Reformed Church, is present with his secretary, and advises at the various sittings of the synod, and is ready to give his opinion, and to direct in difficult cases. All extraordinary resolutions must have his *visum*, as also every ecclesiastical deed of national importance. The general synod discusses every thing regarding the state of the Church as a whole; makes and alters, with royal authority, general rules, and decides on all appeals from the inferior courts. In this, and in all other courts, business is conducted invariably with closed doors.

Looking at this outline of the Dutch ecclesiastical system, we would be inclined to say of it that it is Presbyterianism caricatured. It has the name, and something like the organization of the courts of our Presbyterian Church; but

it has nothing more. Even the Consistory, in which the resemblance is nearest, labours under a great defect, in the limited number of its elders and deacons, and their frequent change. The Classis, with its solitary elder, and clogged by the demi-official nondescripts called *Rings*, is a poor imitation of our efficient and well-balanced Presbytery; while the synod, with one elder only, and a single deputy from each Classis, and entrusted with no business peculiarly its own, or in any way distinct from the Classis, cannot once be compared with our provincial assemblies composed of a minister and elder from every parish within the bounds. As to the general synod, it seems to be a neat little pocket concern of the king and his minister of state. In the presence of the General Assembly of the Church of Scotland, it would resemble the mouse which once on a time happened to find itself in the presence of Jupiter. In all the courts, the admixture of lay members is by far too small; in both synods, the number of members altogether is too scanty. There is, moreover, no freedom of election, and from all of them the influence of public opinion is withdrawn, as they all proceed with 'shut doors.'

II. *Education of the clergy.*—We tremble for our Church at the very threshold. Certainly our clerical education is good, and surely no man can question that—we are a learned clergy! And yet, after all, we incline to think that the Church of Holland has the advantage of us here. 'The Dutch clergy are an uncommonly well educated body of men.*' Every student for the Church must take two degrees at the universities, known by the names of 'candidate in literature, and candidate in theology.' Before obtaining the former of these ranks, he must be examined in Latin, Greek, Hebrew, and Oriental Antiquities; and give proof of his having benefited by attendance on the classes of logic, general history, and the language and literature of his own country.—Before being advanced to the rank of candidate in divinity, he is examined on Moral and Natural Philosophy, Natural Theology, Oriental literature, and the Hebrew language, Church history, and the general doctrines of Christianity. He must attend the divinity lectures for three sessions, and our anomalous plan of 'irregular attendance,' which may be no attendance at all, is unknown. He enjoys much intercourse with his teachers; delivers written discourses before them, on which also he may be examined; and, not unfrequently, takes the degree of Doctor in

* Steven's Account of the Dutch Church, p. 20. We owe many thanks to M. S. for this valuable tract.

Divinity before leaving college. After three years' regular attendance at the hall, he is allowed to preach before a congregation as a probationer; but he can only be called to a charge after he has become a proponent, or been licensed by the competent ecclesiastical court. Students are not licensed till they have completed their 22d year. Being then regarded as 'ecclesiastical persons,' a watchful eye is constantly kept by all the Church courts on their conduct. Care is taken to make the people acquainted with their pulpit gifts, and that their talents are otherwise rendered available to society. An official roll of their names, places of abode, and actual engagements, is not only forwarded once a-year to the general synod, but is published likewise by authority, every six months, in a widely circulated periodical. In the biennial almanacs also, their names are printed immediately after the stated clergymen in each province whose court granted them license. Each probationer is obliged to send his address to the classical ecclesiastical court within whose bounds he resides. The Dutch clergy manifest a kindly feeling towards candidates for the ministry, and, like the community, have a tolerably accurate knowledge of the peculiar gifts and graces of almost every licentiate of the Church. In all this we ought to imitate their example.

III. *Ordination, status, and duties of the clergy.*—Ordination is conferred by the provincial ecclesiastical courts, answering to our Presbyteries, by whom also all candidates for ordination are examined. The applicant, two months before the time of examination, must deliver, to the clerk of court, a certificate of his having attained the degree of candidate in literature, and also that of candidate in theology—certificates of his having attended the whole of the prescribed course of lectures in philosophy and theology—of his having been, at least, two years in full communion with the Church—of his having preached, at least, twice before one of the theological professors—and of the purity of his moral character. No one, who has obtained ordination in any Reformed Church abroad, unless he has also occupied a pastoral charge, is allowed to officiate as a minister in the Reformed Church in the Netherlands, till he has been examined by one of the provincial ecclesiastical courts; and before examination, he must produce certificates of character, and of literary and theological study. The examinations for ordination are substantially like those those in the Church of Scotland, and they embrace the following branches:—Biblical exe-

gesis, comprising a Latin translation of two chapters of the historical books of the Old and New Testaments, and a chapter of one of the epistles, with an explanation of the sense and meaning of the same; answering to our 'exercise with additions.' Ecclesiastical history—dogmatic theology and history of controversies—Christian ethics—the art of preaching—and the duties of the pastoral office, with written and verbal specimens. The candidate having given satisfaction, takes an oath against simony, and comes under a solemn vow to adhere to the standards of the Church, to uphold its interests, and to submit to its discipline.

A minister who has served forty years in office, may retire with full salary; and at any time, if disabled by bodily or mental infirmity, he may become *emeritus*, and retire on a regulated portion of the salary. This is an excellent regulation; and thus parishes are not left, as with us, for a succession of years destitute of an efficient ministry. The private duties of visiting and catechising are held to be essential to the due discharge of duty. Candidates for membership receive, for a series of years, a regular course of instruction, according to the Confession of Faith and the Heidelberg catechism, and they are also carefully taught Bible history, and the *origin and progress of the Reformation from Popery*. The sacrament of the supper is administered *once a quarter*. On Saturday previous, there is an evening service, after which the new members are admitted publicly, with suitable exercises. The rolls of communicants are scrutinized previously to every communion. Members of other Protestant Reformed Churches are admissible on producing proper certificates. No tokens are used, as with us; and herein we think they are wrong; as are our brethren in Ireland, and wherever this most wholesome practice is discontinued. Nor can we approve of the Dutch plan of men and women communicating *separately*.—At *baptism*, as well as in dispensing the supper, printed formularies and prayers are used. Baptism is always done publicly, and never on a week day.—The use of organs is retained, and the observance of Easter, and other festivals.

In Holland, the affectionate respect of the people to their ministers is very strongly marked; and I believe that *there*, as in Scotland, there is given every reasonable encouragement to the faithful and conscientious discharge of all the duties of the pastoral office.

IV. *Church patronage.*—Voetius, the cele-

brated Dutch divine, who flourished in the early part of the seventeenth century, has recorded in his writings a very decided testimony in favor of the 'divine right' of the election of ministers as vested 'in the Church,' as contradistinguished from 'the clergy alone,' and from 'all magistrates, patrons, bishops, ediles, or any other, whose patronage' says he, 'without doubt, arose from human deeds, usurpations, and ordinances.' Luther, Calvin, and Zuñglius, speak in the same style; and the standards of the Belgic, the Helvetian, the French, the Saxon, and the Scottish Churches, all maintain the same doctrine as scriptural, and as essential to the right constitution of a Protestant Church. The public confession, and other authorised documents of the Church of Holland are decidedly opposed to the system of lay-patronage. That system was introduced into some of the villages and country districts, but the synods remonstrated against it. According to the present practice, a *veto* on every nomination is possessed by the king, while the election is made by the consistory of elders and deacons; and very seldom is the *veto* exercised.* As in Holland there is nothing that corresponds exactly to parishes, the minister is called in each congregation by the church council of elders and deacons. In the larger towns, the surviving ministers make a nomination by themselves, which is afterwards compared with that of the elders and deacons; and when an election takes place by a decision of all parties, the call is despatched to the government, in order to receive the royal assent, which in ordinary cases is never refused. In some country places, a private patron retains the right of nomination; but this extends no further than an approval or rejection of the call produced by the kirk session. Generally speaking, the clergy elected in this way, are acceptable to the people; and there have been fewer secessions from the national church of Holland, than any other on the continent.†

* The magistracy held a *veto* over the elections, even in the Scots Churches in Holland; and Mr. Steven, in his 'History of the Scotch Church at Rotterdam,' mentions a curious case of its repeated exercise on occasion of one vacancy. Not one of the ministers chosen could have been known personally in Holland; but the Rev. Henry Lindsay of Bothkennar, on whom the people of the congregation were particularly set, was a marked man in the days of Presbyterian-prelatic-moderate ascendancy. He was an ardent anti-patronage man; and supposed to have leanings towards the seceders, on the question of popular calls. Letters were therefore written from certain quarters in Scotland, to warn the council of Rotterdam against such a man; and he was vetoed accordingly. One wonders at the want of policy in this, for surely the 'transportation' of one or two 'wild men,' to foreign parts, and particularly to a cold and cool region, would be a 'neat transaction' at any time! See Mr. Steven's History, pp. 161—165, where this curious piece of history is given at length; and testimonies in favor of Mr. Lindsay inserted.

† See the valuable evidence of Dr. Welsh in the Patronage Report of the House of Commons, p. 225.

It may be questioned whether this system of patronage practically works better than our own. There have been indeed fewer instances of cases of 'forced settlements,' and of secession movements in consequence, than in Scotland; and the system, as a whole, is unquestionably far better than that of exclusive and absolutely irresponsible patronage. But the evil in the Dutch plan is, that the office-bearers of the congregations are too few in number; and when the right of election is committed to a small junta, without any check on the part of the people, the results will very much resemble those of individual patronage. Still, even the very moderate portion of popular influence which has been infused into the system, combined with the checks that have been interposed against abuse, have had the good effect of generally securing acceptable settlements. That it has not succeeded in preserving orthodox sentiment in the churches of Holland is easily accounted for. The theology of Germany has been poured into the land from the seminaries of learning, and French infidelity has aggravated the evil. Need we wonder that such causes should have succeeded in estranging the people in too many instances from the very knowledge of sound doctrine, and diminished greatly in them the power of spiritual discernment? More especially when we remember that ever since the synod of Dort in 1613, the Dutch have been placed in circumstances not at all favorable to the prevalence of spiritual, experimental, and practical views of divine truth. Barren orthodoxy is at present a prevalent character of the church; and this, a system of pastoral election, even far more scriptural, and far more popular than what obtains in Holland, could not be expected by its single influence to subdue.

V. *Connection with the State.*—In former days, there were national synods held; but now, and for two centuries, the term general synod has been preferred; and this change is symptomatic of a gradual loosening of the ties which connected the church of Holland with the state. Since 1795, there has been no exclusive connection of the church with the state. The church property has been made over to, or assumed by, the state; and the clergy are pensioned out of the public treasury. Besides a *veto* on all nominations to charges, the king, or sovereign power, (call it what you please,) has the nomination, in some cases, to offices purely clerical; such as Presbytery and Ring clerks, Presidents and Vice-Presidents of synods, &c. And a public state-officer, with

assessors, attends for advice and assistance in the higher church courts. The constitution of the Dutch church is thus a very anomalous one. It possesses the essential character of an established church, while it possesses not those checks which in our case are found so beneficial. The plan of paying all the clergy out of the public chest, is not a good one, as it substantially reduces the clergy to the rank of pensioners on the state. The *teind system* of Scotland, administered as it is by a court altogether independent of the crown, or of the reigning ministry, is a far superior one; and our ministers can go to that court, not in the character of humble petitioners, but in the more imposing attitude of claimants, with a 'summons,' and others 'forms of process,' in their hands. The interference of the king also in so many cases of ecclesiastical procedure is strikingly contrasted with the independence of the Church of Scotland—an independence which no 'king's commissioner' sitting in all the pomp of imitation-royalty, can infringe.—The Dutch church appears to be a state church, rather than a national one. We dislike the term—state church. It always conveys to us the impression of *gross Erastianism*, and tame subserviency to state purposes. The Church of England is a state church; the Church of Scotland is *not*. The one was reformed partially by the *ipse dixit* of her king and parliament; the other was reformed thoroughly by the order and the will of her people. In the one we descry 'the church of the constitution' sitting enthroned in proud magnificence, amid the sternness of her canons and the rigidity of her forms; in the other, we behold 'the Voluntary Church' of an enlightened, a free, and a willing people.

Is the Church of Holland now what she was once? Alas! no. Her glory has passed away. Not that she does not contain within her bounds many able, learned and pious ministers. Not that her clergy would shrink from a comparison with those of any church in moral rectitude of deportment and activity in pastoral

duty. Not that she has been overrun with the corruptions of heterodox impiety to the same extent as the once flourishing churches of France and Switzerland. We believe that there is a good measure of orthodoxy within her pale; but we also believe that that orthodoxy, generally speaking, is cold and barren in its character. Many of her clergy have learning without piety, and decency of manners without spiritual life. Not a few are Neologian in sentiment; and a spiritual deadness has more or less affected all. Five or six pious young ministers lately raised within her pale the standard of a more evangelical, and more ardent piety; and had they been guided by prudence, and had they not made a precipitate secession from her ranks, the great Head of the Church might have owned their efforts for extensive good. As it is, they have shrunk into a motley sect; they have split among themselves; and the benefits of their promising zeal have been lost to the community, and to the church.

Were the question put to me, Whither may the Church of Holland turn her eyes for assistance in the way of reformation? I would answer at once, to the Church of Scotland! She has not only a scriptural standard, but, in addition, a numerous clergy to bear it before her people. She has an admirably adjusted constitution, and her discipline is moderate, but firm. She enjoys all the real benefits of a civil establishment, while she cherishes, as far more dear, her spiritual independence, and holds directly of her glorious Head in heaven. *There is spiritual life in her*; and amidst shaking establishments and tottering thrones, there is in her the principle of perpetuity. Let her look with kindly affection on the Church of the Belgic confession; and when a deputation from members shall go forth to seek the 'lost sheep of the house of Israel,' let them be charged with a commission to that Church, in the bonds of 'a common faith,' that they may 'strengthen the things which remain.'

THOUGHTS ON NATIONAL HUMILIATION.

AND ON THE DUTIES OF CANADIAN CHRISTIANS TO THEIR COUNTRY AT THE PRESENT CRISIS.

We have frequently during the late commotions been summoned before our rulers to join in the solemn and important duties of national fasting, humiliation and prayer; and there is great probability and great need of a repetition of the summons. As yet there has been no evidence of a general turning to righteousness; there is no near prospect of a return to general prosperity. And though God may not visit us exactly in the same manner as he has hitherto done, no Christian can expect that judgments will cease, while those sins which cause them are as prevailing as ever.

In seasons of national calamity, those parts of the word of God which were written during the Babylonish captivity, have always been regarded by the Church as an appropriate directory for the Christian's meditations and prayers, and for the discharge of the duties to which he is called on those days set apart for public humiliation. On such occasions, there is perhaps no portion of scripture better fitted to furnish our minds with thoughts, our mouths with language, and our hearts with comfort, than the ninth chapter of the Prophecies of Daniel. We have there an eminent instance of the performance (by an inspired servant and prophet of the Lord) of the first and highest duties which every member of a distressed community owes it, and of the success attending the right discharge of them. No truth is more emphatically taught by the prophets of the captivity, than that the affairs of all kingdoms and nations are directed by God, with an express view to the establishment of "a kingdom which shall not be destroyed." It is evident to every believer, that it is only subservient to the advent of this kingdom, of the universal reign of Christ, by the principles and precepts of his gospel, that we can expect any nation to be upheld and prospered. God indeed *may* and does permit communities laden with sin to exist and flourish for a while, just as for particular ends he "endures the vessels of wrath fitted to destruction," and permits wicked individuals to live and prosper. But the general rule and principle of his government, upon which alone we can safely reckon, is that the only *security* for the prosperity of individuals or nations, is to be found in their serving directly to promote the cause

and reign of Christ, in their forming a part of the conquering army of the cross.

The nation of Israel was in a peculiar manner connected with and instrumental to the reign of Christ; and Daniel the prophet no doubt bore this in mind in his supplications to God. In his fasting, humiliation, and fervent prayers, he was animated and encouraged by the expectation that the restoration of Israel was to be a preparatory step towards the accomplishment of the great object of every true Israelite's desire—the advent of the Messiah. This is sufficiently proved by the memorable answer returned to his prayer, in which, while the restoration of Israel is but incidentally mentioned, the most distinct and circumstantial promise is made of Christ's coming and sacrifice; which, however, presupposed the restoration of the Jewish nation and the rebuilding of their city. And if we can see any evidence that the community for which we are called to intercede is directly instrumental in the hastening of the reign of the gospel, we may confidently hope that prosperity will be allotted to it, and that our "wall will be rebuilt," even in "troublesome times." Ought it not, therefore, to be the anxious desire and first prayer of every one who wishes well to his country—of every Christian patriot—that the community may become subservient to the advancement of Christ's kingdom? Ought it not to be our object, in fasting, humbling ourselves, and praying for the land, and the object of our constant exertions, advice, and example, that it may become a land of Christians, and that the government and constitution, whose preservation we so fervently desire, may be identified with that "kingdom which shall not be destroyed"—may be instrumental to the spread of the gospel, as Israel of old was to the coming of the Messiah? This is the *first* duty of Christians to their Lord, and of patriots to their country. If rightly performed, may we not confidently hope that the result will be the same as when Daniel prayed for his nation, and that as Israel was restored from the degradation of Babylonian bondage, we shall be restored from the partial interruption of peace and prosperity we are now enduring.

With this object in view, that the cause of the gospel and of the country may be associated,

that we may become a holy and so "an enduring people," let us go humbly to the throne of grace. In praying that sin may be removed, we shall ensure the removal of judgments, which in no other way we can be delivered from, and shall do more effective service than by all the aids of human wisdom, strength, and courage. While each in his nation discharges the *secondary* duties which, as a subject and citizen, he owes, let none forget that the *primary* duty is to seek and strive for the blessing of God, and for the advancement of the country in that righteousness which is the true defence and glory of a nation.

How deeply, alas! is it to be regretted, that while human qualifications and appliances are so highly valued, as means of public benefit, in such times as these, the powerful influence of prayer and righteousness are overlooked. One man and one measure after another is cherished, extolled, relied on and found wanting; while the means God has appointed, and which He might be expected to bless, are despised. It is forgotten that the doom of Sodom would have been averted had ten righteous men been found there; that prayer procured the discomfiture of the hosts of Amalek; that faith and obedience overthrew Jericho; that humiliation preceded the restoration of Israel; that repentance saved Ninevah; and that He, in whose hands we are "as the clay in the hand of the potter," has plainly declared, "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them."

But, is there not just the more reason, if these things are forgotten by the mass, for every christian to remember them, and, encouraged by the success, to follow the example of the servants of God of old? To use the more diligently, that they are generally undervalued, the means which God will bless, and to exercise an influence which, though hidden or despised, he knows to be most powerful for the public good? Let not the contempt and unbelief of others weaken the christian subject's faith in the strength of the weapons and the preciousness of the means he is privileged to use. Let not a false, because faithless, humility detain him from bearing the weightiest concerns of a nation on his heart before God.—Let him not forget with what true nobility and influence christianity invests even the meanest of men. Individually, he may be lowly in sta-

tion, humble in capacity, unqualified to aspire to the direction of one single public matter of any moment, unable, outwardly, to affect in the highest degree one counsel, act or circumstance connected with the nation of which he is a member;—but how great, how wonderful the contrast when he is viewed as a child of God! When, we estimate him by this important feature of his character, how different a being does he seem. Possessing in human judgment not one recommendation to notice, he in reality possesses all that can confer real dignity, or substantial influence. He is invested with no human authority, but he is the friend and child of God. He has not the ear of princes, or the applause of the people, but "his cry enters into the ears of the Lord and Sabbath." He has no admission to the throne or the senate, but he has "access with boldness to that Throne on which He sits "on whose head are many crowns," who is King of Kings and Lord of Lords. As His friend and beloved servant, admitted at all times to His presence, ennobled by His favor, protected by His power, taught by His Spirit, honored as His Son, and encouraged by "exceeding great and precious promises," he can go in every time of need, the oftener the more welcome, and the more unfortunate the more successful, and spread out before him all his requests on behalf not only of himself, but others. He can appear in the Holy of Holies an ambassador and intercessor for a proud and mighty nation, in which he is "reputed as nothing."

How truly great, and how influential is such a character as this! How are the honor, the power, and the glory of such a character overlooked! How lightly esteemed in comparison with those qualifications for counsel and action which, when unsanctified, may be truly termed a "vain shew." Had men only *faith* in what is declared by God concerning His true friends, of their relation to Him and the favor with which He regards the humblest among them, would we not see rulers more desirous to secure the prevalence of such characters, and would we not see many more aspire to it?—Would not men (instead of spending their time and strength and substance in straining after that worldly honor and influence which so few attain,) seek that which every one that seeketh it shall find, that honor and influence from which no one who denies it is excluded? The christian can say, I may do my part for my country as a man, but it is but little that I can do in that way;—this, however, I can do; I can carry my confessions and supplications for

it to the throne of the Almighty, and entrust its most precious interests, its most complicated difficulties to Him to whom "all power is committed in Heaven and upon Earth," and I have His promise, that so far as consistent

with the interests of His own Kingdom which I have learned to "prefer above my chief joy," "he will hear my prayer and incline His ear to my cry."

C. C.

To be continued.

LETTER TO THE FRIENDS OF THE PRESBYTERIAN CHURCH IN CANADA,

ON THE ESTABLISHMENT OF A LITERARY AND THEOLOGICAL COLLEGE.

DEAR BRETHREN,

Widely scattered as we are over this province, among other sections of the great Christian family, and with multitudes who cannot be considered as belonging to it at all, we are in danger of losing sight of those sacred ties by which we are bound together in Christian fellowship, and of our obligations to maintain and extend that system of doctrine and ecclesiastical order embraced by us, as we trust, with enlightened minds and believing hearts. To counteract a forgetfulness from which so many injurious consequences must flow, study to remember that you have brought with you into this land nothing more valuable than the faith of Christ—the only sure basis of social order and national greatness, apart from which this country, where we have sought a home, can never become a quiet and desirable habitation—our best solace amidst the sorrows of a present evil world, and our only sure guide to the joys of immortality. Whether, therefore, we consider the personal blessings that flow from the faith of our fathers, or the benefits which it may diffuse over the community, we are sacredly bound to maintain and disseminate it, and to take care that it be faithfully transmitted to coming generations.

Our attention has often turned, with painful solicitude, to your dispersion over this extended and thinly peopled region, on account of the difficulty of maintaining a close ecclesiastical union, and the comparative feebleness of our efforts in carrying out those combined benevolent enterprizes, in which, as a church, we engage. Our ministers can rarely enjoy each other's fellowship and counsel, except for a few days in each year, at our meetings of Synod; and even then, from various causes, there are many of our brethren whom we have not seen for years in succession. Since such circumstances must impair the unity and strength of our mere ecclesiastical organization, we need to be the more firmly attached to the standards of our doctrine and worship, that from these we may imbibe a spirit of concord, which will animate us within our respective spheres, with zeal

and faithfulness, in the same common and Christian labours.

We have long been convinced, on the most satisfactory grounds, that Presbyterians constituted one of the largest Protestant denominations in Canada. Emigration from Scotland was directed, from an early period, towards this colony, and has continued until the present day to supply a large proportion of our settlers. These, numerous reinforced from the Presbyterian counties of Ireland, had swelled our ranks, as we believed, to a majority. Nor did we overlook in our estimate the number of those who took refuge on this side of the St. Lawrence after the separation of the United States from the mother country. The general results of the religious census of the past year, shew that in naming 100,000 as the Presbyterian population of the two provinces, we have not overstated our numbers (*Note A).

Such a large portion of the inhabitants, not the least enterprising, intelligent, and wealthy, and conscientiously devoted to their religious creed, cannot but exert a powerful influence on their general well being; but that this influence may be well directed and truly beneficial, the most strenuous effort must be employed to counteract what is unfavorable in our present circumstances, to prevent our people from sinking in the scale of intelligence from want of the best means of education, and from departing from the faith through the want of those ordinances which are divinely appointed to preserve us in the right way. Happy will it be, should we be so guided by wisdom and the fear of God, as to preserve and brighten the good name we have inherited from our fathers.

The establishment of a college has at different times, for several years past, engaged the attention of our church courts. In the discussions that have arisen on this subject, it has often been urged that the secular branches of learning might be obtained at the Royal University in Toronto, which has been endowed at the public charge, and that it would be enough to connect with it a theological faculty for the training of such young men as may devote

* the descendants of 12 families

themselves to the holy ministry;—that by adopting this scheme we should press less heavily on the liberality of our people. It would doubtless have been much more gratifying to us, and perhaps more conducive to the educational well-being of the community had it been expedient and safe to follow such a course.—We are quite aware that institutions designed for the higher branches of learning must be framed on a large and expensive scale. We are, moreover, convinced that as educated young men must in the course of life often meet on the same arena to deliberate and act for the common good, a similar discipline in the same collegiate halls, under the same able instructors, might form habits and cement friendships, favorable to the peaceful and prosperous management of public affairs, and might even ultimately contribute to the removal of those unhappy differences that disfigure protestantism—a consummation that all good men devoutly wish. But we have been driven from this scheme by the grasping exclusiveness of a party (favored hitherto by the executive authorities in the province,) which would keep in their own hands, and manifestly for the low purpose of sectarian power and proselytism, an institution designed for the benefit of all. Having waited long in vain for ameliorations, which we had just reason to expect, we have resolved at length upon a course where we shall not meet with such obstacles, a course which will not diminish but strengthen our claim for an equitable share of such funds as have been, or shall be, appropriated by the state, for the advancement of general education.

We are well entitled to affirm that the ministers of the Synod of Canada have always felt a deep and solemn sense of their obligation to watch over your spiritual well-being, and to take part in every question directly or remotely affecting it. One of the most important of these undoubtedly is the education of our youth, from whom may be drawn pastors, to watch over you in the Lord, and teachers who may be qualified to conduct your schools. We have not entered on any general course of action in reference to this object at an earlier period, because we were fearful that we did not possess the means of undertaking it on a suitable scale, and because we still clung to the hope, that in our present condition of infancy and feebleness, we might be able, through the countenance and aid of the Parent Church, to obtain a sufficient number of ministers from Scotland to supply our destitute congregations. We clung tenaciously to this hope: we know that such ministers enjoy advantages in the course of their preparation for the sacred office, far superior to any that they can here enjoy, that they would be greatly preferred by settlers from the mother country, and their assistance was most desirable in laying the foundation of a church in this land, which we cannot but think is destined to be distinguished in the future history of nations. But with

deep sorrow, we have recorded our disappointed hopes, and the small success which has attended our efforts to relieve the spiritual destitution of our people. We have employed every means in our power to procure for destitute congregations, ministers from the Parent Church, and in a few cases we have succeeded. But for several years it has been apparent, that the duty of training young men for the ministry must devolve upon ourselves, and so decided were their convictions in the last meeting of Synod, that it was resolved to proceed immediately in the establishment of a Literary and Theological College, the draft of an act of incorporation was adopted, (*Note B.) and the Commission was instructed to carry out the views of the Synod in this matter. Accordingly at the last meeting of the Commission, it was resolved (*Note C.) to make an immediate appeal to the liberality of our people for the support of this projected institution, to request the General Assembly's committee to appoint the Principal and one Professor, to commence in November next, the department of instruction.

It is acknowledged that this is a small beginning; but as we do not intend to stop with the beginning, we feel no shame, and we offer no apology. We regard this commencement in no other light, than as a pledge, on the part of the founders, that they will not rest, until all the requisites of a complete course of education in literature and theology be secured. Following the universities of our native land as a model, we shall take up the pupil at the farthest point to which the district and grammar school has conducted him, and introduce him to those higher studies, that may qualify him for public and professional avocations.—For this purpose we contemplate having separate chairs in the **FACULTY OF ARTS** for the Latin and Greek languages;—for Logic and Belles Lettres;—for Natural Philosophy and Mathematics;—for Metaphysics, Ethics, and Political Economy; and in the **FACULTY OF THEOLOGY** a chair of Divinity;—of Ecclesiastical History and Government;—and of Oriental and Biblical Literature. It may not be practicable for some years to carry this plan fully out with a separate professor for each of these departments. But with four professors and other assistants, it is believed, such a distribution of these branches may be made, as shall secure to the student a competent instruction in each. As our funds encrease and the number of pupils may require, new professorships will be instituted, and greater facilities afforded by greater division of labor.

Commencing thus upon a small scale we shall escape the folly of outrunning our means upon the one hand, and on the other of creating an establishment beyond the actual wants of the community. We should instead either of these a preposterous indiscretion, which would soon involve us in great embarrassments, and undermine that public confidence on which our success depends. Our method will there-

fore be to provide only for our present and actual wants, on a plan that will easily admit of enlargement with the growing wealth of the people and the demand for collegiate education. In this we follow in the footsteps of similar institutions in Britain. The University of Glasgow in 1450, began with one professor in theology, and three in philosophy. At the first foundation of the University of Edinburgh, only one professor was appointed, and he a minister of the city; nor was it until a considerable time had elapsed, that he received six coadjutors. Marischal College, Aberdeen, began with a principal and two professors. And the University of Cambridge, since so celebrated, emerged from nothing in the twelfth century, under no more promising auspices than an abbot and three monks, who hired a barn in a convenient place for public lectures, and when a crowded auditory compelled them, they dispersed to suitable apartments in different quarters of the town. With such examples before us, we need not be discouraged by the smallness of our beginning, or the difficulties that seem to cross our path. Let us rather hope, that if our Canadian College should resemble those ancient and celebrated seats of learning, in the lowliness of its origin, it may hereafter rival them in the splendor of its career. Nor have we any cause to hide our heads on account of the means by which we propose to accomplish our object; the combined, extended contributions of our people. Those famous universities to which we have alluded, arose chiefly from private munificence. In a few instances they were enriched by royal bounty—but they have been much more indebted to the liberality of private individuals. The spacious college edifice in the Scottish Metropolis was commenced by private subscription, and altho' it has been liberally assisted from the public funds, the balance sheet may shew at its completion, that the private has exceeded the national subscription. These foundations shew what may be accomplished by the princely bequests of opulent individuals and families, in a nation where wealth has been for ages accumulating in the hands of the few. On this continent the spectacle of immeasurable inequality is not presented to us. In Canada, indeed, we cannot speak of wealth at all; we are poor; we are a people only beginning the world; and yet if we are animated with a right spirit, if we value that blessing after which we now aspire, we possess, though not the money, the means of attaining it. With us the multitude must accomplish, what has often been accomplished in Britain, by one nobleman. Let us, whatever be the disparity of our means, display a generous spirit, and success will crown our sacrifices and exertions.

The funds requisite to make even our proposed beginning of this institution must be ample. In conjecturing the support, that it might receive within the province, we have pleased ourselves with the hope that, from the tens of

thousands, who professedly belong to our communion, contributions might be obtained on the following scale: say that

50 persons may be found who would give	£100 each =	£5000
100	50	= 5000
200	25	= 5000
400	12 10s. =	5000
1000	5	= 5000
2000	2 10s. =	5000
4000	1 5s. =	5000
		£35,000

Add to this a stream of smaller sums, and the amount would enable us to begin on a scale suited to our present wants, and prospective improvement. By making every subscription above *five pounds* payable in three annual instalments, the burden would be the less felt, and an equal benefit would be secured, as the proceeds would be available, nearly as they might be needed. When we consider the number of persons among us of bettered and improving circumstances, merchants, farmers, artizans, who are not indifferent to the cause of religion and education, we cannot fear that the subscriptions of even the highest classes in the above schedule will be difficult to realize, and by an extended and active agency the lower and more numerous contributions, might also be procured. Every child should be encouraged and enabled by the favor of their parents, to bring a stone for the erection of this fabric. Let even the hands of women prepare the drapery for the walls, and its columns and carvings be memorials of the dead.

The success of this undertaking, will very materially depend on our awakening a universal interest in its support; for those among us who can give largely are not numerous; and there are few who are not able to give something.—But even the most friendly and liberal do not usually come forward of their own accord to contribute to such objects; they must be sought out and solicited by the leading members of their own circle. To carry out such a system of universal solicitation, every thing will depend on the zeal and efficiency of local committees. Where congregations are formed, the Session and other influential members associated with them, will be the best committee.—Where congregations have not been organized, it may be requisite for two or more of the nearest ministers, to visit the people, to explain and recommend the object, to take the subscriptions of such as may be present, and to appoint local sub-committees to visit the absent and more remote, who, it may be expected, are willing to lend their aid. It is evident that this must prove a very laborious task to ministers, who are already over-burdened with their own particular charge. But unless it be undertaken and prosecuted with unwearied diligence, we shall come far short of what might otherwise be achieved. For it is not to be imagined that our present congregations are able to accomplish this work alone. Several of them are scarcely able to meet their own ordinary expenditure. Without, however, taking this into

account, persuaded as we are, that no temporary congregational embarrassment will be urged as a plea for withholding support to a measure, involving the perpetuity and extension of the whole church, let it be remembered that the number of Presbyterians who do not enjoy the blessings of pastoral care, and who are not and cannot, in their present dispersed condition, be formed into congregations, must be much greater than those who are so favored. Few of these, since their settlement in the country, have been required to contribute in any way towards the support of religion; many of them are able to do so; and that they are willing the numerous documents before our Presbyteries sufficiently declare. These scattered members of our communion must be visited by local committees, informed of the efforts in which we are now engaged to relieve that privation of sacred ordinances, under which they and their families are suffering, and solicited for their pecuniary aid. In many remote townships which the Presbyterian Missionary has never visited, there will be found those who possess the heart and the means too, to assist in this work. But their nearest neighbors—albeit the nearest be far away—owe them a visit of fraternal acknowledgment and entreaty. Might not such efforts send forth new life, evoke new power in the Presbyterian Body? Might not youths for the college, as well as money, be found among these remote and as yet unvisited brethren?—We entreat sessions and congregations to encourage their ministers to enter on these extended visitations, to submit to his absence for such time as may be necessary, to send with him in this work suitable coadjutors, persuaded they should not lose their reward, either from their missionary labor, or in that object of general and permanent utility, on account of which it has been undertaken.

While we rely with a cheering confidence on the liberal spirit with which this measure will be sustained, we ought not to indulge in the vain expectation, that we shall meet with no coldness, and encounter no rebuffs. Our agents in the general solicitation will come into contact with many members of the church, who have never in this country benefitted by the ministerial labors of the church. Some of these stung with disappointment, may be disinclined to assist us in the work. This feeling will doubtless, for the most part be soothed, by a simple statement of the cause of this apparent neglect. It is impossible, with the number of ministers we have at present on the field, to spread our pastoral care over its whole extent. Our ministers cannot, indeed, without neglecting their present charges, extend their labors. Their powers are limited; demands up to that limit are already made upon them; and if the regions beyond have not been gathered under their wing, it is only because their wing is too small to overspread them. When it is declared to such that one part of our design in this undertaking is to multiply religious instructors,

that they and others in similar circumstances may be enabled with gratitude and joy, to say "now our eyes see our teachers," it may be hoped that even they will exceed in their liberality.

It is not one of the smallest misfortunes of Presbyterianism in this colony, that we have inherited from our fathers, some of the consequences of those divisions by which the parent church has been rent. The causes of the original secession, and of its swollen ranks in the present day, were entirely local, peculiar to the kingdom of Scotland, and had no existence beyond its territory. It will not be pretended that they ever had, or ever can have any existence here. Here, there can be no usurpation of lay-patrons, no intrusion of unacceptable ministers, no disputes about the power of the civil magistrate, for he exercises no power in ecclesiastical affairs, and claims none, no ground of offence in corporation oaths. Farther, we presume to say that no one can justly allege against us a sinful laxity in discipline, or carelessness in maintaining the standard of the church. What good reason, then, can be adduced for perpetuating these unhappy divisions on this continent? Are not the reasons for unity among us, agreeing, as we do, in every point of doctrine, worship, and government, cogent enough to hush every dissentient feeling that circumstances may have engendered in the home of our kindred? We ought not to perpetuate, then, divisions in Canada, for no better reason than that they existed in Scotland. They cannot be continued here, but to the extreme detriment of that cause which ought to be dear to us as our own life. A better spirit now prevails in "our own, our native land." Let us contemplate the progress of unity, then, and humble ourselves before God here ^{there} ~~below~~ ^{where}, and when no real obstacles exist, except such as have their seat in the pride of the human heart—we are not yet one. We are still arrayed under distinct, though, we trust not, hostile banners. Oh, that the spirit of unity, which has of late achieved so signal a triumph in the return of a long separated tribe to Jerusalem, the mother of us all, might pursue us hither, and heal those rents which have so long exposed us to the derision of the enemy? We would hail it as an omen of these better days, did we behold every class of Presbyterians come forward promptly to the support of this projected institution, based on the principles of the common faith, and designed to raise up ministers for the service of one common altar. That many of those who in Scotland had gone out from the pale of the establishment will meet us in this spirit of brotherhood, we certainly know, and we shall thank God for these tokens of a movement originating with him who hath healing in his beams.

It is not unlikely that, appealing, as we do, for general support to the undertaking, we may hear an objection from some, that, as they never design that their sons should enjoy a university

education, it cannot reasonably be expected that they should lend their aid to establish one. Few, it is hoped, will persevere in acting on so narrow and illiberal a principle: it is in direct opposition to every sentiment which good men cherish in regard to measures affecting the general well being. The philanthropic contribute to the maintenance of hospitals, though they never expect the remotest of their kindred to become inmates. In every civilized and Christian community, such institutions are necessary, and such burdens must be borne. Individual advantage, however, in this and all analogous instances, is comprehended in the general good. If contagion be not checked in its earlier stages, can any one tell who may be sufferer? Every educational institution is designed to dispel ignorance, to eradicate vice, an evil more destructive in its operation on communities than the most infectious diseases. Nor is their influence limited to the successive troops of young men who are instructed within their walls. These are soon diffused amidst the crowd, and become radiant centres in other spheres. In the legislature, the courts of law, in the pulpit, in every walk of life, the best educated will usually be the best instruments of promoting the general good. In truth, a low standard of learning among persons in the highest grades of society, and among professional men, can only be regarded as at once a national vice and a national calamity. This observation applies with peculiar force to an illiterate clergy. As a body, they come most frequently into contact with the popular mind; to them naturally belongs the superintendence of popular education; if they are unable to appreciate its value or to recommend its culture, or to display its effect, what can be looked to but a downward movement of the people to ignorance and barbarism? In connexion with this point, we may notice an advantage that would incidentally accrue to popular education, from exacting a lengthened literary preparation from all candidates to the holy ministry. Many of them might thus be led to devote some of the early years of their course to teaching; hence the guardians of our common schools might obtain a class of teachers of higher scholarship and better conduct; and the pupils of such as may hereafter rise to eminence by their talents and usefulness, may derive, throughout all their future life, many benign influences from their youthful preceptors. They will rise in feeling with the man, and be the better for having known him. Moreover, many trained in these institutions, may devote themselves permanently to the labors of education, and contribute to raise the standard of it in society. These high seminaries of learning ought not, therefore, to be viewed as designed for the benefit of the few only, and consequently cast on the liberality of the few. Every member of the community has a direct interest in its educational well being. The humblest settler is most deeply concerned in the question, "Who shall instruct my children?" and the institution

that sends forth qualified teachers, however remote it may be from his own residence, is to him a positive and personal benefit.

Although our object is to provide the means of a liberal education for the community in general, the preparation of candidates for the holy ministry forms also an essential part of it. The experience of the last few years has completely withered every hope of our obtaining a sufficient number of ministers from the parent country, to supply the wants of the colonial church. Numerous congregations have sent applications thither in every form, and for years in vain. A solitary laborer now and then debarks on our shores, to testify to us that our spiritual destitution is not forgotten by those who bear towards us a paternal regard, but he is immediately absorbed, without any apparent lessening of our wants. At this moment, as we gather from Presbyterian reports, there are not fewer than *eighty* ministers required for as many settlements, prepared to exert themselves to the utmost to support divine ordinances among them. But it is not in our power to make any reply to them, save "we have not the means of assisting you; we are not able to persuade preachers to leave their native country and share your privations in these wilds; we can now cherish little hope for you, or for your children, that you shall abide in the good old paths, unless we shall succeed in raising up among yourselves those who shall serve in the temple of God." Brethren, we think it of high importance to fix your attention on this state of things, that we may, through the divine blessing, persuade many parents among you, to consecrate a son to the ministry. But in the meantime, a previous step must be taken; a previous oblation must be made. You must provide the funds to endow a college for their education. According to the sound views entertained among us, none should be invested with this office, but those who have been competently instructed. To provide instructors of the greatest ability, we have requested the General Assembly's Colonial Committee, to nominate and appoint without delay, a principal of the college, and one professor. We are assured, that whoever may be appointed to this office will enjoy the confidence of the Parent Church, and will also merit and secure yours. But we cannot hope to draw men of learning and talent from the sweet attractions of home, and from other important spheres of ministerial labor, unless we secure to them a suitable maintenance. For this we call upon you, not merely for your own liberal donations, but for your entire countenance and support, in whatever way it may be wanted. Let us fulfil our part: we have the fullest confidence that the General Assembly's Committee will fulfil theirs; and that the appointments which they are authorised to make to the chairs of our Canadian College, will secure for it an honorable name, and cause its influence to be beneficially felt throughout this whole continent.

What mighty effects, for good or for ill,

though we choose on this occasion, rather to contemplate the good, are often produced in the affairs of men by one or two master spirits! One poor German monk made the throne of ancient spiritual tyranny totter, even in an age when it seemed most securely established, and originated that reformation through which so many millions are now reaping the blessed fruits of pure religion and enlightened liberty: and his mind received its impulse and direction from a dusty Bible, which by accident, he found in the library of his convent. To the large spirit and christian philanthropy of John Knox, Scotland is mainly indebted for her parochial churches and schools, through which she presents at this day a spectacle of civil and religious well-being, to which there are few parallels: (*Note D.) and his mind was bent to that path of inquiry, which led to his renouncement of a corrupted faith; and anon to that course of energetic action, by which he was distinguished as a reformer and patriot, by one of his preceptors in the University of St. Andrews. Those alone who have attended on the prelections of eminent men are able to appreciate the power which they exert on the character of their pupils, and the indefinite multiplication of that power upon the community, when these pupils are dispersed to mingle in its affairs. If our college shall be conducted by such men as we could wish with pleasure name, and be frequented by youth of talents and piety, who shall in turn instruct and elevate the people to be committed to their care, what noble reward can we aspire after? The oriental proverb pronounces him to be a benefactor and blessed, who plants a tree by the way-side for the shelter of the weary traveller: what honor shall we heap upon his name, whose beneficence has brought forth, perhaps from the shades of obscure and humble life, even one man, whose doctrine and example will counteract the ignorance and irreligion of his time, and diffuse over the dark scene of human life, the soothing radiance of heavenly hope, that prepares the sufferer for the immortality to which it points. It would surely be difficult to discover, among all that has attracted the plaudits of mankind, any thing more deserving of long-lived remembrance than the labors of the learned, and the beneficence of the good crowned with such results. Such considerations should lead us to attach the highest importance to those institutions, over which eminent men preside, to direct the studies and form the characters of such as are to enlighten and guide their age: and every care should be taken, and no expense spared to procure instructors of the highest qualifications, of the greatest intellectual and moral energy, themselves the patterns of the excellence which they delineate, and the richest benefactors of the seats of learning which they adorn. No one doubts that our native land can furnish such instructors. And though our greatest liberality will furnish them only a scanty income, we nevertheless cherish the hope, that neither this, nor the comparatively narrow and obscure

sphere to which talent is here confined, will doom us to the services of mediocrity, or prevent us from obtaining men to fill those chairs, whose power shall be felt in forming the literary and religious character of this nascent empire.

We need say in this place, only a single word, in reference to the site that has been determined on. It will readily be admitted, by all who are free from unreasonable bias, that Kingston is one of the most eligible places in Canada for a seminary of education. The town is remarkable for its cleanliness and salubrity; the population already exceeds 4000; and its growth and prosperity may be predicted perhaps with certainty. The communication with it by Lake Ontario from above, by the river St. Lawrence from below, and by the Rideau Canal which passes through an extensive inland territory until it joins the Ottawa, destined ere long to be one of the greatest thoroughfares of the northern regions of Canada, render it easy of access from all quarters. It has been ascertained that suitable lots of ground for the erection of buildings can be purchased, within the town, or at a convenient distance from it.

We submit to you, brethren, this statement of our views on this important subject. Your own serious considerations of its claims will prove the most powerful persuasives to that liberality which the occasion demands. Conscientious men are not moved to alms-giving without a sufficient reason, and they are bounteous according to the exigence. Our manifest object in this undertaking is, to found an institution at which our young men may be trained in all polite and useful learning, and the church may prepare an adequate and perpetual supply of ministers, for her present wants and ever enlarging demands. Let us at least lay the foundation; and if need be, leave to the liberal minded of another age, to complete and beautify the structure. Thus has it been in most works of the same kind. But let the founders transmit with that to which they have given "a local habitation and a name," some fair and sweet memorial of the large charity by which they are actuated, that posterity may do us honor, who in unsettled and distempered times, and while not yet emerged from those toils and privations, which convert the forest into a fruitful field, had the spirit to found an institution for the liberal arts, the wisdom to create a conservative power in the sacred edifice, the elevation of sentiment to bestow pre-eminent care on that which is intellectual and imperishable in our nature, the divine love to prepare reapers for that harvest which is unto everlasting life. Let every contributor, when weighing with himself this important question, "to what extent is it my duty to support this undertaking?" keep these high motives in view, and he will not fail to devise liberal things.

While we embark in this design with a humble dependance on the favor and blessing of God, it gives us high satisfaction that we proceed at the same time under the auspices and encouragement of the General Assembly of the

Church of Scotland. In the last report of the committee for promoting the religious interests of Scottish Presbyterians in the British colonies, it is stated: "Another most important object connected with the Canadas, is the institution of a college for general and particularly theological education, in conformity to the principles of the Church of Scotland. It is beyond controversy that these provinces cannot continue to derive an adequate supply of ministers from this country, and that they must ere long depend on their own resources for the means of religious instruction. It is therefore necessary that means be employed without delay, for providing them with well-informed instructors from among themselves, and furnishing those institutions by which they may command a high and sound education at home. This object has largely occupied the attention of your committee; and they cannot doubt that the Assembly will enjoin any committee whom they may be pleased to appoint, to persevere in the most strenuous efforts for promoting in these and all other respects the moral and spiritual interests of our brethren in the North American Colonies." In assured confidence that their cordial and effectual support will be rendered us, we have requested the Colonial Committee to appoint the principal of the college and one professor, without delay, and to engage them to solicit contributions for the college throughout the United Kingdom.

This institution, and the eminent men who shall be appointed to preside over it, will constitute another strong endearing tie to the church of our father land. Who can forget, who can ever cease to regard with affectionate reverence the land of his birth? Is there aught in the scenery on which we now gaze, however grand and beautiful it be, to obliterate from our hearts the fond remembrance of the scenes that we shall visit no more? Is it not rather our wish to create around us in this land of our adoption, a state as like as possible to that in the land from which we are exiled. And above all, are not its religious institutions dear to us, as still feeding the hallowed impressions of early piety, as a bond of spiritual fellowship with our brethren in Christ, which distance cannot dissolve, as the sweet pledge of rest in another country, that is an heavenly,

"Where the dispersed of Israel
Are gathered into one."

Oh, how fervently do we desire that the peaceful sabbath of our forsaken homes may always be ours, and the faithful ministrations of its sanctuaries, and the busy hum of its schools. The richest benefit of that change in the place of our habitation, ordained by him who determines its bounds, will arise from the part we take in the establishment of a pure creed and a scriptural worship. The pilgrim Puritans of England have indelibly impressed their faith and spirit on a large portion of this new continent. Let us, the partakers of a like precious faith, follow their example. When the light of eternity shines on us, this stands out the object

most worthy to be achieved. Unity in the truth and combination in love, will achieve it. Although a few faithless ones have deserted the banner of the covenant, and the love of many has waxed cold, we have reason to rejoice in the tens of thousands who, with their whole heart and soul, still rally round it, to whom no greater joy could be than to plant in these regions a scion of the true church, that it may become a great tree, under which our remotest descendants will find shelter and peace.

In conclusion, brethren, we beseech you to listen with candor, and to respond with prompt beneficence to those who may be appointed to call on you for donations. We are not insensible to the difficulties with which many of you have to combat, nor unaware of the temptations that beset you, to shove aside every thing that does not return an immediate profit in kind. We appeal, however, to your better principles, and on the grounds already set forth call on you to devote a just portion of your substance to secure a benefit for those whom you may never see. What is a community benefited by increase of wealth, unless that wealth be made secure by the enlightened virtue of its people? What can fortune be but a curse to families sinking in the scale of intelligence and piety? It may furnish food for their embroiled passions, but cannot augment their dignity and happiness. "We will and command," says one of the greatest of England's kings, "that all freemen of our kingdom whosoever, possessing two hides of land, shall bring up their sons in learning till they be fifteen years of age at least, that so they may be trained up to know God, to be men of understanding, and to live happily: for of a man that is born free and yet unlettered, we repute no otherwise than of a beast, or of a brainless body and a very sot." Unless Canada provide such literary institutions for her freemen as are fitted to form and elevate their character, to lead them to the knowledge of the only true God, and of Jesus Christ whom he hath sent, our destiny may easily be foretold.

But we indulge no gloomy forebodings. We have no distrust of your willingness, and none of your power, when we require of you a larger exercise of liberality than we have ever before solicited for a general object. Our appeals to you cannot be seconded by those sympathetic excitements created in popular assemblies, by which avarice and selfishness are sometimes for a moment subdued, and led captive by a better spirit. We must meet you for the most part individually; we must deal with you in your retired and calm reflections; we must confide in your nobler sentiments, in your patriotic love for this your adopted country, which, unenlightened by schools, cannot enjoy peace or rise to distinction; in your inextinguishable regard for the institutions of your native land, which have gotten for it so honorable a name; in your own deep love for the gospel of the ever-blessed God, which requires that its messengers be enriched in all utterance and knowledge. Revolve in your most

serious hour of reflection and prayer the claims we have submitted, and the proportionable offerings we ask from you. Your generous sacrifices will long be gratefully remembered by your fellow-christians and countrymen. Nor will the remembrance be forgotten, when the benefactor's name is corroded from the brass on which it was engraved; for God is not unfaithful that he should forget your work of faith and labor of love in our Lord Jesus Christ. We know that the subject of education has long engaged a full share of the public attention, and that the members of our own communion take a deep interest in it. Sustain us, brethren, with your well known energy in this attempt to promote it. Go on and prosper. We wait, listening for the shout of triumphant liberality from Kamouraska to Sarnia, remembering, what we pray you always may remember the words of the Lord Jesus, how He said, "It is more blessed to give than to receive."

ROBT. M'GILL,
Moderator of Synod.

NIAGARA, 5th Dec. 1839.

Note A.—That the Presbyterian population has not been overstated at 100,000, will appear from the general results of the census taken last year, under a recent Act of the Legislature; these are as follow:—

Church of England,.....	79,754
Presbyterians { Church of Scotland, 39,517	78,383
{ Presbyterians,..... 31,643	
{ Seceders,..... 7,218	
Methodists of all sorts,.....	61,038
Roman Catholics,.....	43,029
Baptists,.....	12,968
Twenty-three other denominations,.....	22,806
No Profession,.....	34,760
	332,783
Deficiency as compared with the entire population, nearly 1-6th of the whole,.....	67,558
	400,346

In reference to the Presbyterians, we have to remark that in several districts those belonging to the Church of Scotland have been classed under the generic name of Presbyterian. We have certain knowledge also, that from several townships, in which are large bodies of Presbyterians, no returns have been made. In making this statement, we do not mean to insinuate, that any blame is chargeable on the returning officers. But we are of opinion that the system that has been followed in taking this census, varying as it does in different districts, is loose and inaccurate, and that the results obtained are no more than a vague approximation to the actual numbers in the principal religious denominations. We fervently hope it will never be made the basis of any Legislative measure. By making due allowance for inaccuracies, and adding the Presbyterian population of Lower Canada, it will be evident that the number attached to Presbyterianism in both provinces must exceed 100,000.

Note B.—We had drawn out a brief outline of the Act of Incorporation submitted to the Legislative Council by the Honorable W. Morris, but we find we have not space for its insertion. We may publish the whole document in our next number.—*Editor.*

Note C.—See the proceedings of the Commission of Synod, held at Hamilton, on the 8th of November last, inserted in our number for that month, pages 337-38.

Note D.—Education diminishes crime in a state.—A comparative estimate of the state of crime in Ireland, England, Wales, and Scotland, taken on an average of seven years, ending 1818, is given as follows from the *London Christian Instructor*:—

Ireland,.....	1 in every 1702
England,.....	1 1983
Wales,.....	1 2436
Scotland,.....	1 20,279

Hence it appears that according to the extent of the population there is a ratio of more than 10 to 1 in the commitments of England and Scotland, and of 11 to 1 in those of Ireland and Scotland, attributable in a great measure to the proportional deficiency of education and religious instruction in the two former countries.

THE ALPINE CHURCHES,

WITH SOME ACCOUNT OF FELIX NEFF, PASTOR OF THE HIGH ALPS.

It is recorded in God's faithful word, that the gates of hell shall not prevail against his Church, and history makes manifest the fulfilment of this prophetic testimony, the more carefully it is studied. It is well known, that in the days of the apostles, and of their immediate successors, churches were planted in Italy and in the south of France, and that these churches were in a flourishing state, may be gathered from the testimony of Paul, in his epistle to the Romans, that their faith was spo-

ken of throughout all the world; and from the account which Eusebius gives of the persecutions and martyrdoms which the christians of France endured during the second century. In process of time, Rome fell from being a christian church, and became the persecutor of all who refused to acquiesce in her backsliding and idolatrous practices. The like causes which led the Romish church to turn aside from the faith she had received, prepared the way for other churches following the same evil course.

These causes are to be found in the aversion of the natural heart to the purity of the divine law,—the desire of accommodating the gospel to the usages of the world, and the ambition on the part of the clergy. The symbolical representation of the church in the days of the Apostles, was that described in the book of Revelation, a crowned warrior going forth conquering and to conquer. She was comely as Jerusalem, and terrible as an army with banners. But no sooner were the Apostles withdrawn from the field of labor, than heresies and dissensions broke in, yea, encreased like a flood, and the symbol of the church becomes that of a woman fleeing into the lonely wilderness from the face of her persecutors. Here she was to be nourished for “a time, times and half a time,” that is by general computation, for 1260 years. The additions of will worship and superstitious observances by the Church of Rome, was the work of ages, and during the working of the mystery of iniquity which began in the days of the Apostles, until its consummation in the beginning of the ninth century, when the Pope became a temporal prince, “there were,” as the Waldenses candidly confessed, “some individual souls in Babylon who loved the Lord, and served him with the spirit under all their disadvantages.” There is a people, however, who come prominently into view about the middle of the twelfth century, holding the primitive faith as it had been taught in the days of the apostles. They did not belong to the Church of Rome; on the contrary, they held forth a clear protest against her corruptions. They held the scriptures as the rule of faith, and had them translated for their instruction and growth in grace. They held only two sacraments, baptism and the Lord’s Supper. They rejected the use of images. They kept no Saints days, but observed the weekly Sabbath, and they rejected the mass. This people dwelt on the north and south sides of the Alps, that is on the frontier provinces of France and Italy. Their country is so inclement that strangers who have visited it, have expressed their surprise that human beings should ever have made it their home.—But they betook themselves to these dismal regions to escape the wrath of their persecutors, loving not their lives, that they might obtain a better resurrection. And here we cannot do better than give an extract from one of Mr. Neff’s letters:—

“In those dark times, when the Dragon, of whom St. John speaks, made war with the remnant of the seed, which kept the commandments of God, and have

the testimony of Jesus Christ, some of those, who escaped from the edge of the sword, found a place of refuge among the mountains. It was then that the most rugged valleys of the French department of the High Alps, were peopled by the remains of those primitive Christians, who, after the example of Moses, when he preferred the reproach of Christ to the riches of Egypt, exchanged their fertile plains for a frightful wilderness. But fanaticism still pursued them, and neither their poverty, nor their innocence, nor the glaciers and precipices among which they dwelt, entirely protected them; and the caverns which served them for churches were often washed with their blood. Previously to the Reformation, the Valley of Fressinière was the only place in France where they could maintain their ground, and even there, they were driven from the more productive lands, and were forced to retreat to the very foot of the glacier, where they built the village of Dormilleuse. This village, constructed like an eagle’s nest, upon the side of a mountain, was the citadel where a small portion that was left established itself, and where the race has continued, without any intermixture with strangers, to the present day. Others took up their dwelling at the bottom of a deep glen, called La Combe, a rocky abyss, to which there is no exit, where the horizon is so bounded, that, for six months of the year, the rays of the sun never penetrate. These hamlets, exposed to avalanches and the falling of rocks, and buried under snow half the year, consist of hovels of which some are without chimneys and glazed windows, and others have nothing but a miserable kitchen, and a stable, which is seldom cleaned out more than once a year, and where the inhabitants spend the greater part of the winter with their cattle, for the sake of the warmth. The rocks, by which they are enclosed, are so barren, and the climate is so severe, that there is no knowing how these poor Alpines, with all their simplicity and temperance, contrive to subsist. Their few sterile fields hang over precipices, and are covered, in places, with enormous blocks of granite, which have rolled from the cliffs above. Some seasons even rye will not ripen there. The pasturages are, many of them, inaccessible to cattle, and scarcely safe for sheep. Such wretched soil cannot be expected to yield any thing more than will barely sustain life and pay the taxes, which, owing to the unfeeling negligence of the inspectors, are too often levied without proper consideration for the unproductiveness of the land. The clothing of these poor creatures is made of coarse wool, which they dress and weave themselves. Their principal food is unsifted rye; this they bake into cakes in the autumn, so as to last the whole year.”

This people who are known by the name of the Albigenses and Waldenses, are within one hundred miles of each other, and though the former are French and the latter Italians, they hold the identical faith with the Protestant churches in modern times. Claud, Presbyter, of Turin, labored among them in the year 117, and in the writings of this pious man which have come down to us, he asserts the Protestant doctrine, that Peter stood in an equality with the other apostles, and that Christ is the only head of the church.* About the year 1260, Peter Waldo, a preacher of the pure faith of the gospel, fled with his followers from the persecutions of Philip Augustus, king of France,

* See a Brief View of Ecclesiastical History—Curry, Dublin, p. 25.

and took refuge in Dauphine, the country of the Albigenes. Philip's rage followed him thither, and he ravaged their country, destroying the houses of certain gentlemen who supported him. Persecution scattered them among the nations of Europe; and while holding forth in sackcloth the light of the gospel, they were treated as the off-scourings of the earth. In the year 1206 the inquisition was established by Pope Innocent the Third, and thousands of the Alpine christians were hanged or burned, for this only crime, that they rejected the Romish superstitions, and worshipped God through the one Mediator, Jesus Christ. In a Bull which the Pope published about this time, he exhorts his subjects to persevere in the work of destruction. "We exhort you, that you would endeavor to destroy the wicked heresy of the Albigenes, and do this with more rigor than you would use towards the Saracens themselves; persecute them with a strong hand; deprive them of their lands and possessions; banish them and put Roman Catholics in their room."* The result of this bull was that three hundred thousand pilgrims spread death and confusion over their country for a number of years. But we pass over the sufferings which this people continued to endure up to the times of the reformation. When that great work began in Germany, they were prepared to hail it as the work of God. The following is part of a written communication which one of their ministers addressed to Aecolompadius, one of the fathers of the reformation. It manifests the pious humility of the people. The writer thus proceeds:—"Hail Blessed Aecolompadius! Having heard from many quarters, that he who can do all things, has endowed you with the blessing of his spirit, as may easily be known from its fruits, we have come with ardent joy from a distant country, hoping and firmly confiding, that the same spirit will, by your means, enlighten us and unfold many things, which hitherto through ignorance and dullness appear doubtful, or are altogether unknown to us; and that I much fear, to the great injury of ourselves, and of the people who are placed under such incompetent teachers. That you may understand the case, we inform you, that such as we are, we are the instructors of a poor and feeble people, who for more than four hundred years past, nay, as is often said among ourselves from the very time of the apostles, have dwelt among the thorns, yet (as pious persons have readily perceived) have not been left without

the special favor of Christ, through which though often pierced and tortured, we have still been delivered. In order therefore, that you may advise and strengthen us poor people, (for a brother assisted by a brother is like a strong tower,) hear if you please our customs, and the order observed amongst us who are ministers." Having detailed these at considerable length, the writer concludes—"In all things we hope and trust and earnestly desire to be enlightened and directed by the Holy Spirit through your instrumentality, for we long that you should be the pastor of our sheep, even as you are of your own flock. There is one shepherd and one fold * * * Oh, that we were all united one with another, and that we could conduct every thing, as we have great need to do, by your counsel and that of men like you! In all points however, we agree with you; and from the time of the apostles have thought as you do concerning the faith; differing in this alone, that by our own fault and the dullness of our apprehensions, we have by no means so just an apprehension of the scriptures as you have.—We come therefore to you to be directed, instructed and edified. We are worshippers of the same God."*

Felix Neff, whose life is narrated by Doctor Gilly, author of "Waldensian Researches,"† was a pastor of these Alpine christians. He was born as it appears in the neighborhood of Geneva, in the year 1793. He engaged himself when a lad to the business of a gardener and at the age of sixteen, published a treatise on the culture of trees. He did not remain long at this occupation. In the year 1815 he entered the military service of Geneva. Being a proficient in mathematics, he was raised, from the condition of a private to the rank of a sergeant of artillery, and this service it must be observed prepared him for enduring hardness in his pastoral labors among the Alps.—Having been led to see himself a sinner, and to believe in Christ as the only Saviour, he became zealous in seeking to lead others in the same good way. His zeal, however, was not seconded by his superiors, and his friends now advised him to quit the military service, and prepare himself for the work of the ministry. This accorded with his own desire, and after carefully preparing himself, and seeking the direction and blessing of God in prayer, he was received as a *proposant* or catechist by some

* Scot's continuation of Milner, Vol. 6, p. 135-142.

† There is another life of Neff, written by T. S. Elterby, besides a third published at Geneva.

* Milner, Vol. III. p. 491.

of the Swiss ministers. He visited the sick, instructed the young, and preached occasionally from the pulpit. Mr. Neff having officiated for four years as a catechist and preacher, with much success and acceptance, was desirous of being set apart to the work of the ministry by the imposition of hands. He was a member of the Church of Geneva, still he could not receive ordination from her pastors, as they had lapsed into grievous errors in doctrine, he accordingly visited England, and was ordained to the work of the ministry in London, by nine ministers, on the 19th of May, 1823. After this he returned to the continent, and finally stationed himself among the mountains which separate France from Italy. He preferred this locality to the fertile plains of his own land, because he found the people had a stronger relish for the gospel which he was commissioned to preach. His biographer gives us the following description of Mr. Neff's field of labor:—"The two loftiest mountains on this part of the (Alpine) Chain are Mont Genevre and Mont Viso. The latter is one of the most conspicuous in Europe from its elevation and bright snowy aspect and conical form. It rises as high as 13,000 feet above the level of the sea, and there being no gigantic pinnacle in the neighborhood which rears its head to the same height as Mont Viso, it appears to be exalted to the very sky, and to leave all the other summits in the plains below. As the eye is directed towards Mount Genevre on the left, and towards Mount Viso on the right hand, looking from Gap which is nearly the centre of the department, it ranges over a succession of jagged peaks and icy ridges which seem to be utterly inaccessible to the foot of man. But in the gorges of these mountains there are spots which the necessities of man have rendered habitable. These have been the asylum of families who have suffered oppression for conscience sake at all periods of persecution, from the persecutions of Marcus Amelian in the second century, to those of Louis the fourteenth and Louis the fifteenth."

Mr. Neff having commenced his pastoral labors in these mountainous regions, did not find the present inhabitants altogether what their fathers had been in ancient times. He did not, however, on this account, slacken his labors. The gospel is a dispensation of mercy to sinners, and, knowing this, he was only the more earnest in carrying the glad tidings among their villages. We give the following passage from his journal:—

"*Sunday, Feb. 1, (1824.)* I preached at Violins. In the afternoon I delivered a catechetical lecture, and in the evening I performed a service at which the in-

habitants, who are all Protestants, attended; and so did those of Minsas, who are also Protestants. We sung a psalm, and I expounded a chapter to them.—At ten o'clock most of them retired, those who came from the greatest distance having brought wisps of straw with them, which they lighted to guide them through the snow. Some stopped till midnight; we then took a slight repast, and two of them, who had three quarters of a league to return home, set out with pine torches, indifferent to the ice and snow which lay on their path.

"The next day I followed the route to Dormilleuse, with a man belonging to that village, who had remained all night at Violins, to accompany me. Dormilleuse is the highest village in the valley, and is celebrated for the resistance, which its inhabitants have opposed for more than 600 years to the church of Rome. They are of the unmixed race of the ancient Waldenses, and never bowed their knee before an idol, even when all the protestants of the valley of Queyras dissembled their faith. The ruins of the walls and forts still remain which they built to protect them against surprise. They owe their preservation in part to the nature of the country, which is almost inaccessible. It is defended by a natural fortification of glaciers and arid rocks. The population of the village consists of 40 families: every one protestant. The aspect of this desert, both terrible and sublime, which served as the asylum of truth, when almost all the world lay in darkness; the recollection of the faithful martyrs of old, the deep caverns into which they retired to read the bible in secret, and to worship the Father of Light, in spirit and in truth,—every thing tends to elevate my soul, and to inspire it with sentiments difficult to describe. But with what grief do I reflect upon the present state of the unhappy descendants of those ancient witnesses to the crucified Redeemer! A miserable and degenerate race, whose moral and physical aspect reminds the christian, that sin and death are the only true inheritance of the children of Adam. Now, you can scarcely find one among them who has any true knowledge of the Saviour, although they almost all testify the greatest veneration for the holy scriptures. But though they are nothing in themselves, let us hope that they are well-beloved for their fathers' sakes, and that the Lord will once more permit the light of his countenance, and the rays of his grace, to shine upon these places, which he formerly chose for his sanctuary. Many of them have already become sensible of their sad condition, and have thanked God for sending me among them to stir up the expiring flame of their piety. It is some years since Henry Laget paid them some visits, and when, in his last address, he told them that they would see his face no more, 'It seemed,' said they to me, using one of those beautiful figures of speech in which their patois abound, 'as if a gust of wind had extinguished the torch, which was to light us in our passage by night across the precipice' It is strange that although they have been visited by several pastors of late years, yet there has been no preparation for receiving the young people at the sacrament. I have therefore employed myself in giving the necessary instruction, and have taken down a list of all the young persons between the age of 15 and 30. The number of catechumens amounts already to 80. On Tuesday (Feb. 3d) I preached in the church of Dormilleuse, and some of the inhabitants from the lower part of the valley attended. The narrow path by which they climb to this village is inundated in the summer by magnificent cascades, and in the winter the mountain side is a sheet of ice. All the rocks also are tapestried with ice. In the morning, before the sermon, I took some young men with me, and we cut steps in the ice with our hatchets, to render the passage less dangerous, that our

friends from the lower hamlets might mount to Dormilleuse with less fear of accident. There was a great congregation. In the afternoon I catechized in a stable. Several people from below remained all night, and therefore I took the opportunity of pursuing my instructions in the evening, and the next day (Wednesday) was spent like Tuesday. Thursday morning was devoted to similar exercises of instruction and devotion, and then I descended towards the lower valley, with about a dozen of my elder catechumens, who persisted in accompanying me to Minsas, that they might be present at the lecture there. At night I took up my quarters at Fressiniere, at the house of M. Barridon, who is the Receiver of the Cammune. His eldest son is the only person in my parish, whose education gives him a claim to the title of *monsieur*. In garb and exterior he differs nothing from the others, and is the very *antipodes* of a *petit-maitre*: a young man of good sense; a zealous protestant, but, Frenchman-like, not yet serious enough to answer my views of a christian. The inhabitants of the High Alps, like those of the other provinces of France, have very little gravity, and though they are more pious than others, they are gay and full of honor; so much so, that very often a sally of wit or a bon mot will burst out very unseasonably, and excite a laugh in the midst of the most serious conversation. It is necessary to be on one's guard (which naturally I am very little qualified to be,) or to be in danger of being disconcerted every moment. On Friday I went to Palons, on my return to Val Queyras, the first hamlet of the valley, where there are only eight protestant families, but I collected some catechumens, and others, as soon as I could, and gave them a sermon, and afterwards catechized them. Palons is more fertile than the rest of the valley, and even produces wine. The consequence is, that there is less piety here, therefore I addressed them very seriously upon their condition, from the eighth chapter of St. John, ver. 23, 24. In the evening we assembled together again, and I gave them another service. There are some young females here, who have an ear, and love music. It is always an advantage to a minister to find such aid, and experience has taught me, that we may hope for some degree of success, when we have this help. On Saturday, Feb. 7, I set out very early in the morning, to return to Arvieux, and arrived there in the course of the evening. Such is the history of one of my rounds. I shall have to make the same continually. It is an affair of twenty-one days. Arvieux, where I am expected to take my principal residence, is likely to yield a less return than other parts of my parish. The inhabitants have more traffic, and the mildness of the climate appears somehow or other not favorable to the growth of piety. They are zealous protestants, and show me a thousand attentions, but they are, at present almost impenetrable."

In August of this same year, Mr. Neff had a new church erected at Violins, above referred to. The opening of a Protestant church, built by the government of France, is a new thing in modern church history; yet this is part of the good effects of the overthrow of the ancient regime. Mr. Neff took advantage of the occasion to testify their loyalty to the king and their gratitude to God. "After having had all their temples demolished," says Mr. Neff, "and being obliged to assemble in secret, and at the peril of their lives, in forests and in caverns, and on mountains; and now to behold

their sanctuaries rebuilt, under the sanction and with the pecuniary assistance of the government, is it not natural that the Protestants should testify their sense of the mercies of Almighty God, and their gratitude to the king, in the best manner they are able?" On this occasion, the Moderator of the Synod of the sister church of the Waldenses was expected to be present to assist Mr. Neff in the work. The Moderator, however, did not appear, but in his stead came an aged Waldensian Doctor, with some other friends. Mr. Neff, in compliment to his age, requested him to preside. He preached from Jeremiah vii. 4—7: "Trust ye not in lying words, saying the temple of the Lord, the temple of the Lord, the temple of the Lord are these. For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbor; if ye oppress not the stranger, the fatherless and the widow, and shed not innocent blood in this place, neither walk after other Gods to your hurt; then will I cause you to dwell in this place, in the land that I gave to your fathers for ever and ever." "Old as he is," adds Mr. Neff, "the Waldensian minister preached with all the ease and force of a young man." Mr. Neff conducted the second service. He preached from Hebrews, viii. 2: "A minister of the sanctuary, and of the true tabernacle, which the Lord pitched and not man." After mentioning the heads of his discourse, he says: "I took the opportunity of addressing a pressing invitation to my hearers to receive the proffered grace of Christ, and to go to Him." In the best of seasons, however, there are weaknesses which mingle with our service. The aged minister and Mr. Neff were drawn into a dispute which had well nigh ended in their mutual alienation. "Here," writes Mr. Neff "I must not omit to tell you of a discussion which arose between a Vandois pastor and myself. He was praising Protestants most lavishly, and especially the Vandois, whom he exalted to the very skies in comparison with the Roman Catholics. I ventured to make some observations on the danger of flattering people, and the little good which arises from elevating them above their adversaries; and I reminded him of the admonition of our Lord, 'that we had better cast the beam out of our own eye.'" The old pastor, it appears, took it up warmly. Mr. Neff continues: "I felt myself awkwardly situated. On the one hand, it was scarcely decent to enter into a controversy publicly, (for a great many persons were present,) with a respectable old man, who had

been so kind as to come from a great distance for our sakes; and on the other hand, I could not suffer error to prevail, and to withhold my testimony from the truth. I therefore tried to express myself with mildness and frankness at the same time; and, in fact, the old man was the only one who had put himself in a passion. After the discussion had lasted a long time, he rose up in anger, and left the room. But as I was unwilling that this dispute should become a scandal to the weak, and throw a cloud over the festival, I followed him to the door of the apartment, and wished him good night. Touched by these advances of mine, and perceiving that he was wrong to manifest any signs of displeasure, he embraced me most affectionately, and exclaimed, "My dear friend, I admire your principles, but pray entertain a better opinion of —." I laughed, and promised to do so, on condition that he would say no more about them. We then separated for the evening without any ill humor, to the great satisfaction of all who were present. From that time to his departure, no other altercation took place between us. I endeavored to treat him with every mark of respect; and on taking his leave, he pressed me, with great sincerity, to pay him a visit in his native vallies.

Mr. Neff's ministry appears to have been blessed to the conversion of not a few. By means of his private ministrations, he led certain of the Roman Catholics to enquire into the nature of that gospel which their church labors to conceal. He had lent to a Roman Catholic family, who resided at Arvieux, Dodridge's *Rise and Progress of Religion in the Soul*. The mother, who, from residing among Protestants, was capable of reading, carried the book with her to her mountain chalet, where she spent the summer with her cattle. The word was blessed to her soul, and she, with her husband, her daughter Maria, and others, joined themselves to the society of Protestants. We pass over diverse particulars which Mr. N. has given of this family, and shall only select one passage from a letter which Maria wrote to her pastor. It contains an account of the power of faith manifested by the mother at the closing scene.

"My mother's illness only lasted seven days, but it was exceedingly violent. It was an inflammation of the bowels, attended with a tormenting cholic, which never allowed her to have an hour's rest during the whole of that time. We saw from the first that there was no hope, and talked to her of her approaching end. She used to reply to us with a smile full of hope and joy. 'Have you nothing to attach you to earth?' we asked. 'No,' she replied with a serene air; 'all that this world contains, passeth away!' 'And have you no fears, at the thought of entering into a new existence, and appearing before the Judge Eternal?'—She joined her hands together, and raised her eyes to

heaven, and then replied: 'No, there is nothing to fear, Jesus Christ is my atonement and intercessor. I rely upon his promises, and therefore I desire to depart, and to be with Christ!' She often blessed God for having sent you to announce the glad tidings of redemption through Jesus Christ, and invoked the heavenly benediction upon your body and soul. When her strength was almost gone, she said to us: 'I cannot pray aloud—pray for me, my children; pray that the Lord may increase my faith.' She pointed out this verse of an hymn, which she asked to have repeated to her.

Vois l'ame criminelle
A tes pieds, Dieu Sauveur!
Daigne jeter sur elle
Un regard de faveur.*

"Soon after, she exclaimed, 'I know in whom I have believed. He is faithful to keep that which is committed unto him. I am weak, but he is strong.'—Upon another occasion, she said to us:—'My children do not weep, offer up your prayers to the Saviour for comfort, and he will not forsake you. I am happy, I shall only precede you a little; you will rejoice me, and we shall meet again in the presence of God.' At a crisis, when her pains were very great, I said to her, 'You are suffering severely, my dear mother.' She answered, 'The sufferings of my Redeemer were much greater.' Then you have a firm assurance in his promises now, even in the valley of the shadow of death?' 'Yes, Jesus Christ is my support. He has swallowed up death in victory.' She then made a last effort to join her hands, and lifting up her eyes to heaven, she uttered in broken sentences:—'Thy cross, thy blood,—thy death, Jesus, are—my support!' 'These my beloved and respected pastor, were my mother's last words. She gave me her two hands, and while I was praying aloud, her soul quitted its earthly tenement and mounted to heaven. I heard nothing around me but weeping and sighing; every thing was sad and mournful, but He who is rich in mercy, poured out his consolations, and helped us to be resigned to his will. For myself he has made me feel assured, that my dear mother is happy in his bosom, and that I shall soon be with her there. Sadness has given place to joy. I must tell you, that since my mother's death, my father has been more attentive to the word of God, and thinks more about his soul. He listens with pleasure when we tell him of the Saviour. He goes with us to the temple. Oh! what a happy day it will be for me, if in losing my mother for a short time, I shall obtain my father for eternity. Pray for us that it may be so.

"Your devoted sister in Jesus Christ,

"MARIA ———."

The following particulars regarding a young Alpine girl are so interesting, that we cannot refrain quoting the whole passage.

"One day Neff met, at Palons, a little shepherdess of 12 or 13 years of age, whose air and language struck him with surprise. In answer to his inquiries about her, he was told that her name was Mariette Guyon, and that she lived in the adjacent hamlet of Punayer with her grandfather and grandmother, who were Roman Catholics; that she had expressed great anxiety to be instructed in the true principles of the gospel, and that they could not attribute this desire merely to human influence, and to the persuasions of protestant acquaintances, for she was not permitted to associate with protestants. He asked the child if she could read? She burst into tears, and said, "Oh! if they would only

* See a soul oppressed with sin,
At thy footstool; from above,
Saviour God upon her deign
A regard of pardoning love.

let me come here to the Sunday-school, I should soon learn, but they tell me that I already know too much." The pastor's interest was further excited, by learning that what little she knew of the difference between the religion of the two churches was picked up by accident, and by stealthy conversation with the converts of the neighbourhood.

"After his first short interview with the poor girl, he remained some time without hearing any thing more of her. In the interval, she was deprived of all regular means of improvement, but her zeal made her find out a very ingenious expedient. She often kept her flock near a very rocky path which descended to the valley of Fressiniere, and when she saw a peasant pass, she would accost him in her patois, and ask "Where do you come from?" If he named a Catholic village, she said no more and let him pass on. If he came from a protestant hamlet, she approached him, and put questions to him,* and if he displayed any zeal and knowledge of the gospel, she would keep him as long as he would good-naturedly remain, and treasure up all that she heard from his lips. At other times she would make friends with protestant children, who were watching their sheep or goats near her, and would beg them to bring their testament and read and translate to her. This went on until she saw that she was watched by some of the Roman Catholics, and was obliged to be more cautious. During the long and rigorous winter, which followed after Neff first saw her, the mountains were buried in snow, and the people could not go out of their villages, therefore Mariette had no intercourse with those whose conversation she so much desired to cultivate. Notwithstanding her faith was strengthened and her mind enlightened, and on the return of spring she positively refused to go to mass. In vain they attempted to force her by ill-usage. Her father was then appealed to, and first tried rigorous means, and then persuasion, to engage her to declare from whence she obtained what he called "these new ideas." She persisted in declaring that God alone had first put these things in her heart, and expressed herself with so much meekness and solemnity, in explanation of the motives by which she was actuated, that her father felt constrained to say to those who urged him to exert his authority,— "Who am I, to oppose myself to God?" But he left her still under the care of her grandfather and grandmother, who continued to ill treat her, although with out success.

"The pastor shall now tell the continuation of the story himself. "Some time after I had learnt all these particulars, I was going to Palons, accompanied by a young man, and Madeleine Pellegrine, a most humble and zealous disciple of Jesus Christ. Whilst stopping near the bridge and cascade of Rimasee, which precipitates itself into a deep abyss, we saw a flock of lambs, which appeared to be hastily driven towards us by a young shepherdess. It was Mariette, who had recognised us from a distance, and who ran up to us breathless with joy. She expressed in language which it is impossible to describe, how happy she was at meeting me. I requested Madeleine to watch the flock while I conversed with Mariette. She thanked me with affectionate earnestness for the visit I had made to her father in her behalf.— She spoke of what she had suffered for the gospel in a manner so christian and so touching, that I could hardly believe my ears, knowing that the poor

child did not know even the letters of the alphabet. "It is this," she said, "that gives me pain; the evil spirit tempts me, by insinuating that I resist in vain, and that I am too young and feeble to persevere; but when I suffer most, then the good God supports me, and I fear nothing. They want me to make the sign of the cross; they wish to drag me to mass, and because I refuse, they beat me; and when they have beaten me for the name of Jesus Christ, and see that I do not cry, but rejoice in his name, then they become furious, and beat me still more; but were they to kill me, I would not cry, since the good God strengthens me." She uttered many things equally affecting. When she left me, she went to join another young shepherdess, a protestant, with whom she oftentimes kept her flock, and who attended the Sunday-school, for both of them, for she repeated to Mariette verses from the psalms, and passages from the New Testament, which she had learnt there. A short time afterwards I held a re-union near Punayer, which Mariette attended; it was the first time she had ever been present at protestant worship. She blessed God, who had inspired her with the courage to do so, and appeared most attentive to the sermon and the prayers, which were in French, though most probably she was unable to comprehend more than a small part of the service, not understanding any language but the mountain patois. Not daring to return to Punayer, after this, she went to her father, and confessed to him all that had occurred: he received her kindly, and took her back to her grandfather and grandmother, and strenuously forbade them to ill-treat her for her religious opinions. This was something gained, but not sufficient for her; she earnestly entreated him to allow her to attend the public worship; her constant prayer during the week was, that God would dispose her father to grant her permission. Her prayers were heard, and the Sunday following, we had the joy of seeing her come to our temple at Violins, a long way from her home. She was received with every demonstration of joy, and a poor man of Minsas, who had married an aunt of her's, promised to take her to his own house, if they would trust her with him for the winter, and that he would there teach her to read, and instruct her more perfectly in the truths of the gospel."

"Mariette's perseverance triumphed over the prejudices of her family. She was permitted to receive instruction, and to attend the public services of the protestant church, and her singular history having reached the ears of some friends at Mens, they begged her father to be allowed to take charge of her, and her education was conducted under auspices which give us every reason to believe, that she is now a bright ornament of the community, whose faith she thus embraced from the strongest conviction of its purity."

There are many who imagine that mere religious zeal is all that is required of ministers of the gospel; but the most pious and learned in every age concur in the opinion, that zeal without a good measure of human learning, is seldom found to conduce to the spiritual progress either of the individual himself, or of those he professes to teach. Mr. Neff makes the following remarks on this subject:—

"Those who are dazzled by the blaze of a new religious light, and who, imagining that zeal, however fervent, can supply the want of study and information, confide the most difficult part of God's work to persons, who have nothing but their faith and spiritual

* Literally did this child obey the Divine precept, "Stand ye in the paths and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jeremiah vi. 16.

experience to guide them, will not be long before they discover their mistake. Nothing can be more erroneous. For my own part, I think the principle must be generally admitted, that knowledge and preparation are indispensably requisite for a laborer in the Lord's vineyard, that he may pursue his work efficaciously.—He must combine sound discretion with fervent christian piety. The truth of this has long been felt by me, but especially since my abode among these secluded people. Their profound ignorance is, at present, an insuperable obstacle to the usefulness of those who are most zealous, and who have the best inclinations."

The education of the youth of his parishioners was the subject which Mr. Neff had much at heart. With the assistance of the inhabitants of Dormilleuse, he built a school house, and here he established during the winter months, when the villagers cease from their toils, a Normal school. With an assistant, he taught in the winter of 1825—6, some two dozen of young men, whom he calculated would in due time become teachers of their countrymen. In the same school also, he had classes for young women from fifteen to twenty years of age. The attendance amounted to twenty, and of these "two or three only had any notions of writing, and not half of them could read a book of any difficulty." The subjects taught, in addition to reading and writing, were grammar, arithmetic, geography, and music: he delivered, also, some lectures on geometry. The delight of the youthful mountaineers appears to have been intense; and Mr. Neff mentions a circumstance which shows the good effects of knowledge in subduing prejudice and enlarging the higher principles of our nature. "Up to this time," says Mr. Neff, "I had been astonished by the little interest they took, Christian minded as they were, in the subject of Christian missions; but when they began to have some idea of geography, I discovered that their former ignorance of this science, and of the very existence of many foreign nations in distant quarters of the globe, was the cause of such indifference. But as soon as they began to learn who the people are, who require to have the gospel preached to them, and in what part of the globe they dwell, they felt the same concern for the circulation of the gospel that other christians entertain. These new acquirements, in fact, enlarged their spirits, made new creatures of them, and seemed to triple their very existence."

Mr. Neff's labors were too much for his strength. These, with the great privations he had endured, brought on a general debility, until he was obliged to cease from his work. He now retired to his own country, hoping that the more genial climate might restore vigor to his frame. But it was too late, disease increased

upon him, and from his dying bed he dictated two epistles to his Alpine flock. We give one passage from the latter of these, dated March, 1829. "Five months have passed away since you received the address of which this letter is the sequel, and during this time I have had much experience. I am considerably weaker than I was then, and I shall not be able to arrange methodically what remains for me to say to you; indeed, I shall have power to say very little; but I am most anxious to address you. I feel constrained to confirm to-day all that I have before spoken, and all that I preached to you and told you when I was with you; for I have now proved those truths which I then taught you. Yes, now more than ever I feel the importance, the absolute importance, of being a Christian indeed, of living in habitual communion with the Saviour, of abiding in Him. It is in the time of trial that we can speak of these things as we ought. A Christian without affection is only a soldier on parade; but I experience it now, and I will openly bear witness of it. It is strictly true, that through much tribulation we must enter the kingdom of heaven, and we must personally feel what is said of the Prince of our salvation, 'It became Him to be made perfect through suffering.' Though He were the Son of God, yet 'learned He obedience by the things which he suffered.' How much more need have we ourselves of this instruction! Yes, I can now say, it is good for me that I have been afflicted; this trial was needful for me. * * * I have every reason to believe that my task is finished; I wait until, by means of trials and afflictions, the Lord shall accomplish within me that work of patience which must be perfected; and may He then take me, how and when He pleases, to His eternal rest. Having, then, no hope of seeing you again in this world, and not thinking that I shall be able to write more, I must take leave of you, commending you from this time forward to God and the word of His grace." "Believe my experience," he said, to some friends who stood beside his bed, "God only is your sure trust; He only is truly to be loved. If you should one day be employed in the preaching of the gospel, take heed not to work to be seen of men. Oh, with how many things of this kind do I reproach myself! My life, which appears to some to have been well employed, has not been a quarter so much so as it might have been! How much precious time have I lost!" We have only to add, that this devoted minister of Christ died on the 12th of April, 1829, and, as we humbly hope, entered into the joy of his Lord.

[To the Editor of the Canadian Christian Examiner.]

MR. EDITOR:

The excellent review of the "Course of Time," which appeared in the last number of the Magazine, awoke in my mind various recollections of the author of that wonderful poem. Robert Pollok and I were fellow students at Glasgow. And as I had some personal acquaintance with him, a few recollections regarding a man, whose fame has been so widely extended, and whose labors have been so eminently useful, may not be unacceptable to those of your readers, who can relish the beauties, and who derive instruction from the Course of Time.

In stature, I should say, Pollok was somewhat above the middle size of men. His form was slender, his complexion dark, his forehead rather compact, and the parts well developed than large. Even at first sight his countenance appeared extremely agreeable. The features, especially the mouth and eyes manifested strong indications of humor; while a careful observer would readily perceive, striking marks in every lineament, of dry caustic wit. It need hardly be added, that the countenance of such a man bore evident marks of thought. Indeed, no one could look at his eyes and forehead, without being convinced, that there was a soul within, capable of deep feeling and large conceptions. Yet, it always struck me, that in Pollok's countenance, the natural and the agreeable were more fully displayed than the lofty and the severe. The same thing may possibly be affirmed of all great men. Simplicity is an essential element of true greatness. It is the *little man*—the man of conceit and artifice, that looks big, and tries to make up in majesty of mouth, and glare of eye for the deficiency within. Had a stranger been asked to look at Pollok's countenance, and say what he thought of him; I presume his answer would have been—Why to be sure, that is a man of thought—rather melancholy though, but withal a man who will have his joke and his laugh at times. In this, the observer would have been right; for strange as it may appear to some, the author of "the Course of Time" loved a joke dearly, and few men seemed to enjoy a laugh more heartily. He was truly a man of great simplicity of mind, of genuine humor, and great kindness of heart. It was only, however, when the company was small and select, that he gave

full vent to the feelings of his bosom. On these occasions, his society was delightful.—His conversation was highly instructive, for his remarks were frequently original, and were always uttered in strong idiomatic language.—Yet, withal his high conversational powers, there was no attempt at display, and no wish manifested to repress others, and throw the less gifted into the shade. In a word, his conversation, when with his friends, was full of native good sense, often sparkling with purest wit, and occasionally overflowing into broad harmless humor. Nor must I omit to state, that in moments facetiousness his wit was at times employed at the expense of those "who are not only witty men themselves; but are the cause of wit in others." These sallies, however, even when personal, and when they set the table in a roar, had nothing in them base, or malignant. His piety was too ardent, and his love for his fellow creatures far too sincere to permit him to sport with the feelings of his fellow-men. Had he been proud, or misanthropical, I am convinced his wit would have been a scourge of scorpions. He would, indeed, have been a tremendous satirist, had he not been a truly good man.

I am aware that some, who may have been occasionally in Pollok's company may question the correctness of the above statements. The reason of a difference of opinion here, is easily explained. In a large party he spoke little, and where he met with the dull, and the conceited, his remarks were few and common-place. Hence, after his great poem appeared, I have heard persons express their wonder, that one whom they had never heard say a clever thing, should be able to write good verses. The blind do not see the sun—music hath no charms for the deaf. And may we not add, that a man of Pollok's stamp of mind, does not in all places cast his pearls about him. Modesty, not more than self-respect and good sense, forbid this. That persons should meet with men of great talent and see nothing to admire is easily accounted for. I have met with those who had been in Rome and saw nothing to admire in the remains of that famous city.

When Pollok spoke of others, he was apt to do so in very strong terms. He had been engaged one night in a debate with certain young men, not remarkable for their modesty, or good sense. I happened, I remember to meet him

next day, when he exclaimed, "why sir, the persons who vexed me last night, are the veriest excrescences of humanity." But if he spoke of the vain and petulant with severity, he was ever ready to speak in high approbation of men of worth. Indeed, his praise of such, was uttered with a fulness and warmth, which shewed a mind free from envy, and well able to appreciate the excellence of others. Those who knew him best, loved him most. And I believe no one among the thousands of his admirers, loves and reveres the poet, half so much as his bosom friends loved and revered the man.

In his ordinary conversation his utterance was slow, with something of hesitation in his manner:—but when excited, and he was easily roused, he spoke with great precision and frequently with uncommon vehemence. At these times, there was a propriety of accentuation in his language, which I have rarely heard equalled. Had he been spared, he would certainly have become a distinguished preacher.—For his knowledge of theology was extensive—his imagination rich—his taste accurate, and his piety ardent. But he was not destined to labor in the pulpit. God gave him one great work to accomplish, when that was finished, he was called to a better world, as we fondly hope, there to engage in the services, and enjoy the poetry and music of angels, and of the spirits of the just made perfect.

I have understood that his great work was a subject of thought for ten years. What portions of it, he may have committed to paper during the earlier period, his mind was employed on the sublime theme, I do not know.—I believe, however, the greater part was written in the course of two years. During that time he labored at his great poem with vigor and diligence. His description of Byron was written in one night; but the mental effort was so great, that he lay in bed all next day, in a high fever. The portion of the work, which according to his own statement, he felt the greatest difficulty in composing, is that vivid description of *her* whom the virtuous pity, and loath, and but seldom reclaim. He remarked, that after making various attempts, and having spent much time and thought, he felt himself at last under the necessity of just throwing into verse the description which the inspired writer has given of the same character in the vii chap. of Proverbs. It is well known, that many of the characters which he has so strikingly portrayed, were drawn from real life.—It is not true, as has been generally supposed, that his health sunk under the mental labor in

which he engaged. Pollok's health was injured—we fear irreparably injured by manual labor. This is a mournful fact. And a mournful story might be told of it—but I forbear.

I once in company with two friends, visited the family of the poet. This was a short time after his death. The house in which his relations then lived, was a poor and most primitive looking building; such as may yet be seen on small upland, or hill farms in many parts of Scotland. We were treated with great kindness and hospitality. The worthy father of the poet led us into the *ben end*, a small room of the most antique construction. "This is the place," said the old man, "in which Robert wrote the most of his poems." A humble place indeed! Yet we felt, that while we were in that little room, we were in a sacred place. For is not that poor cottage with its clay floor, its rough walls, and its thatched roof, an object of deep interest to all who can appreciate the labors of sanctified genius. Man may call it enthusiasm, but to me, the humble cottage in which Pollok lived, and in which he wrote the "Course of Time," is an object of deeper interest, than a palace which has nothing to recommend it to notice, but the magnitude and beauty of its architecture. The poet, however, only sat in the *ben end* when he was holding converse with the muses, or enriching his mind with those stores of solid learning, which he has turned to such an excellent account. His relatives told us that, Robert as they called him, loved to sit with them by the kitchen fire, and there read portions of what he had written, chat and smoke his pipe, and in the evenings join in their social mirth, and family conversation. I never shall forget with what intense emotions they spoke of the meekness, humility, and social virtues of their deceased relative;—and yet what they said was uttered with great delicacy and prudence. It was at the same time very plain, that these amiable traits of his character, and not his mere fame and merits as an author, were the things, that made his memory dear to their hearts. It is not great learning and genius, but vanity and a bad heart, which unfit a man for social endearments and the conversation of those who may possess nothing more but piety and good sense. Pollok's relations seemed to be persons of this sort, and the poet seemed to have enjoyed their society in a high degree.—And it was no doubt under that lowly roof that he gathered up those grand elements of thought and feeling, which his scholarship merely enabled him to arrange and embellish.

It is deeply to be regretted, that no one has yet given to the world a good memoir of our poet. The things that have appeared under that name are despicable in the extreme;—at least I have seen no account of his life, worth reading. Certainly some one who is capable of the task, ought to set about it, while the sources of information for a work of the kind are accessible.

When Pollok attended the classes at Glasgow, he generally walked with a pretty large staff. And I remember when he sat in the class room, he was in the habit of placing both hands on the top of the staff, and resting his forehead on the back of his hands, so that his

face was seldom seen during the lecture. He was a laborious student. He directed his mind mainly to metaphysics and Belles letters; understanding these branches in the most extensive sense of the terms. It did not appear to me, that he was what is commonly called a finished linguist. That he had studied the ancient classics with great care cannot be doubted;—but he studied them more for thought than for words—and his fame as a scholar obviously did not rest upon his capacity to dissect an *uti* or analyze a *nilil*.

BETA.

Springbank, 24th Nov. 1839.

THE SLAVE TRADE REVIVED.

[No 5.]

The slave trade among modern nations is understood to have originated with the Portuguese. That people, as is well known, were the first who doubled the Cape of Good Hope in the year 1497, and while trafficking on the western coast of Africa, they purchased from the native chiefs, captives that had been taken in war, and these they either employed for domestic purposes or sold to foreign nations. The Spaniards followed their example. That people thirsting for gold and pearls, enslaved the natives of South America, and sent them to work in the mines. The fatigue was too much for a race of men naturally feeble, and with the view of supplying the labor market more largely, they embarked in the vile traffic of purchasing slaves from the petty chiefs on the African coast. The Dutch and English in their turn became participators in the guilt, and Africa was the great mart for slaves to the new world. It was not the heartrending scene of thousands of men and helpless women and children, driven like brutes on board the slaver, which was the worst feature in this trade, it extended itself over the interior of the country; and by setting a premium on perfidy and war, was fast converting the whole continent of Africa into an aceldama, a field of blood. Mr.

Wilberforce, with his friends of the African Institution, embarked in the great work of seeking the entire annihilation of this accursed traffic; and poets, orators, moralists, and divines, all bore a loud and united testimony against it, until in 1806, the British Parliament decreed that it should no longer exist. This was worthy of a christian nation; and many fondly imagined that the monster was now strangled. It turns out, however, that the slave trade is carried on still, to a great extent, by the vessels of foreign nations; and notwithstanding the vigilance of British cruisers, it is proved to have increased in a two-fold ratio.—That we have not made these statements at random, will appear from the following pages, which we have copied from a respectable London journal:—

Mr. Buxton's work on the African slave trade, is a most melancholy and heart-rending exposition of a most guilty traffic, which this nation fondly hoped it had done much to eradicate, whereas it appears to be unquestionable, that it is only expanding with even wider malignity, and is prosecuted with deeper horrors than ever. Mr. Buxton has proved this fact with a clearness which it is impossible to controvert.

During the early exertions for the extinction of the slave trade, the annual transport of negroes

from the Old to the New World was from 70,000 to 80,000; the former number was the result of the investigations of the late Mr. Zachary Macaulay, the latter was that given by Mr. Fox and Mr. Pitt. At present there can be no doubt it exceeds 150,000! But this bare increase of numbers gives no adequate insight into the vast aggravation of the misery which has accumulated upon the negro of later years. At first, the trade was unrestricted. Latterly it was *regulated*, with a view to give more ample accommodation to the negroes on board ship, during their transport to the land of their bondage. Now, carried on as it is, for the most part illegally, every consideration is sacrificed to speed, with a view to diminish the risk of capture. The vessels accordingly are built to *sail*, not to hold cargo; and yet there are stowed on board of them human beings to an extent which, were they constructed on the most approved principles for stowage, they could not contain, consistently with the most moderate regard to safety, not to speak of the comfort of their living cargo. Hence the consequences are dreadful. And the horrors of "the middle passage," with which Mr. Wilberforce, in a past generation, harrowed up the feelings of the country, are awfully aggravated (and that in the case of double the number of human beings), as the issue of all our labors in so far as the *trade* is concerned.

We shall give a specimen or two of what it is—extracting from Mr. Buxton's work. At page 131, the following passage occurs:—

"Captain Wauchope in the same letter informs me, that on the 18th September, 1836, the *Thalia* captured the Portuguese brig *Felix*, 590 slaves on board. 'After capture,' he says, 'I went on board, and such a scene of horror it is not easy to describe; the long-boat on the booms, and the deck aft, were crowded with little children, sickly, poor little unhappy things, some of them rather pretty, and some much marked and tattooed; much pains must have been taken by their miserable parents to ornament and beautify them.

"The women lay between decks aft, much crowded, and perfectly naked; they were not barred down, the hatchway, a small one, being off; but the place for the men was too horrible, the wretches, chained two and two, gasping and striving to get at the bars of the hatchways, and such a steam and stench as to make it intolerable even to look down.

"The slave deck was not more than three feet six in height, and the human beings stowed, or rather crushed as close as possible; many appeared very sickly. There was no way of getting into the slave-room but by the hatchway. I was told, when they were all on deck to be counted, that it was impossible for any of our people to go into the slave-room, so intolerable was the stench."

In the following page, Mr. Buxton says:—

"It is fearful to contemplate the increase, of late years, in the mortality during the middle passage. The chief reason, as it appears, is well given by Laird in his journal of the recent expedition to the Niger. He says:—'Instead of the large and commodious vessels which it would be the interest of the slave-trader to employ, we have by our interference forced him to use a class of vessels, (well known to naval men as *American Clippers*), of the

very worst description that could have been imagined, for the purpose, every quality being sacrificed for speed. In the holds of these vessels, the unhappy victims of European cupidity are stowed literally in bulk.'"

The following passage occurs at page 134:—

"In a letter from the Cape of Good Hope, of date 20th of January, 1837, we find it stated that Her Majesty's brig *Dolphin* had lately captured the corvette *Incomprehensible*, and that, on taking possession of her, 'the scene was harrowing in the extreme. One hundred had died from sickness, out of the 800 embarked; another 100 were lying nearly lifeless on her decks, in wretchedness and misery, and all the agony of despair; the remaining 600 were so cramped from the close manner in which they were packed (like herrings in a barrel), and the length of time they had been on their voyage, and the cold they had endured in rounding the Cape, in a state of nudity, that it took the utmost exertions of the English sailors, favored by a hot sun, to straighten them.'"

We shall not distress our readers by giving any additional examples of human misery arising from this source, harrowing as they are to contemplate, and which, as voluntarily inflicted from sordid motives, by the fellow-creatures of the sufferers, exhibits a spectacle humbling to human nature.

But while such is a feeble—so feeble as to be undeserving the name of a resemblance to the horrors of the middle passage, these horrors are far indeed from containing all the evils which slavery entails on the unhappy negro. Mr. Buxton has brought these together under a general heading of *MORTALITY*, which he subdivides into the following particulars,—*Seizure, March, Detention, Middle Passage, Loss after Capture, Loss after Landing and in Seasoning*; and the aggregate of human suffering involved in the whole, is sickening to think of. We shall not give examples of the wretchedness, but note some of the results. Mr. Buxton is obviously most solicitous to confine himself strictly within the limits of fact.

It seems probable that, in the seizure of the slaves, in their march to the coast, and during their detention there, one-half of the whole perish. (P. 164.)

"The loss from the middle passage appears to be no less than twenty-five per cent." (P. 167.)

The loss upon landing and in seasoning is estimated at twenty per cent. The whole thus stands as follows:—

	Per cent.
1. Seizure, march, and detention,	100
2. Middle passage and after capture,	25
3. After landing and in seasoning,	20
	<hr/> 145

So that for every 1,000 negroes alive at the end of a year after their deportation, and available to the planter, we have a sacrifice of 1,450." (P. 168.)

Besides the export of slaves to the New World, Mr. Buxton estimates, from data carefully collected, the deportation on the other side of the continent by the Mohammedans, to amount to 50,000 *annually*, and the loss in capturing and bringing this multi-

tude to their destinations, at 100 per cent. The issue of the whole, as it relates to the number of human beings annually reduced to, or sacrificed by slavery, is thus stated:—

“If, then, we are to put confidence in the authorities (most of them official) which I have quoted, we cannot avoid the conclusion, terrible as it is, that the slave-trade between Africa and America annually subjects to the horrors of slavery 120,000

And murders	30,000
	37,500
	187,500
	<hr/>
	255,000

Annual victims of Christian slave-trade	375,000
of Mahomedan	100,000

Annual loss to Africa	475,000
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The “*Consequent State of Africa*” is thus described:—

“Even this is but a part of the total evil. The great evil is, that the slave-trade exhibits itself in Africa as a barrier, excluding every thing which can soften, or enlighten, or civilize, or elevate the people of this vast continent. The slave-trade suppresses all other trade, creates endless insecurity, kindles perpetual war, banishes commerce, knowledge, social improvement, and above all, Christianity, from one quarter of the globe, and from 100,000,000 of mankind.”

It is, no doubt, a glorious achievement to have rid this country from any further participation in this traffic of blood; but mournful to consider how little good, *comparatively*, we have thus far accomplished for the African race. According to Mr. Buxton's calculations, the African slave-trade, as at present conducted, engulfs or destroys every two years upwards of the whole negro population in the British West India Islands!

It further appears from this publication, that Mr. Buxton has given up all hopes of arresting the progress of the evil by inducing the European powers and American governments to declare the traffic piracy, or by any other such means. In the first place, past experience has satisfied him that some of them never will do it—at least, in the present age; and, secondly, he is persuaded that if this utopian hope were realized, the end gained would not be accomplished. This last opinion, of course, rests on the immense profits realized by the traffic—a profit so enormous as, in Mr. Buxton's esteem, to vanquish all other considerations, and sufficient to enlist men of all orders in carrying it forward:—

“‘Of the enormous profits of the slave-trade,’ says Commissioner Macleay, ‘the most correct idea will be formed by taking an example. The last vessel condemned by the Mixed Commission was the *Firm*.’ He gives the cost of—

Her cargo	Dollars.
Provisions, ammunition, wear and tear, &c.	28,000
Wages	10,600
	13,400
	<hr/>
Total expense	52,000
Total product	145,000*

* Parl. Paper, No. 381, p. 37.

“There was a clear profit on the human cargo of this vessel of £18,640, or just 180 per cent.; and will any one who knows the state of Cuba and Brazil, pretend that this is not enough to shut the mouth of the informer, to arrest the arm of the police, to blind the eyes of the magistrates, and to open the doors of the prison?”

Mr. Buxton is accordingly of opinion that it is inexpedient and hopeless to continue to work this question as it has been done for many years past in this country; that these efforts have issued not in reducing the number of slaves transported, but in inexpressibly increasing their sufferings, during their detention previous to embarkation, during the middle passage, and, in many cases, in the act of landing and finally settling them. He turns from these expedients with despair, to propose efforts for the civilization of Africa, and the introduction into it of the Christian faith. His schemes having this object in view are not as yet developed; and should the present government remain in power, and Mr. Buxton wait till they make up their minds to introduce some grand and comprehensive measure for this purpose (for which a full even pecuniary return might ere long be anticipated), we are afraid he will have to wait a long time.

The picture of nearly, if not quite half a million of our fellow creatures, *annually* suffering in the way we have described, is perfectly frightful: of Africa being a store-house from which, by the north and the south, by the east and the west, millions of its sons and daughters—men, women, and little children, are continually dragged into captivity, and scattered as slaves over the face of the civilized world, generally in circumstances of great misery and degradation. Yet, what Christian, who humbly receives the word of God, can fail, in the contemplation of the astonishing picture, and amidst all the various sensations which it may originate in his mind, to exclaim, The “counsel of the Lord standeth for ever, the thoughts of his heart to all generations.” We cannot forget the prophecy of Noah; and that none of our readers may fail to remember it, we insert it here:—

“And he said, “Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem, and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.”

“The prophecy is most remarkable, and receives fulfilment to this day, not only in the descendants of Canaan, but also in those of Shem and Japheth. How strikingly fulfilled in our times, and especially by the English nation, that referring to the European nations in the 27th verse—“God shall enlarge Japheth, and he shall dwell in the tents of Shem.”

But unquestionably the most remarkable and awful fulfilment of the prophecy is given in the fate of the descendants of Canaan, which has been the subject of the present article. The *reiteration* of the curse in each of the above verses is very remarkable—1st, “A servant of servants shall he be unto his brethren;” 2dly, after the blessing of Shem—

"And Canaan shall be his servant;" 3dly, after the blessing of Japheth—"Canaan shall be his servant." Three times is the curse announced, and how sure has been its fulfilment!

Indeed, the prophecy and its fulfilment are full of instruction, if men would receive it. "Behold the goodness and the severity of God." If his promises are sure, so are his threatenings. His promises are sure, not only for time but for eternity. So, let us

be assured, are his threatenings. Neither of them can fail. "It is impossible for God to lie." And however men may now, as in the apostolic age, "deceive themselves with vain words," and insist that they shall have peace, when God declares they shall have no peace, eventually they shall discover they have miserably befooled themselves, and lament, when too late, their preference of their own folly, to the wisdom of the Almighty.

LIBERALITY TO KINGSTON COLLEGE THE DUTY OF PRESBYTERIANS IN CANADA AND GREAT BRITAIN.

In the numbers of the *Home and Foreign Missionary Record*, of the Church of Scotland, for the months of September and October, we observe, amongst many instances of liberality towards the cause of Missions, two, which seem entitled to peculiar notice, and which we would respectfully place before our readers, as patterns for imitation in the exertions and offerings to be made for the founding and endowing of our College.

The General Assembly's Committee for the India Mission, it appears, have been called on to incur a great expense, for the erection of suitable buildings for the native seminaries, at Calcutta and Bombay. In the former of these cities, not less than eight hundred native youths, of every variety of caste, and of all ages, from six to twenty, are in attendance, under laborious and faithful christian teachers. The friends of the cause, in both places, have come forward to defray a very considerable proportion of the outlay for the new edifices. In Calcutta they pay one-third, and at Bombay two-fifths of the whole. The Committee, at home, have to pay upwards of six thousand pounds sterling. To raise this sum, a special appeal is made to the friends of the Mission throughout Scotland.—And, amongst these, two ladies have nobly distinguished themselves, as they have brought into the Mission treasury nearly one thousand pounds, collected by themselves, *in contributions of one penny*.

The other instance we allude to, is that of a gentleman, who offers two hundred pounds per annum, for the support of the first Missionary

that the Assembly's Committee shall send to Aden, in South Arabia. Aden, it appears, is a great thoroughfare between the Eastern and Western part of Asia, and is much resorted to by Jews, in their trading journeys.

The Rev. Mr. Moody, who communicates this offer to the Committee, states, at the same time, that the session and people of his congregation are ready to raise any additional sum (not exceeding one hundred and fifty pounds per annum) that may be required for the full maintenance of such Missionary. May we not be permitted to say to some of those of our Church in these provinces, whom God has blessed with affluence, "Go ye and do likewise."

We hope that the scheme of contributions, for the endowment of the College, in which the highest class of contributors is made to consist of those who give £100 currency, will not be so interpreted as to restrict the offerings of the very rich amongst us to this sum. It is very plain, that the ten hundred of some would not be a relatively greater sum than the single pound of others.

And here, having noticed the liberality of friends at home in behalf of the seminary in Calcutta, we cannot avoid a few observations on the expediency of sending a deputation to Great Britain and Ireland, for the express purpose of advocating the claims of our Presbyterian College. Many, we are aware, will be ready to say, why be at all this trouble and expense, seeing that British Christians are already acquainted with the religious wants of Canada, and will give on being called upon by resident

ministers? It is a great mistake, however, to imagine that our affairs are so well known at home as to preclude the necessity of such a deputation. It is most true, that many written communications have been made by our Presbyteries and individual ministers to the church at home, as to the nature and amount of our spiritual destitution; and consequently all are aware that there is a demand in Canada for more laborers. It is known, too, that there is a demand for funds to enable us to carry into effect our college at Kingston. But this is not enough. It is needful that the subject be laid before them with such plainness, and the claim which we make upon their liberality be shewn to be one so just and reasonable, that they will put their hands into their pockets to aid us in our present, and, as we believe, temporary necessities. It is an aphorism of Adam Smith, in his "Wealth of Nations," that the supply of a commodity will equal the demand for it; but, as he very wisely remarks, it is not every kind of demand that will call forth this result, it must be an *effectual* demand, which will assuredly be followed by the needful supply. There is a principle of sloth in human nature which requires stronger stimulants than a few tracts to overcome. In order to this, recourse must be had to the platform as well as to the press; and he who would imagine he was accomplishing his end in making an effectual demand by means of the latter, will find, when the time for the supply comes round, that he has been deceived. The effect of many of the letters and journals which have been sent to Britain about the great spiritual destitution of our Presbyterian population, is not so much to call forth the aid which we need, as to leave our countrymen with feelings of benevolence towards us. Doubtless, in individuals of great christian excellence, such feelings cannot be separated from the beneficent deed; but how many thousands of well disposed persons are there, who extend to us their sympathy, without their contributions! It is well, indeed, that the representations which have been made of the spiritual state of our countrymen in these Provinces, have been widely circulated over Scotland. These will serve to prepare the way of the deputation to which we have referred. They will find it an easier task to interest the community in the object of their mission, when they find them already familiar with many of its details. But that these should supersede the necessity of a deputation altogether, is preposterous. When the public give to any christian or philanthropic object, they

expect to have the matter laid before them *viva voce* by the persons who take the lead in the management. The various religious societies are so well aware of this, that they have their annual meetings mainly for this end; and missionaries from distant countries are usually brought forward on these occasions to address the people; and every one knows, with great advantage to the funds of the societies. It is well known, too, that Dr. Duff's return and residence in Scotland have greatly favored the cause of the India mission. That devoted servant of Christ visited most of the Presbyteries of Scotland, from Kirkcudbright to Kirkwall, and urged upon them with great force and fullness, the importance of the work in which he was engaged, the success which already had crowned their labors, and the necessity of their individual and united co-operation; and by thus acting he has been enabled to raise up many strenuous supporters of the work, who otherwise might have been indifferent, if not hostile, towards it. We cannot help thinking that the same wise course is urgently required in the matter of establishing a seminary in these Provinces, for rearing native ministers. We have said, that mere written communications will not serve this end, and neither will the occasional visit of ministers. Indeed, we are disposed to think these latter inferior in point of effect to a well written document proceeding from any of our Presbyteries, because, having left the country on other business, the little attention which they can bestow upon the concerns of our church, cannot be supposed to have much effect with business men. What is required, therefore, is a deputation having full powers from the Synod to plead the cause of our Presbyterian Church and College in Great Britain and Ireland, and more especially to solicit subscriptions in behalf of the latter. The moral effect of such a deputation appearing in the General Assembly, with no desire of asking a seat in the House or a settlement in the country, but with the single aim of pleading the spiritual and eternal welfare of their expatriated countrymen in Canada, would be excellent. There is no party in the House who would not tender to them a brotherly sympathy, and who would not forward, as far as their means and influence extended, the object of their mission. In that venerable house, they would not only have an opportunity of pleading the cause of our college before their fathers and brethren, but before an influential eldership, consisting of men who reside in the chief towns, as well as private gentlemen who are

scattered over the country. And surely, if the condition of India has called forth on repeated occasions the sympathy and tears of the members of the Court, it is not too much to expect that they would not be less moved by the condition of their countrymen in Canada.— And though, it is true, the extraordinary eloquence of Dr. Duff was enough to command attention, apart from the glorious cause in which it was exalted, still, the essential element in all eloquence, is a good cause and an advocate who speaks because he believes. And that the latter may be found among the members of our Synod, equal to the excellent person above referred to, is most certain. And as to the goodness of the cause, not only the Members of the General Assembly, and of all the Courts of our Church, are pledged by their own example and discipline, to support it, but the whole educated community of Scotland, will at once confess that it is a cause which should commend itself to the heart and consciences of every christian society. Had we space and leisure, we might speak at some length of the probable effects of public meetings

in the chief towns in the kingdom. It might shew our friends and kindred that we were in earnest in adopting Canada as our country, seeing we were making provision for the generation that was to follow after. It might remind them of the origin of their own excellent seminaries, which had been instrumental of so much good to succeeding generations, and so, on the score of gratitude, as well as of paternal regard towards us and our children, thousands might be supposed to contribute of their substance to the establishment of our Presbyterian College. We do not pause to anticipate the obstacles which lie in the way of sending home the proposed deputation. These we think are not of such a nature as to be insurmountable. And neither do we enter into any details of the steps to be taken, in notifying its appointment to the Church at home, previous to the departure of the members from our American shores. We willingly leave these to the decision and wisdom of the commission who have conducted the matter to its present stage of advancement, and would pray, that they may be guided in this, and all other matters, by the wisdom which is from above.

ILLUSTRATIONS OF THE AFFINITY OF THE LATIN TO THE GAELIC,

BY T. STRATTON, GRAD. UNIV. EDIN.

Acelino, *gàlic*, claon, incline.
 Acredo, *g.* creid, believe.
 Accipio, *g.* gabh, take.
 Accresco, *g.* cre, earth.
 Accuro, *g.* curam, care.
 Accommodo, *g.* comh (together); modh (manner).
 Ac, *g.* agus, and.
 Accubo, accumbo, *g.* cub, bend.
 Absimilis, *g.* ambuil, like.
 Acclamo, *g.* glaoth, call.
 Abstineo, *g.* teann, tense.
 Abripio, abrumpo, *g.* reub, tear.
 Accendo, *g.* cana, white.
 Aberro, *g.* iarriadh, wander.
 Abedo, *g.* ith, eat.
 Abalieno, *g.* eile, another.
 Albania, the kingdom of Scotland, also a country of Asia, *g.* Albainn, from, alp, high.

Alpes, the Alps, *g.* alp, high.
 Albion, the island of Britain, *g.* alp, high.
 Acer, acerbus, acresco, acetum acidus, acor, acrimonia acritudo, *g.* gear, sharp.
 Actio, abigo, etc., *g.* achd, do.
 Accumulo, *g.* do, comh, maol, a round object.
 Ad, *g.* do, to.
 Addico, *g.* deachd, dictate.
 Addivius, *g.* Dia, God.
 Adedo, *g.* ath (intent); ith (eat).
 Admiror, *g.* do (to); meur (finger).
 Admisceo, *g.* measg, mix.
 Admodium, *g.* modh, manner.
 Admolion, *g.* maol, a round object.
 Admoneo, *g.* mein, mind.
 Adoleo, adolescens, adolesco, *g.* ol, drink.
 Adoratio, *g.* do (to); radh (speed).
 Adrepo, *g.* crub, bend.
 Advena, *g.* aduan, a stranger.

- Advolo, *g. aile*, air.
Aer, æthereus, *g. athar*, air.
Aevum, ætas, æternitas, *g. asi*, asidh, an age.
Affectio, affectus, afficio, *g. echd*, do.
Affero, *g. do* (to); *beir* (bring.)
Agendus, agens, agilis, agito, ago, *g. achd*, an act.
Aggrego, *g. (to)*; *greigh* (a herd.)
Agnomen, *g. do* (to); *ainm* (a name.)
Agria, an ulcer, *g. geur*, sharp.
Agrarius, ager, *g. ar*, plough.
Alias, alibi, alieno, *g. eile*, another.
Alo, alimentum, almus, *g. ol*, drink.
Alius, *g. eile*, another.
Allando, *g. ath* (intent); *luaidh*, (praise.)
Am, a termination of adverbs, signifying manner, ex. grat. clam, ex. celo, *g. modh*, a manner.
Altarius, altare, altus, altum, altitudo, alt-, altivolans, *g. ailt*, high.
Alter, alternus, alterior, *g. eile* (another); *feair* (a man.)
Amens, amentia, *g. mein*, mind.
Amnis, *g. amhuin*, a river.
Amniculus, *g. amhuin*; *caol*, (small.)
Amnigenus, *g. amhuin*; *gin* (beget.)
Ancon, angulus, angustia, *g. lang*, a corner.
Anhele, *g. ana* (with difficulty; *aile* (mind.)
Anima, animal, animo, animus, *g. anam*, the soul.
Animulus, *g. caol*, small.
Annus, annalis, annona, *g. eang*, a year (obsolete)
Annumero, *g. do* (to); *aireamb* (number.)
Appello, *g. buaill*, strike.
Appingo (pingo, fingo, facio,) *g. achd*.
Applaudo, *g. ath* (intens.); *braidh*, mention, praise.
Apporto, *g. do* [to]; *bier*, carry.
Apprimus, *g. ath* [intens.]; *priouch* [the first.]
Aratio, arator, *g. ar*, plough.
Arca, arcanus, arceo, *g. airc*, a small chest.
Arcula, *g. airc*; *caol*, small.
Arduus, *g. ard*, high.
Areo, ardeo, ardor, arena, *g. tior*, dry.
Argentum, *g. airgiod*, silver.
Arma, *g. airm*, arms.
Armifer, *g. airm*; *beir* [carry.]
Arrectus, arrigo, *g. do* [to]; *ruig* [reach.]
Arripio, *g. reub*, tear.
Ars, [originally power]; *g. feart* [efficacy.]
Arvalis, arvum, *g. ar*, plough.
Aruspex, *g. athar* [sky]; *beachd* [viewing.]
Aspecto, aspicio, aspectus, *g. beachd*, vision.
Aspiro, aspiratio, spread [incite]; from a lost gælic root.
Assilio, *g. ailt*, high.
Assideo, assessor, assiduities, *g. do* [to]; *suidh*, [sit.]
Assimilo, assimulo, *g. amhuil*, like.
Asto, *g. steadhich*, establish.
At, *g. ach*, but.
Attento, attendo, attentus, *g. teann*, tense.
Attenuo, *g. ath* [intens.]; *vel do* [to]; *tana*, [their.]
Attineo, *g. teann*, tense.
Attribuo, *g. treubh*, a tribute.
Audio, auditor, *g. eisd*, hear.
Are, *g. saobh*, well,
Avello, *g. peall*, skin.
Avius, *g. a* [priv.]; *uidhe* [a way.]
Avoca, *g. a* [from]; *focal* [a word] from a lost gælic root.
Avolo, *g. aile*, air.
Aura, *g. athar*, air.
Aurum, *g. or*, gold.
Avulsio, avulsor, *g. peall*.
Axilla, *g. achlais*.
As—a prefix, e. grat. asporto, in gælic as, out of.
A—a prefix intens. e. grat. apprimus, in gælic ath; [prefix intens.]
Amanus, a mountain in Syria, *g. monadh*, a mountain
Armorica, *g. air* [upon]; *muir* [the sea.]
Aurora, *g. or* [gold]; *ear* [the east.]
Bacca, *g. boc*, any round object.
Baccifer, *g. boc*, *beir* [bear.]
Baccula, *g. boc*, *caol* [small.]
Baculum, *g. bacholl*, a staff.
Bacillum, *g. bacholl*, *caol* [smell.]
Balista, balistarium, *g. buaill*, throw.

DATE	Thermometer.		Barometer.		Wind.		WEATHER.
	9 A. M.	9 P. M.	9 A. M.	9 P. M.	A. M.	P. M.	
Dec. 1	39	40	29.25	29.23	N E	N E	Cloudy.
2	40	42	.13	.08	N E	N E	Ditto, evening misty, with some rain.
3	40	37	.13	.15	N E	N E	Cloudy, a. m., clear, p. m.
4	35	35	.16	.20	N E	N E	Fair and clear.
5	32	33	.20	.16	S W	S W	Ditto.
6	33	40	.13	.06	S W	N E	Foggy, hoar frost on the trees.
7	42	46	28.88	28.79	N E	S W	Misty, a. m., rainy p. m.
8	44	42	.83	.81	S W	S	Cloudy, slight shower p. m.
9	35	36	.77	.74	S W	S W	Partly cloudy.
10	35	35	.63	.67	S W	S W	Ditto.
11	38	36	.72	.60	S W	E	Cloudy, a snow shower, p. m.
12	35	33	.60	.75	S	S W	Cloudy, a little snow.
13	30	32	29.04	29.10	S W	S W	Fair and clear.
14	35	31	.00	28.86	N E	E	Snowing.
15	26	25	28.84	.92	N E	N E	Cloudy.
16	29	28	29.01	29.13	E	E	Cloudy, a little snow,
17	26	26	.15	.15	N W	W	Mostly cloudy.
18	25	26	.11	.13	N W	N W	Cloudy, slight snow-shower.
19	25	23	.18	.21	N W	W	Morning cloudy, day fair and clear.
20	23	26	.24	.25	W	W	Fair and clear.
21	20	30	.15	28.96	W	N E	Partly cloudy.
22	32	29	28.78	.79	E	E	Snowing heavily all day.
23	28	35	.86	.92	N E	N	Cloudy, a little snow.
24	32	35	.95	.99	S W	S W	Ditto.
25	32	36	29.01	29.01	S W	S W	Partly cloudy, a little snow in the evening.
26	35	38	.02	.06	S	S	Cloudy, a little snow.
27	36	38	.02	28.92	S W	N	Cloudy, snow in the night.
28	35	27	28.45	.40	N	W	Snowing heavily, and drifting, p. m.
29	22	25	.43	.65	W	W	Cloudy, windy, some snow in the night.
30	22	22	.90	29.13	W	W	Mostly cloudy.
31	20	13	29.23	.27	E	E	Fair and clear.
Means.	31.65	32.26	28.936	28.97			

Mean temperature of the month, 31. 95°. Highest 49°, Lowest 4°.

ERRATUM IN LAST NUMBER.—Mean under 9, A. M., for 37.67, read 37.07.

ABSTRACT REGISTER THERMOMETER AND BAROMETER FOR 1839,

Shewing the mean, highest and lowest Temperature of each Month, and the mean, greatest and least height of the Barometer. The Thermometers are in a northern exposure and shaded from the effects of direct insolation and radiation, and five feet above the surface of the ground.

	THERMOMETER.					BAROMETER.			
	9, a. m.	9, p. m.	Mean.	highest	lowest.	Mean.	highest	lowest.	
January..	26.13	29.1	27.62	52	-7	29.076	29.72	28.48	Mean Temperature for 1835.....45.318 1836.....43.405 1837.....44.237 1838.....45.205 Mean of 5 years.....45.157
February.	28.464	30.43	29.447	49	2	29.095	.48	.42	
March....	33.8	33.00	33.4	62	5	29.06	.55	.58	
April....	51.37	49.47	50.42	78	32	29.091	.31	.72	
May.....	54.68	53.48	54.08	82	30	28.964	.30	.50	
June.....	60.7	59.8	60.25	83	42	28.945	.20	.70	
July.....	70.55	69.68	70.115	86	53	28.099	.22	.67	
August..	65.9	65.8	65.85	83	44	29.109	.41	.71	
Sept.....	57.266	56.833	57.05	76	30	29.015	.40	.68	
October..	53.55	54.16	53.85	76	29	29.195	.60	.87	
Nov.....	37.07	37.7	37.38	52	7	29.073	.72	.52	
December	31.65	32.26	31.95	49	4	28.953	.27	.40	

Mean for the year.....47.618.....29.047

Rain or snow more or less fell on 116 days during the year, but on 57 of these were only slight showers, giving an average of 5.2 dry days for one rainy.

THE GLASGOW COLONIAL SOCIETY having kindly sent out a few more *Sunday School Libraries* to Mr. Rintoul, Streetsville, to be disposed of, at half the cost price, (including charges) to Congregations or Preaching Stations, in connexion with the Synod of the Presbyterian Church of Canada, it is hereby intimated, that applications for the same may be made to Mr. RINTOUL, or to Messrs. BRYCE, McMURRICH & Co., Toronto.

TO CORRESPONDENTS.

* * The Essay on Demons in our next.

A pressure of matter has prevented us from giving our usual Missionary intelligence.— We beg the indulgence of our readers on this matter. The truth is, we have found the College so important a subject, that all others required to be postponed. But, having discussed this, the topics of Home and Foreign Missions, &c. shall receive a due proportion of attention in our pages.

We beg to notify to our Subscribers, that the title page and index, of the last volume of the *Examiner*, shall be transmitted to them with the February number.

Remittances have been received from *St. Thomas*, and *Lachine*. Also from Dr. S., *Amherstburg*, and J. S. M., *Quebec*.

We earnestly request Agents and Subscribers to remit.

ERRATA.

On page 8, in the Moderator's Letter, line 13, second column, read, "Nor did we overlook in our estimate the *descendants of a goodly* number of those who took refuge, &c. The words in *italics* being omitted.

On page 11, line 39, from the top of second column, the sentence should be as follows : "Let us contemplate the progress of unity there, and humble ourselves before God, that here, and where no real obstacles exist, except such as have their seat in the pride of the human heart,—*we are not yet one.*"

THE

CANADIAN CHRISTIAN EXAMINER,

AND

PRESBYTERIAN MAGAZINE.

Vol. IV.

FEBRUARY, 1840.

No. II

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The profits of this Work will be devoted to the extension of Missionary labor in Canada.



TORONTO:

Printed and published at the Office, corner of Church and Newgate Streets, by HUGH SCOBIE,
General Agent, to whom all communications (post-paid) may be addressed.

JAMES CLELAND, PRINTER.

THE
CANADIAN CHRISTIAN EXAMINER,
AND
PRESBYTERIAN MAGAZINE.

VOL. IV.

FEBRUARY, 1840.

No. II.

AN ACT TO ESTABLISH A COLLEGE, BY THE NAME AND STYLE OF THE
UNIVERSITY AT KINGSTON.

PREFATORY NOTE BY THE EDITOR.

We have sometimes felt as if drawing upon the indulgence of our readers, in submitting to their attention documents connected with the proceedings of our Presbyteries and Synod, even while conscious that such documents were in themselves important. It is our desire, however, in our editorial labours, rather to follow what is for edification, than to run in that path which should conduct to the flimsiness of fiction. The truth is, a good magazine should resemble a sea-worthy ship. It must have strength as well as beauty, and ballast as well as sails; and if the alternative were really submitted to us, whether we should have a journal well stored with sound information, though dry, or one which had only the excitement of tales and fictitious episodes, we should not feel any hesitation in giving the preference to the former.—The latter may please for a moment, but when we turn its pages for a second perusal, they are found impertinent and loathsome. We do not think, therefore, that we need any apology in transferring this act of our provincial parliament to our pages. It will form part of that record of documents connected with our Presbyterian Church, which it has been our care, since we commenced our labours, to submit to our readers. It is a document which we are forward to acknowledge as honorable to our provincial legislature. It has been our duty, on divers occasions, to withstand a party, once dominant, but now fallen, who, in the teeth of the most solemn national pledge, wished to set

themselves at the head both of the executive and legislature, and to say to us, humble Presbyterians, stand back, you have neither part nor lot in these matters; but in this act, incorporating our college, and giving it the sanction of our provincial government, we see a proof of a better, and we may add, a more *conservative* spirit. It has been the principle of Protestant governments, since the days of the reformation, to cherish, with a fatherly care, seminaries for the training up of youth in learning and piety, and, hence, we find the venerable Melancthon, on one occasion, when addressing persons in authority, saying, that schools and colleges were a surer defence to a nation than fortresses or walled cities. And, in this act of our Canadian legislature, we observe a recognition of this principle. The physical capabilities of this province would indicate its future greatness.—Its means of moral and intellectual training are, as yet, small, and we hail, with much joy, the present act, as a token for good. It will be observed, that it confers on all our people an interest in the concerns of the proposed seminary:—"Each congregation admitted on the roll of the said Synod, and in regular connexion therewith, shall, at their annual meeting, nominate, every third year, one fit and discreet person, being a member in full communion with said church, to fill the office of Trustee of said College. And the persons so nominated, being duly intimated by the several congregations to the Secretary of the Board of Trustees, in such

form as the said Board may direct, shall be enrolled by the said Board, and constitute the list from which lay trustees shall be chosen to fill the vacancies occurring at the Board during each year."

WHEREAS, by the Petition of the Reverend Robert McGill, Moderator of the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, and of the Rev. Alexander Gale, Clerk of the said Synod, it appears, that certain lands and funds have been placed at the disposal of the Presbytery of Toronto, by benevolent individuals, for the purpose of assisting in the establishment of an Academical Institution, or College, in connection with the Church of Scotland: *And Whereas*, the establishment of a University at Kingston, in the Midland District of this Province, for the education of youth in the principles of the Christian Religion, and for their instruction in the various branches of Science and Literature which are taught in the Universities of the United Kingdom, would greatly conduce to the welfare of the inhabitants of this Province:—*And Whereas*, Lot No. 32, in the 3rd Concession, south of Dundas Street, in the Township of Trafalgar, in the District of Gore, is now held in trust by John Ewart, for the benefit of the said College, and it is desirable that the trustees hereinafter named, and their successors in office, have Legislative authority to take and hold the said lot of land, and other lands and funds, as a Corporate Body, in perpetuity, for the purpose aforesaid: *Be it enacted, &c.* That it shall and may be lawful for the Rev. Robert McGill, the Rev. Alexander Gale, the Rev. John McKenzie, the Rev. William Rintoul, the Rev. William T. Leach, the Rev. James George, the Rev. John Machar, the Rev. Peter Colin Campbell, the Rev. John Cruikshank, the Rev. Alexander Mathieson, Doctor in Divinity, the Rev. John Cook, Doctor in Divinity, and the principal of the said College for the time being, Ministers of the Presbyterian Church of Canada in connection with the Church of Scotland; the Honourable John Hamilton, the Honourable James Crooks, the Honourable William Morris, the Honourable Archibald McLean, the Honourable John McDonald, the Honourable Peter McGill, Edward W. Thomson, Thomas McKay, James Morris, John Ewart, John Steele, John Mowat, Alexander Pringle, Thomas Blackwood, John Strang, Esquires, members of the said Church, and their successors, to take, receive, hold and maintain, in law, the above-named lot of land, or any other messuages, lands, tenements, hereditaments, or other property, real or personal, acquired, or to be acquired, for the establishment and maintenance of an Academical Institution or College, as aforesaid, for the education and instruction of youth and students in arts and faculties, such Institution to be called "*The University at Kingston.*"

2. *And be it enacted, &c.* That the said Trustees, and their successors, shall be, and remain forever hereafter, a Board or Body Politic and Corporate, in deed and in name, by the name and style of the "Trustees of the University at Kingston," and by that name shall and may have perpetual succession; and shall and may be able, in law and in equity, to sue and be sued, implead and be impleaded, answer and be answered unto, defend and be defended, in all courts and places whatsoever, and may have a common seal, and may change and alter the same at their pleasure; and also shall be able and capable to have, take, receive, purchase, acquire, hold, possess, enjoy, and maintain, in law, to and for the use of the said College, any messuages, lands, tenements, and hereditaments, of what kind, nature or quality soever, so as that the same do not exceed in yearly value, above all charges, the sum of fifteen thousand pounds sterling, and also that they, and their successors, shall have power to take, purchase, acquire, have, hold, enjoy, receive, possess, and retain, all or any goods, chattels, monies, stocks, charitable or other contributions, gifts, benefactions, or bequests, whatsoever, and to give, grant, bargain, sell, demise, or otherwise dispose of all, or any part of the same, or of any other property, real, personal, or other, they may at any time or times possess or be entitled to, as to them shall seem best, for the interest of the said College.

3. *And be it further enacted, &c.* That the said Board of Trustees shall for ever hereafter consist of twenty-seven members, of whom twelve shall be Ministers of the said Presbyterian Church of Canada in connexion with the Church of Scotland, and fifteen shall be laymen in full communion with the said Church; the same to be appointed in succession, in manner as follows: that is to say, three ministers and four laymen, whose names stand lowest in this Act, and in the future roll of ministers and laymen composing the Board, shall, after the year 1842, retire from the Board annually, on the first day of the Annual Meeting of the said Synod, and their room be supplied by the addition of seven new members, three ministers, and four laymen, the three ministers to be chosen by the said Synod, on the first day of the Annual Meeting of the same, in such manner as shall seem best to the said Synod; and the four laymen to be chosen also on the first day of the Annual Meeting of the said Synod, by the Lay Trustees remaining after the seven have retired, from a list of persons made up in the following manner—that is to say: each congregation admitted on the roll of the said Synod, and in regular connexion therewith, shall, at their Annual Meeting, nominate, every third year, one fit and discreet person, being a member in full communion with said Church, to fill the office of Trustee of said College, and the persons' names so nominated, being duly intimated by

the several congregations to the Secretary of the Board of Trustees, in such form as the said Board may direct, shall be enrolled by the said Board, and constitute the list from which Lay Trustees shall be chosen to fill the vacancies occurring at the Board during each year—the names of members thus added to the Board to be placed, from time to time, at the top of the roll of the Board; *Provided always*, That the retiring Trustees may be re-elected as heretofore provided, if the Synod and remaining Lay Trustees respectively see fit to do so;—*And provided always*, That in case no election of new Trustees shall be made on the said first day of the Annual Meeting of the said Synod, then, and in such case, the said retiring members shall remain in office, until their successors are appointed at some subsequent period; *And provided always*, That every Trustee, whether minister or layman, before entering on his duties as a member of said Board, shall have solemnly declared his belief of the doctrines of the Westminster Confession of Faith, and his adherence to the standards of the said Church, in government, discipline and worship, and subscribed such a formula to this effect as may be prescribed by the said Synod; and that such declaration and subscription shall in every case be recorded in the books of the said Board; *And provided always*, That all the Trustees named in this Act shall continue to hold their offices, as members of said Board, until the first day of the Annual Meeting of the said Synod, which shall be holden in the year one thousand eight hundred and forty-three.

4. *And be it enacted, &c.* That after the removal, by death, resignation or otherwise, of the first Principal and Professor, who are to be nominated by the Committee of the General Assembly of the Church of Scotland, the said Trustees, and their successors, shall forever have full power and authority to elect and appoint, for the said College, a Principal who shall be a Minister of the Church of Scotland, or of the Presbyterian Church of Canada in connexion with the Church of Scotland; and such professor or professors, master or masters, tutor or tutors, and such other officer or officers as to the said Trustees shall seem meet; *Provided always*, That such person or persons as may be appointed to the office of Principal, or to any professorship or other office in the theological department in said College, shall, before discharging any of the duties, or receiving any of the emoluments of such office or professorship, solemnly declare his belief of the doctrines of the Westminster Confession of Faith, and his adherence to the standards of the Church of Scotland, in government, discipline, and worship, and subscribe such a formula to this effect as may be prescribed by the Synod of the Presbyterian Church of Canada in connexion with the Church of Scotland; and that such declaration and subscription be recorded in the books of the Board of Trustees; *And provided always*, that such persons as shall

be appointed to professorships, not in the theological department in said College, shall, before discharging any of the duties, or receiving any of the emoluments of such professorships, subscribe such a formula declarative of their belief of the doctrines of the aforesaid Confession of Faith, as the Synod may prescribe.

5. *And be it enacted, &c.* That no religious test or qualification shall be required of, or appointed for any persons admitted or matriculated as scholars within the said College, or of persons admitted to any degree in any art or faculty therein, save, only, that all persons admitted to any degree in divinity, shall make such and the same declarations and subscriptions as are required by this Act to be made and subscribed by the Professor or Professors in the Theological Department.

6. *And be it enacted, &c.* That if any complaint, respecting the conduct of the Principal, or any Professor, Master, Tutor, or other Officer of the said College, be at any time made to the Board of Trustees, they may institute an inquiry; and in the event of any impropriety of conduct being duly proved, they shall admonish, reprove, suspend, or remove, the person offending, as to them may seem good; *Provided always*, that the grounds of such admonition, reproof, suspension, or removal, be recorded at length in the books of the said Board.

7. *And be it enacted, &c.* That the said Trustees, and their successors, shall have full power and authority to erect an edifice, or edifices, for the use of the said College; *Provided always*, that such edifice, or edifices, shall not be more than three miles distant from St. Andrew's Church, in the Town of Kingston, in the Province of Upper Canada.

8. *And be it enacted, &c.* That the said Trustees, and their successors, shall have power and authority to frame and make statutes, rules, and ordinances, touching and concerning the good government of the said College; the performance of Divine Service therein; the studies, lectures, exercises, and all matters regarding the same; the number, residence, and duties of the Professors thereof; the management of the revenues and property of the said College; the salaries, stipends, provision, and emoluments of and for the Professors, officers, and servants thereof; the number and duties of such officers and servants; and also touching and concerning any other matter or thing, which to them shall seem necessary, for the well being and advancement of the said College, and agreeable to this Act; and, also, from time to time, by any new statutes, rules, or ordinances, to revoke, renew, augment, or alter, all, every, or any of the said statutes, rules, and ordinances, as to them shall seem meet and expedient; *Provided always*, that the said statutes, rules, and ordinances, or any of them, shall not be repugnant to the provisions of this Act, or to the laws and statutes of this Province; *Provided also*, that the said statutes, rules and ordinances, in so far as they regard

the performance of Divine Service in said College; the duties of the Professors in the Theological Department thereof; and the studies and exercises of the Students of Divinity therein; shall be subject to the inspection of the said Synod of the Presbyterian Church, and shall be forthwith transmitted to the Clerk of the said Synod, and be by him laid before the same at their next meeting, for their approval, and until such approval, duly authenticated by the signatures of the Moderator and Clerk of the said Synod, is obtained, the same shall not be in force.

9. *And be it enacted, &c.* That so soon as there shall be a Principal and one Professor in the said College, the Board of Trustees shall have authority to constitute, under their Seal, the said Principal and Professor, together with three members of the Board of Trustees, a Court, to be called "the College Senate," for the exercise of Academical superintendence and discipline over the Students, and all other persons resident within the same; and with such powers for maintaining order and enforcing obedience to the statutes, rules and ordinances, of the said College, as to the said Board may seem meet and necessary: *Provided always*, that so soon as three additional Professor shall be employed in the said College, no Trustee shall be a member of the College Senate, but that such Principal and all the Professors of the College shall forever constitute the College Senate with the powers just mentioned.

10. *And be it enacted, &c.* That whenever there shall be a Principal and four Professors employed in the said College, the College Senate shall have power and authority to confer the degrees of Bachelor, Master, and Doctor, in the several Arts and Faculties.

11. *And be it enacted, &c.* That five of the said Trustees, lawfully convened as is herein-after directed, shall be a quorum for the despatch of all business, except for the disposal and purchase of real estate, or for the choice or removal of the Principal or Professors for any of which purposes there shall be a meeting of at least thirteen Trustees.

12. *And be it enacted, &c.* That the said Trustees shall have full power and authority, from time to time, to choose a Secretary and Treasurer; and also once in each year, or oftener, a Chairman, who shall preside at all meetings of the Board,

13. *And be it enacted, &c.* That the said Trustees shall also have power, by a majority of voices of the members present, to select and appoint, in the event of a vacancy in the Board, by death, resignation, or removal from the Province, a person, whose name is on the list from which appointments are to be made, to fill such vacancy, choosing a Minister in the room of a Minister, and a Layman in the room of a Layman, and inserting the name of the person so chosen in that place on the roll of the Board in which the name of the Trustee in whose stead he may have been chosen stood.

14. *And be it enacted, &c.* That the said Trustees shall have power to meet at the College upon their own adjournment, and so often as they shall be summoned by the Chairman, or in his absence by the Senior Trustee, whose seniority shall be determined by the order in which the said Trustees are named in this Act, or shall be elected hereafter: *Provided always*, that the said Chairman, or Senior Trustee, shall not summon a meeting of the Corporation unless required so to do by a notice in writing from three members of the Board: *And provided also*, that he cause notice of the time and place of the said meeting to be given in one or more of the public newspapers of the Provinces of Upper and Lower Canada, at least thirty days before such meeting; and that every member of the Corporation resident within the said Provinces, shall be notified in writing, by the Secretary to the Corporation, of the time of such meeting.

15. *And be it enacted, &c.* That so soon as the University of King's College, and the College hereby instituted, shall be in actual operation, it shall and may be lawful for the Governor, Lieutenant Governor, or person administering the Government of this Province, to authorise and direct the payment, from the funds of the said University of King's College, in aid of the funds of the College hereby instituted, of such yearly sum as to him shall seem just, for the purpose of sustaining a Theological Professorship therein, and in satisfaction of all claim, on the part of the Church of Scotland, for the institution of a Professorship of Divinity in the University of King's College, according to the faith and discipline of the Church of Scotland.

January, 1840.

ESSAY ON THE DEMONS OF THE NEW TESTAMENT.

[FOR THE CANADIAN CHRISTIAN EXAMINER.]

Simple and unlearned Christians have often been led to regard human learning with jealousy and suspicion, from the fantastic and erroneous interpretations of the sacred volume, which men learned, or reputedly learned, have given. But learning is a mere instrument of research, and is no more chargeable with the blame of the errors which it has been employed to defend, than is the art of printing, by which they may have obtained a currency. The blame rests in the disposition with which, in the case of errorists, learning has been applied to the investigation of the records of revelation. When men address themselves to the study of the Bible, with the conceit that all it contains must be made to square with what they deem rational, what but uncertainty and error can be expected to result from their researches? The Unitarians of England and America, and the Rationalists, Niologists or Anti-supernaturalists of Germany, are all much agreed on the principles on which the Bible is to be studied; and, how sad is the havoc which they make in its doctrines? The doctrines of the Trinity, original sin, the atonement and justification by faith, have all been swept away by them from the Christian creed. And even the historical facts contained in the records of the evangelists have been unable to abide their critical torture. By virtually denying the inspiration of the Bible, and by presuming largely on the ignorance and prejudice of the men who wrote it, they have been able to put such meaning as they have chosen on the testimony of the sacred writers, to the plainest historical facts. Thus, then, rationalists, falsely so called, have one and all of them denied the reality of demoniacal possession in the narrative of the Evangelist; some of them have even explained away the Saviour's miracles, and treated the account of his resurrection as a fable or allegory. It had certainly been no worse for these men themselves, and better, perhaps, for the cause of Christianity, of which they have proved themselves disguised enemies, had they taken the direct leap to infidelity, by disencumbering themselves from all belief in the Christian records, and treating them as a forgery.

Some English divines in the last and seventeenth centuries, advocated the opinion that the

demoniacs were only cases of bodily maladies, and that the reference of these to the agency of evil spirits, was only an accommodation on the part of the sacred writers to the prejudices of the times. This was undoubtedly rationalism in one of its incipient stages; and that it did not grow and spread in Britain as on the continent of Europe, is perhaps mainly to be referred to the maintenance of the orthodox creeds of the national churches of England and Scotland, through the legal establishment of those churches.

As to the reality of demoniacal possession—a subject on which we now propose making a few observations—let it be observed, that if it be denied, then we must suppose that the evangelists either were themselves deceived, since they speak of it as a reality, or that, in deference to the prejudices of their countrymen, they encouraged them in their delusions on this subject, and have perpetuated the delusion amongst their readers: and the Saviour himself, whom the evangelists represent as speaking of, and to those possessed, as being under demoniacal influence, becomes involved in this charge. In this case, even if the charge lay only against the evangelists, it is evident that all confidence in their competency or their integrity as witnesses to what they record, is destroyed.

But, the testimony of the inspired writers to the existence of fallen spirits, and their malign influence on the bodies of men, is so distinct and unambiguous, that the violence which is done to their language to accommodate it to the opinions of the commentators to whom we are alluding, would pervert any other testimony, how plain and certain soever it might be. Thus they distinguished between possession and lunacy, and other diseases; they speak of the numbers of evil spirits, and the particular effects which they cause on the unhappy persons in whom they dwelt; they describe these evil spirits as speaking on some occasions to Christ, and as being sometimes questioned, and in every instance in which they are mentioned, as being driven out by him.

The absurdity to which the rationalists are driven in explaining various portions of the evangelists is in some respects amusing, tho' in truth, any perversion of the oracles of God

when properly viewed, is a very melancholy matter. The elder Rosenmüller, who with his son, was so famous amongst German critics, though orthodox, when compared with others who have followed him, says in his scholia or notes, under Matthew viii. 31, that "by the demons who sought permission to enter into the swine, we are to understand the madmen themselves, who had the fixed impression, that they were themselves unclean spirits, and thought, that next to the sepulchres they could not have a more suitable place of abode than the swine." And, in the following verse in which we have an account of the Saviour's command to the demons, of their departure out of the men, their entering into the herd, and the rush of the herd thus possessed into the lake:—Rosenmüller briefly remarks, that "the madmen running through the fields rushed upon the herd and drove it headlong." This is sobriety itself, compared with the explanation which he gives from the celebrated Wetstein, of the request of the demons that they might not be tormented before the time. His words which we translate are—"they, (viz: the madmen, who supposed themselves to be possessed with evil spirits) beg a delay of the punishment to which they had been doomed, we may even with Wetstein thus explain it:—the maniacs remembered how, when forcibly bound with fetters, they had been compelled sometimes to swallow an unsavoury purgative draught; sometimes to undergo blood-letting, and to live according to medical prescription, and they were afraid of a similar treatment." Yes, rationalists may *even* have recourse to such absurdities, rather than be so irrational, as to believe that Jesus Christ and the historians of his life were wiser than themselves.

But, leaving these modern sophists, of whom, as of the early corrupters of a traditionary revelation, it may be truly said that "professing themselves to be wise they became fools;" let us attend for a little to the information that may be drawn from the inspired writers, respecting the demons or evil spirits, whom they so often speak of possessing men.

We remark in the *first place*, that in the New Testament these evil spirits are plainly distinguished from that prime fallen spirit, who is called by way of eminence, "Satan," "Devil," "the Prince of this World," "the God of this World."

Many of our readers, unacquainted with the New Testament in the original, may require to be informed that the name given to these evil spirits, though rendered devil by our trans-

lators, is properly demon; while the name devil (in the Greek *Diabolos*) is strictly appropriate to one personage, who is also known by the other titles we have just mentioned. The word *Devil* (*Diabolos*) has much the same meaning with *Satan*. The former being the Greek term for *accuser*, and the latter the Hebrew one for *adversary*. This being has to us the fearful notoriety of being the first and chief leader of rebellion in the universe against its Supreme Creator and Lord. It appears from many intimations in the Word of God, that there are amongst the spiritual intelligences whom he has created as great a diversity of ranks as amongst his other creatures; and, that some of all ranks had revolted from their allegiance. Satan has "the bad eminence" of being the prince and leader of these. The apostle Paul describes the spiritual enemies of man, as "principalities and powers, rulers of the darkness of this world, and wicked spirits;"* and satan is at the head of these. "He is the prince of the power of the air." He sways the dominion of those legions of fallen angels, who for the time have their abode in the precincts of our globe. Of these, the demons appear to be a subordinate class. They are generally called unclean spirits. Luke in several places calls them evil or wicked spirits, so that they are probably identified with "the spiritual wickednesses," or "wicked spirits," of Paul in the above enumeration. Their subordinate rank and subjection to the Great Adversary, may be inferred from their employments which appear chiefly to respect bodily calamities, and from several distinct hints in the sacred writers. Thus, it appears to have been the opinion of the Jews during our Lord's ministry, that Beelzebub was the prince of the demons. (See Matt. xii. 24.) But our Lord appears to identify him with satan, for he says, v. 26—"If satan cast out satan he is divided against himself, how shall then his kingdom stand." And the apostle Peter, as we read in the Acts of the Apostles, x. 38, describes the demoniacs healed by our Lord as persons "who had been oppressed," or tyrannised over "by the devil." The demons then are certainly distinct from satan, while they are subordinate to him.

Secondly.—As to their origin, scripture appears to give us no distinct information. We are not aware that the opinion concerning their human origin has been at all extensively received amongst christians. Some have conjec-

* So we read in the margin of our authorised version, Eph. vi. 12.

tured that the spirits of just men made perfect were employed in angelic offices in the spiritual kingdom of God; and by analogy, it may also be conjectured, that the spirits of wicked men, perfected in wickedness as they must be, when they pass from under the privileges and restraints of the kingdom of the Redeemer to the uncontrolled dominion of satan, are employed in promoting his interests in our world. The ancient Greeks and Romans appear to have entertained this opinion. They believed in the existence of good and bad demons. One class of these, held an intermediate place between the gods and men, while another consisted of the disembodied souls of men. Some of the leading truths of religion had undoubtedly been transmitted to the ancients by tradition—but we cannot suppose that their opinion respecting the human origin of demons was one of those truths, seeing, that the Bible which is charged with more copious revelations than were ever committed to tradition is silent regarding it. A modern writer, distinguished for his penetration and research into the moral constitution and habits of man—"the author of the *Natural History of Enthusiasm*," in his recent work entitled "*Physical Theory of Another Life*," supposes that the spiritual beings, good and evil, who intermeddle in the affairs of our world, may have been inhabitants of it at a period anterior to its having been prepared for the abode of Adam and his descendants, and that "they may have acquitted themselves variously during their term of animal existence; some having broken their allegiance to the Supreme Power, while others have preserved virtue and loyalty."* (See chap. xvii.) This is by no means the most plausible of the many ingenious conjectures with which the work abounds. The author throws it out to account for the earthly tendencies and attachments of "the ethereal nations," as he speaks, that cluster around our planet and busy themselves in the concerns of its inhabitants. We confess it does not seem so probable as that of the notion of the heathens of their being the souls of men in a transition state, to that in which the judgment of the great day shall fix them. Yet this again must give way to the fancy of the great poet, who has sung of the "*Infernal Serpent*," who tempted and ruined man. Milton thus describes the place of punishment in which sa-

tan "with his horrid crew," were found shut up "in Adamantine chains and penal fire," before their irruption into our world:—

A dungeon horrible on all sides round
As one great furnace flamed, yet from those flames
No light, but rather darkness visible
Serv'd only to discover lights of woe,
Regions of sorrow, doleful shades, where peace
And rest can never dwell, hope never comes
That comes to all; but torture without end
Still urges, and, a fiery deluge, fed
With ever burning sulphur unconsum'd;
Such place Eternal Justice had prepar'd
For those rebellious, here their prison ordain'd
In utter darkness, and their portion set
As far remov'd from God and light of Heav'n
As from the centre thence to the utmost pole;
O how unlike the place from whence they fell!

The difference which seems to hold between satan the chief or prince of the demons, and these demons themselves, in regard both to power and employment, though great, is not sufficient to warrant us to refer them to a different origin. It is true, that the scripture attributes to him a spiritual influence of a malignant kind, and to them a malignant agency, on the bodies of men; yet their employments are not more diverse than have been those of some earthly tyrants, and those of the degraded creatures of the same flesh and blood, who have been the willing ministers and executioners of their cruelty and vengeance. Where scripture is silent we may well content ourselves to be ignorant.* Let us acquaint ourselves with the discoveries which it makes, and we shall have no lack of information, whether it be for the satisfying of the thirst of knowledge or the movement and guidance of our conduct.

Thirdly.—As to the character of the demons spoken of in the New Testament. They are represented as being unmixedly sinful and malignant, and as possessing considerable wisdom and power. Their sinfulness and malignity are indicated alike by the names given to them, and the employment in which they are engaged. Their usual appellations are "unclean spirits" and "evil spirits." Under their influence men seem to have been cut off from all intercourse with God, and to have been reduced to a kind of bestial life, and to have been tormenters of themselves and the terrors of others. Nothing like the virtues which are found even in unregenerate men in this present life were in them, and so, the mere presence of the Son of God excited their aversion as well as terror—hence we find one who possessed a wretched man when he found himself in the presence of

* With all deference to the opinion of our learned and able contributor, concerning the above author, we must add, that he has here transgressed the Baconian philosophy, in attempting to pass the limit which separates the *KNOWABLE* from the *UNKNOWNABLE*. See Dr. Chalmers on the importance of attending to this principle.—EDITOR.

* Tutulliam and Lactantius supposed that the demons sprung from the intercourse of angels with the daughters of men, according to the interpretation of Genesis vi. 2, by Josephus.

Christ, in the synagogue at Capernaum, exclaiming, "Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the holy one of God."

Satan, their prince, or chief, is, by way of eminence, "the evil or wicked one*," and they are also evil and nothing but evil, opposed in all things to the good and holy will of God, and seeking, to the utmost extent of their power, the misery of their creatures. We shall by and by advert to the kind of influence they exert on man. We would at present only remark, that while Satan himself, and probably also others of his confederates in rebellion, appear to be employed in deceiving and tempting men to sin, and in maintaining a kingdom in our world adverse to that of the Son of God, the demons, as described in scripture, were employed chiefly in deranging the intellects, and causing various bodily maladies to the unhappy persons of whom they had obtained possession.

They were evidently much more knowing than men. The Jews could not, or would not, recognise him in the condition of abasement in which he appeared as the Son of God, the Messiah; but the demons every where knew him, and from terror or other motives, were ready enough to bear witness to him, whenever he appeared where they were. Mark tells us, that in Capernaum "he cast out many devils, (demons) and suffered not the devils to speak, because they knew him." So, in like manner, they recognised the delegated servants of Christ in the persons of the apostles. Thus, during Paul's ministry at Ephesus, when he dispossessed many of evil spirits, one of these demons at once discovered the sons of Sceva to have no connexion with Christ, though they used the name of Christ in their attempt at exorcism, and replied, "Jesus I know, and Paul I know; but who are ye?" And then he set upon them, through the man in whom he dwelt, and tore their garments, and wounded them. See Acts xix. 13, 16.) The Apostle James adverts to their knowledge, when he says, chap. ii. 19, "Even the demons believe and shudder with horror."

Their sagacity in regard to natural know-

ledge, and the ordinary providence of God, is evident from the fact that some of them communicated with men through the persons in whom they dwelt, and revealed the things of futurity. Such was the "spirit of Divination," or of Python, that possessed the young woman at Philippi. See Acts xvi. 16. Such, too, were the familiar spirits so often mentioned in the Old Testament, and the prophesying demons of the Greeks.*

The power of these demons was indicated by the increased muscular energy which they gave to the persons whom they possessed. The demoniac of Ephesus, whom we have already referred to, was more than a match for the seven sons of Sceva. He of Gadara, who had his dwelling among the tombs, "could not be bound by any man—no, not with chains; because that he had been often bound with fetters and chains, and the chains had been often plucked asunder by him, and the fetters broken in pieces; neither could any man tame him." Mark v. 3, 4.

Fourthly. As to the effect produced by demoniacal possession, they were various, though all of them of a malignant kind. Thus, some of the unhappy persons who had been left to these evil spirits, were driven forth from the haunts of men, and from all intercourse with them, to the solitary caves of the mountains, which had been appropriated for the remains of the dead. And there they were alike the terror of the living and the tormentors of themselves. Some of them were lunatic, some were agitated with convulsions, some stricken with blindness, and some with deafness and dumbness. The beings whose presence inflicted these sufferings, could with equal ease have destroyed the unhappy persons in whom they dwelt; but then it is to be remembered that they were under restraints. They could not enter even into the swine without the divine permission, and far less could they, without that, inflict a small injury on any of the children of Adam. Nor is it to be forgotten, that these foul spirits seem to have coveted an abode in the bodies of men, not so much for the sake of tormenting and destroying them, as for the rest to themselves, such as it was, which they enjoyed there.

Fifthly. The demons were very numerous, and it would seem also that there was a considerable diversity among them. There does

* See Matthew xiii. 38, where the wicked are called "the children of the wicked one." The Syriac Translators, and most of the Fathers, considered satan as the object of depreciation of that petition of the Lord's Prayer, "Deliver us from the evil one." Not to notice other texts in which he is so designated, we may remark that Bishop Middleton, in his ingenious and profound work on the Greek Article, approves of MacKnight's rendering of 1 John v. 19, "The whole world lieth under the power of the wicked one." In this rendering, MacKnight had only followed Wolfius.

* Any one who will compare the names for these spirits, in the Hebrew Bible and Septuagint, with the account given in Potter's Antiquities of Greece of the divining or prophesying demons, must be convinced of their identity.

not appear to have been any more frequent form of human wretchedness, during our Lord's ministry, than that of demoniacal possession. Wherever he went and exercised his healing power, he cast out demons. When he commissioned his twelve apostles to exert a miraculous agency, the first exercise of it was to be the expulsion of evil spirits. (Matt. x. 1.) And when the seventy returned to him to report their success, they announced to him with joy, that even the demons were subjected to them. (Luke x. 17.) These circumstances shew that these apostate spirits are very numerous; and then we have several intimations that they went together in bands, and that many of them at the same time took up their abode in the same person. Mary of Magdala, who was honored with the first discovery of Christ after his resurrection, had been dispossessed by him of not less than seven of these evil spirits. (See Luke viii. 2.) The Saviour, in speaking of the hopeless condition of the Jews in his own day, compares them to the hopeless condition of a man out of whom the evil spirit had gone for a time, but who becomes again possessed with the same tormentor, and with seven others of a worse character.* (Matt. xii. 43, 45.) It is a fact of the same awful import, that the two men of Gadara, who were possessed, were under the influence, not of a few, but of a great number of demons. The one who spoke to Christ confessed that Legion was their name; because, says the Evangelist, "Many demons entered into him." (Compare the accounts in Matt. viii. 28—32, and Luke viii. 27—33.)

In gleaning the notices of these beings, which the sacred writers let fall, we are led to infer that there are differences amongst them as to power and sagacity, and so also malignity. Thus, as they herded together as in a legion, it must be inferred that there were some gradation of ranks among them; and so we find, that in the band just referred to, one of the demons spoke in the name of the other. The Saviour, too, intimated that there might be found seven spirits more malignant than the one that had first possession of the man. The Evangelists record one case of possession, in which the attempt of the disciples to expel the demon had been ineffectual; and both from the description of the case, and the reason which the Saviour gave for the failure of the disciples, we may in-

fer that the demon belonged to a class of more than common ferocity. "This kind," saith he, "can come forth by nothing but by prayer and fasting." (Mark ix. 29.) The diversified effects which are attributed to these malignant spirits, do also seem to point to varieties in their power and propensities.

Sixthly. As to the mode of possession, we must confess our entire ignorance. We do not know how our own spirits inhabit our bodies and use them as organs of intercourse with the material world; neither are we acquainted with the way in which higher intelligences operate on our spirits: as how the Divine Spirit operates on us to our sanctification, and how Satan operates upon us to seduce us into sin. And it is alike, but not more unknown to us, how the demons enter into the bodies of men, and along with the spirits which are the proper inhabitants and masters of the bodies, can take a joint possession of them and use them as their own organs. The possession of the serpent by Satan, when he tempted and seduced Eve, is a fact of an analogous kind to that of the demoniacal possessions which we have been considering. The Saviour speaks of the demons as having a home and a resting place in those bodies of which they had possession. (See Matt. xii. 29—43.) This may be taken as a confirmation of a conjecture of the author of the *Natural History of Enthusiasm*,* that there is "in invisible and ethereal natures, a yearning and appetency towards animal organization." And when it is considered in connexion with the horror which these beings had of the Abyss,† the place of their everlasting punishment, it shews us that they could find some solace of their woe in their earthly employments, and as it would seem also, in the miseries they inflicted upon the human family.

Many other subjects of enquiry regarding these demons suggest themselves, on which the scriptures, the only legitimate source of information on such subjects, afford us little or no light; as, for example, the restraints now imposed on these evil spirits, if they have not been altogether called off from our world—the time when their influence was limited or destroyed, if it be entirely destroyed. These inquiries are obviously of a very interesting kind, and are not to be classed among "the foolish ques-

* See the "Physical Theory of Another Life," chap. xvii.

† Few of our readers, we presume, require to be told, that the "deep," of which the demons had a horror, (Luke viii. 31,) was not the sea, but the abyss, or bottomless pit, as our translators have always, except in this and another instance, rendered the word.

* It is very probable, that according to a scripture idiom, the number seven is used in both of these places indefinitely for a great number.

tions," which are to be avoided. We offer a few remarks regarding them in closing this humble essay.

It cannot be doubted, that the influence of demons in the world has been at least greatly abridged since the advent of Christ. Satan, "the prince of this world, was judged," and in a sense, "cast out" at the death of the son of God; and he and his legions of foul spirits were then put under such restraints as were the earnestness of their final imprisonment in the pit of torment. The heathen oracles were about this time silenced; and after making large allowances for the credulity of an ignorant people, and the cunning of an interested priesthood, it cannot be doubted that many of these were uttered by such demons as possessed the damsel at Philippi. The Pythian God at Delphi, who had been worshipped and courted throughout the heathen world for many centuries, when asked why he ceased to give answers as he had been accustomed to do, made this reply: "There is a Hebrew boy who is king of the Gods, who has commanded me to leave this house, and be gone to hell, and therefore you are to expect no more answers."

It is certain, however, that demoniacal influence did not altogether or immediately cease with the exaltation of the Son of God to the throne of his kingdom. From several places in the Acts of the Apostles to which we have had occasion to refer, we learn that the miraculous powers of the apostles were sometimes employed in casting out demons. The apologies of Justyn Martyr and Tertullian, which were written, the former about the middle, and the latter about the end of the second century, speak of demons as abounding in the heathen world. And, though some of their opinions respecting these evil spirits are undoubtedly fanciful, yet, to reject their testimony to the existence of demons, would infer an incredulity in the statements on this subject of the inspired writers themselves. The same may be said of the testimony of Dionysius, of Alexandria, who mentions that the Emperor Valerian was prevailed upon to persecute the Christians about the year 257, by his Pretorian Prefect, Macrian, from the enmity which this officer entertained towards the Christians, on account of having his magical arts and intercourse with demons interrupted by the power which the Christians had over demons.* Our acquaintance with the writings of the fathers and the

ecclesiastical writers, is too limited to admit of our quoting testimonies or opinions of later writers on this subject. But those who consult the connexion which the scriptures seem to indicate as subsisting between the kingdom of Satan in our world, and the agency of these subordinate evil spirits, will readily understand that their agency must be restrained and abridged, in proportion as the dominion of the prince of darkness becomes lessened.

The ascendancy which Christianity obtained in the Roman world, under the emperor Constantine, was an event of such transcendent importance in the history of the Church, that it is described in the book of Revelations under the emblem of the expulsion of the great dragon and his angels from heaven; and John tells us that he heard this triumphant song from the heavenly inhabitants, on account of that event:—"Now is come salvation and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God, day and night." (Rev. xii. 9, 10.) At this particular period, therefore, it may be presumed that the power of evil spirits in this world was greatly lessened. The dark places of the heathen world would thenceforth become their principal haunts and scenes of operation. But, soon after the age of Constantine, Satan went far to regain his dominion over the Roman world, through the gradual obscuration of the light of revealed truth, and corruption of the Church, and the ultimate manifestation of "the man of sin, the son of perdition," as the visible head of the professed Catholic Church. Many long ages consolidated his power; and the subtle and mighty adversary, with his ministers enthroned in the universal Church and the sceptres of the world, upholding his dominion, seemed to be in a fairer way of traversing the plans of God, and of overturning his kingdom on earth, than when Israel wept by the rivers of Babylon, or trembled under the exterminating edict that issued from the palace of Shushan. When the Church had been a vast synagogue of Satan, all his subordinate spiritual agents would doubtless rush into it. And thus, during the prevalence of popery, and wherever it still prevails, demoniacal agency, if found at all in our world, might be expected to be found there. It does not follow that it should always exhibit itself in the same aspects. Satanic agency is obviously modified according to the external privileges which men enjoy. This agency was long exerted on ancient Israel, in seducing them to idol worship and the abomi-

* Mosheim, in his work "DE REBUS CHRISTIANORUM," quotes from a fragment of Dionysius, though, as is too much his way, he treats the opinion referred to as superstitious.

table rites connected with it. Now, in respect to many at least who are nominally of the people of God, it is exerted with equal virulence and efficiency, in seducing them to an idolatry only less palpable—the love of the world, and a devotion to its pleasures. Let it not, then, be too rashly concluded against the reality of demoniacal influence in our day, that the dire effects of possession, such as the Evangelists describe, are no longer visible, and that these evil spirits no longer with the tongues of their victims proclaim their own existence and their power. There are practices in the rites of heathen worship so deeply polluted, and so extensively malignant, that the origin of them may be best explained on the supposition of the influence of evil spirits. And then, when we consider that popery has often outvied paganism in the deeds of cruelty and pollution which its ministers have abetted or practised, and in the cunning with which they have maintained their influence in the world; and when also we take into account the scripture delineations of this apostacy, as of its doctrines of demons, its sorceries or enchantments, and its lying wonders,* we may hesitate ere we admit that the unclean spirits have all been remanded from our world to the great abyss.

Before popery be utterly destroyed from the earth, it will draw to itself, by its own proper attraction, all the errors and corruptions which prevailed in the world; and, as Protestant communities become more entirely under the influence of the gospel, then “the unclean spirit,” according to the prediction of Zachariah, chap. xiii. 2, will depart out of them; and the mystic Babylon shall, according to the language of the apocalyptic angel, become “the habitation of demons and the hold of every foul spirit.” (Rev. xviii. 2.)

The doom of papal Rome is as clearly foretold in the prophetic record, as was that of Babylon or Edom, and its destruction shall be the prelude to the deliverance of the true church of God from all oppression and corruption, and

shall usher in the universal reign of Messiah in the world, and then Satan and his legions of fallen angels, the evil spirits of whom we have been speaking, shall be put under restraints, such as they have never known since their irruption into the world; but that glorious consummation shall not be brought about without a desperate struggle on the part of those angels to retain their usurped dominion. John tells us, that during the outpouring of one of the last vials of the Divine wrath upon the apostate world, he saw “three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For,” as he interprets it, “they are the spirits of devils, (demons,) working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.” (Rev. xvi. 13, 14.)

That eventful period is undoubtedly fast hastening on, and it well becomes us to hear the warning of the Son of God, which he has given in connexion with the prediction of it, “Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame.” (v. 15.)

The considerations which tend to give a seriousness to the character of the Christian, and to lead him to be circumspect in his conduct, are very numerous; and, of these, it is not the least urgent that his course is continually beset with foes, whom the eye of sense cannot discern, and who are ever plotting and striving to turn him aside, or cast him down. He wrestles, “not against flesh and blood, but against principalities, against powers, against the rulers, yea, emperors of the darkness of this world, against spiritual wickedness in high places.” Happy is he, who, knowing these things, can say with David, “Jehovah is my rock and my fortress, and my deliverer, my God, my strength, in whom I will trust, my buckler, and the horn of my salvation, and my high tower.” (Ps. xviii. 2.)

R.

S.

* See 1 Tim. vi. 1; Rev. xviii. 23; 2 Thess. ii. 9; Rev. xix. 20.

SKETCH OF A PASTORAL VISIT IN ONE OF THE NORTH ISLES OF ORKNEY.

It has been my privilege to meet with piety in humble life, and truly there is no place where one sees more plainly the vanity of earthly distinctions, than when called to a poor man's cottage, in a season of affliction. It has been my lot to see human life in all its aspects. I have seen the rich and the noble in their hours of festivity, when all that luxury and art could achieve in the matter of blessing humanity, was put forth. I have listened to their wit and to their learning, such as it was, and noted down the sum total of their glory. I have retired to the hamlet of the cottar, and sitting down at his sick bed, and hearing him discourse on the great salvation, I have inwardly assented to the words of the Psalmist, that man walks in a vain shew, surely he disquiets himself in vain. It is not however my intention at present to speak in general terms of the vanity of earthly grandeur, I purpose rather out of many examples which have met mine eye in visiting the sick, to illustrate the excellency of true religion, in giving peace to the afflicted soul. I would for this purpose ask the reader to accompany me across the atlantic to my father land ; not however to the fertile valleys through which the Tweed pours his waters, nor yet to the fruitful vales of Clyde, nor yet to the lovely banks of the Forth, as he winds his way through the garden grounds of Stirling, to meet the Ocean, nor yet to the villa bestudded Tay, nor the thousand streams that pour down the sides of the Grampian Mountains. I pass over all these, and would direct his attention to a land beyond the Pentland Frith, which tradition says formed at one time a part of the main land of Scotland. In one of these Islands where for many months in the year, tempestuous winds howl, and rains beat upon the humble cottages of the natives, there lived a Pensioner ; I will give his name, for indeed the good man once asked me to pen an account of his daughter, for the good of the christian public. It is Peter Miller. He had been during his best years on board a man of war, and few men are better fitted for the sea than the Orcadians, and their neighbors the Shetlanders. It is the element, with which, from their child-

hood they are familiar. Boating with them is what riding is in other countries ; great is their dexterity in the management of the sails. They will tack their small vessel from side to side of a sound against a head wind, as easily as ordinary riders will turn their horses with the bridle. All their traffic is by sea. They proceed on Sabbath to the Church by sea, when they go to mill or market, it is generally by sea ; when they would be married, it is no uncommon thing to see the simple people in their best attire, going to the manse over sea. The country to a stranger, has the appearance of sterility. He wonders how a people can subsist in such bleak regions. Not a tree meets his eye. The winds seem to have swept all before them ; and when he sees cottages skirting the shores, or climbing up the sloping ridges, covered over with brown heath, he feels compassion for the inmates, who have chosen such a land for their home. And yet though poor, they are a contented, cheerful and intelligent people. Their wintry months are long, from October to May, there is a succession of storms and rains ; but when summer does come in, I doubt if there is a spot on the green earth, where it appears so lovely. The meadows which have been covered all the winter with water, are now clothed with the richest pasture, and beautified with flowers. The soil as if taught that the time is precious, has a vigor in it, which soon germinate the seeds committed to its bosom ; and the small fields of the maritime cottars, are covered with verdant crops. The sheep which during the winter months, might be seen eating the seaweed, within the water mark, are now browsing amid daisies and butter cups ; and the lark which had been silent for seven months, or rather which had fled from the war of the elements, is seen mounting in the air, and warbling with a sweetness which I have never heard equalled in more southern climes. In a summer evening the scene is truly delightful. The sea which had been tossed by the violent winds is smooth as if it would never again be ruffled—not a wave breaks on the shore, and hundreds of anglers, young and old, sitting in boats anchored within a few yards of their own

farms, are taking fishes for a frugal repast to their families. I have often thought in witnessing this scene, how true it was that extremes sometimes meet. "The high bred city gentleman" accounts no pleasure so great as angling. He will leave all the ease and luxuries of home to enjoy it—and here the northern cottar, with his rod, and rudely dressed flies, entices the finny race with equal avidity, and participates with the wealthiest in the pastime—while he has this advantage that he and his family will probably eat the produce of his toil, with a sweeter relish. So true is it, that the laborious devices of wealth and refinement, add nothing to the sum of human happiness.

The abode of Peter Miller is a lonely place. On the one side is a heathy ridge, and on the other a precipitous ledge of rocks beaten far beneath by the waves of the sea. In front of the cottage is a patch of ground, fenced by a turf wall to exclude the cattle from injuring the little cultivation that is within. But though the place is humble, the scenery around manifests the greatness of the Creator who has condescended to dwell with man upon the earth.—Even now I remember the distant islands stretching out their arms afar into the blue sea—those grey crags which have stood the fury of the mighty element for ages—some are dark, and others are lighted up by the rays of the setting sun. There too are the *holmes** which no human footstep treads—a few cattle and sheep as if escaped from a deluge which swept away man are there. They pick the stunted grass on the verge of the precipice, and they drink out of a fresh spring that oozes from the rocks. There are the many tribes of sea birds all seeking their prey within old ocean's barren domains. The sun is sinking beneath the far distant head lands that rise like perpendicular bulwarks from the waters—a breath of wind now passes over their surface, and the everlasting murmur of the waves breaking on a thousand shores rises upon the ear. "Well might the psalmist expatiate on these things—"O Lord how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches; so is this great and wide sea wherein are creeping things innumerable, both small and great beasts. There go the ships; there is that leviathan which thou hast made to play therein. These wait all upon thee, that thou mayest give them their meat in due season." But to proceed with the subject of my

sketch. On entering the house of the worthy pensioner, I was welcomed by himself and his wife. They had only one child, a daughter, who was stretched upon a sick bed. Here she had lain for the long period of five years, unable to do aught for herself, and yet though outwardly a burden to her parents, who required to attend her day and night, they assured me, that all their labor was lightened by the pious discourse of Christian, for that was the young person's name. Most people would have expected that one who had been so long confined by severe affliction would have been pale and emaciated, it was not so with Christian, her frame was reduced to a shadow, but her countenance had never changed its pleasant and rosy aspect; so much was this true, that persons unacquainted with the case, would have imagined they saw one in perfect health, resting by reason of bodily fatigue. A seat being placed for me at the bed side of the sufferer, I asked her if she wished I should read to her a portion of the Holy Scriptures. It would give her great pleasure if I should please to do it, was the answer. It was truly, I may observe, her only comfort, for saving a cup of tea, she ate nothing for days together. The word was read, and O how comforting at a sick bed, however much the worldling may disregard that word, while running after the vanities and pleasures of a sinful world, is the sure promise—"fear not for I am with thee; be not afraid, for I am thy God, I will help thee; yea I will uphold thee with the right hand of my righteousness." And here speaking of this, I may transcribe a few pages from a tract which I put into the hands of Christian, and which she afterwards assured me she had read with much comfort:—

"I am persuaded, from my own experience, that those who visit the sick would do well to confine themselves to the simplest views of scriptural truth; and it may be well also, that these views should be embodied in some select text of scripture. It was in this way that Dr. Chalmers treated me, when I was under these fears, and I have since admired his wisdom. He approached to my bed-side, and after hearing my views, he repeated this text: "This is the record of God, that he hath given unto us eternal life, and this life is in his Son." He again repeated it, until he saw that I held it in my mind, and then requested me just to reflect upon it without any labor or difficulty, just to make the salvation my own, by holding by the great truth. Of course other passages of scripture may be selected, according as they may seem suitable to particular cases; but I am convinced of the great wisdom of marking out and leaving a short text, as a compendium of the gospel scheme of salvation, for the sick person to reflect upon, and appropriate as his own, instead of leaving him merely to reflect upon a general address. The many passages of scripture, in which the whole scheme of salvation is concentrated within the space of five or

* The Norwegians give the same name to pasture islands uninhabited by man.

six words, seem as if divinely adapted for the cases of the sick and the dying.

As I just wish to communicate my experiences, so far as I can recollect them, I need make no apology to my reader for the detached appearance of these remarks. I may mention, therefore, that I recollect well of feeling how well adapted the principle of faith was for supporting the soul, amid the distress and apprehensions of death. At this time I was so weak, that I was incapable of exercising the smallest degree of constrained thought; but although my faculties were thus wholly relaxed, still the exercise of faith in a Saviour never fatigued me; and when all other mental strength had failed me, faith had not failed; but, on the contrary, it preserved the elasticity of youth in the midst of death. Our old divines had denominated faith to be the hand of the mind; and while the analogy between them is very striking in other respects, there seems to be an analogy in this respect also, that, like the hand, it retains its grasp firm in death. I recollect well, also, of the insignificant aspect which all worldly things assumed in my sight. Some friend in conversation with others, happened to speak with much interest respecting the elevation of a certain statesman to the highest office in the state. I recollect of feeling some degree of surprise, that any rank should appear to be great; and ——— at the head of the British government, was then seen by me in as diminished an aspect as ordinary objects assume when seen through an inverted telescope. I felt also how difficult it was to free the mind from old habits of thought and feeling, and I experienced this while taking a calm view of my condition as dying; for it was long before I could allow myself to feel, that in death I had no concern with my friends. I could scarcely allow myself to think, that my friends who stood before me—and some of whom were so fond of talking to me, as if I were still an inhabitant of earth, and soon again to engage with them in the intercourse of life,—were now of no avail to me in this hour of my distress. When the thought rose before me that death must be travelled single-handed and alone, it seemed to me unspeakably bitter; and when this again suggested the propriety of separating my affections from all things earthly, it was truly like cutting off a right hand. My nature seemed to revolt at the very thought of something so unnatural—it was altogether so foreign to every feeling which I possessed, that it appeared as if doing violence to my whole constitution, sensitive and moral—the cup was indeed bitter; and yet after I had fairly been enabled just to give up my friends as if they never had been mine, my soul was not left without objects on which it might warm its affections. On the contrary, the things of faith seemed to stand out to my eyes with such a prominence, and my soul was so full of the eternal world, that for long after I had recovered from my sickness, I found that my friends could not well enter into my feelings.

I have already referred to the degree in which my affections were bound to the earth, by the ties of friendship; there were ties of another kind, however, by which I felt that my affections were in no small degree bound, and as I am just noticing the feelings which I experienced at this time, which to me was so momentous, I shall make no apology for transcribing such simple thoughts. And here I cannot help remarking, that it is certainly a great testimony to the truth of the Calvinistic system of theology, in regard to the *utter extinction* of every holy feeling in our moral nature, that even after God has opened the heart to discern the glory of the gospel salvation, and by implanting faith in the heart, has opened a communication between us and the spiritual world, that this state so broadly shadowed forth, and all whose aspects are so vast and so glorious, exercises so feeble an influ-

ence over the mind, that the affections are still captivated to such a degree by earthly things, and these, too, of the most grovelling nature. At this time, when I was seriously engaged in separating, one from another, those ties by which I found myself so bound to the world, and in the act of preparing to appear as a moral agent in the presence of God, and after I had turned away my eyes from my friends, I felt, as I have said, that there were other ties which had a no small influence over my desires. I felt that the mere love of the common intercourse and conversation with men in society—the love of reading, the business of life, and even the more sensual pleasures derived from eating and drinking, had all of them, when taken together, a very strong influence in keeping me strongly prepossessed in favor of the world, and I found that such ties as these had entwined their roots so inseparably about my whole intellectual and sensitive nature, that I seemed in fact, for the first time, to have discovered that a strong bond had been forming with the increase of my years, of which I was altogether unconscious, until it became necessary to tear it asunder. May it not be said, that all this evinces a defect in self-examination, when we permit habits and principles so strong to have formed themselves in the soul, while we have been in a great measure unconscious of them, or at least of their language upon our spiritual condition? Let it not be said that this is talking with an over degree of scrupulosity. Could we realize death in its true nature, and in the certainty of its coming upon ourselves, we should soon see, I am persuaded, how well it became us to be vigilant, in regard to every influence that might bear upon our spiritual interests.

I may here also mention another train of reflection which impressed my mind when in the prospect of death. I felt that when we are in a state of health, and engaged in busy intercourse with men, the mind is so filled with the whole aspect of present things, that when it looks to death as the passage to another state of existence, the view which it thus takes of another life is so dim and indistinct, that there is nothing on which the eye of the mind fixes itself, and that just because the present state of things as it appears to the senses, has been almost entirely the object of our contemplation. I found, however, that it became very different, when we are forced to take a full view of the vast world beyond death, as it appears through the medium of things which open upon our view even here, when the mind is fixed intensely upon them. In the state in which I was then placed, the living world, with all its concerns, seemed actually to fade away, and to be diminished into a speck, when compared with a world of spirits. At this time one of my attendants was weeping at the thought of my condition. In the views which I then had of the present life, it seemed strange to me that dying mortals should feel. Death appeared to me as the grand and prominent feature of the present state. A world of disembodied spirits, beginning with Abel, and stretching downward through all the intermediate time, seemed to appear to my view; and my passing into that vast multitude of living agents, seemed to my mind as a thing as inconsiderable in itself as the falling of a drop into the great ocean. The amplitude of the abodes of departed spirits seemed to swell into such vast dimensions, that I could scarcely see death in the view of my own individual case, and I felt a kind of surprise that such an event should appear to myself or to others as a thing of such moment. Where are Noah or Abraham? Where are the prophets and all the apostles? Where are the myriads of men of all nations and of all past generations? Thoughts of this kind made such an impression upon me, and for the time so uninterrupted and so strong, that death seemed to me to be

the grand expression which the affairs of this world present in the mind. The vast objects which lie to the back ground of man's existence, appeared to rise up and to tower in such altitudes, that the whole intermediate space between the present existence and death was entirely destroyed. At this time I remembered, and thought I could appreciate, how natural the sentiment of Christ was, when he was led to the cross, and saw around him the women of Jerusalem weeping: "Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children."

"I should mention also, that it appeared to me at this time, that when we are laid upon our death-bed, we are perhaps too disposed to be troubled with too great amazement at the newness and awful aspect of the circumstances in which we are placed: and this so relaxes the energy of our souls, that we shrink away from the genuine and heroic spirit of the Christian faith, and sink for the time into a kind of superstitious fear, which greatly perplexes the soul, and which leads us to the performance of a round of devotional exercises, rather than to simple reliance upon Christ. It appeared to me, in fact, that at a dying hour the proper exercise of the soul is that of a calm waiting, and sure expectation of the coming salvation, rather than the performance of a multiplicity of devotional exercises. There is clearly a time when the season for prayer may be said to cease, and when action is the grand duty. "Why criest thou unto me? speak unto the people that they go forward," was the answer of God unto Moses, when, perplexed with fear, he stood praying on the shores of the Red Sea; and similar to this are the words, "Fear not, *stand still*, and behold the salvation of our God." It seemed to me, that the soul ought to preserve itself in this cool and settled spirit, when it was standing on the verge of the Jordan of death, and about to pass into the promised inheritance. The flesh may fail, and our spirits may waver, but the purpose of God is certainly fixed and immutable; and there seems to be no good reason that there should be a too great accumulation of devotional exercises, at the hour when the soul is so unable to discharge them, and when a failure in the right performance of them troubles the spirit, and causes it to fear, when it ought humbly to rejoice. But, whatever may be the thought of this, I certainly experienced that a quiet and steady reliance on Christ was the most suitable exercise of mind at this season; and the very simplicity in which a Christian at this time rests upon his Saviour, fills him with peace. The dying disciple, I therefore think, ought not to overburden himself with attempting exercises which he is now unable to discharge, and which seem therefore to be unsuitable to him in his fainting condition, but ought to feel that now is the time for passive fortitude being put forth, and that as he begun his Christian life, so must he finish it, by a simple trust in the covenanted mercies of God.

At this period, also, it appeared to me to be a matter of small moment, that I should be remembered by my friends after death; and yet, although I felt that this was a strong principle influencing the soul, and keeping it back from the full enjoyment of the gospel spirit, still I saw, and that in a sense which even those who have so eloquently described its vanity, may not at the same time have so fully felt, that the applause of men was the merest bauble,—that it was indeed, when weighed in the balance, lighter than vanity. The truth is, I felt that death made such a total separation between me and what was called the world, that the ties of mere humanity were ties no longer; that the mere sympathies of men could neither add to, nor take any thing from me, and that I now stood connected with an order of things, between which, and

all that was merely earthly, a dark curtain was about to drop, never to be raised. I have often heard of persons, who, even in death, had laboured that their name should long live in remembrance in the world; all such desires, however, seemed to be a weakness unspeakable; and as I had often envied the high eminence which men of genius and learning enjoyed above all others, in the long immortality which awaited them on the earth, I now saw, that a too enlightened mind at the hour of death, a name in the world might excite feelings of pain rather than complacency. All the imagined superiority which such men possess, I saw to be superiority no longer, and that the human race, when contemplated by a mind which embraced death and eternity, appeared like a flock of sheep, in which all were equal; for excepting moral distinctions, I could perceive no other.

During my sickness, I felt it to be a thing not to be desired, that many friends should have access to the chambers of the dying; for at this time the soul is struggling to tear asunder the ties which bind it to the earth, and when it may be almost said, (by expelling the world, and its desirable things, and by calmly waiting the coming hour of deliverance,) to have obtained a victory over death. No sooner, however, are friends admitted than old associations and feelings awaken; the soul of the dying man is thus troubled by the vanities of the earth being obtruded upon him, and hovering around his imagination, at the very time when he has the immediate prospect of leaving them for ever. The soul of the dying christian should be allowed to wean itself from the world; for few are so far advanced in the christian walk, that they have not some earthly ties which twine round their affections: his chamber should be kept free from every worldly influence, and he should be permitted, without distraction, to hold communion with the great Shepherd of Israel, in whose hands he may now, in a more especial sense, be said to be, so that he may be fully prepared for entering and passing with safety through the dark valley."

But to return to Christian Miller, after reading the word, and making some observations on it suitable to the occasion, I engaged in prayer, and after I had ended, she clasped my hand, asking me earnestly to visit them soon again, for she had experienced great comfort in the exercise we had just engaged in. In returning to my own lodging, which might be two miles off, her father accompanied me a considerable part of the way. He told me, that, though his daughter's illness had been a source of great sorrow to him, yet he loved her better than if she had never been sick. "We love her," he said, "for the sake of that rich jewel," meaning the grace of God, "that is in her;" and yet, giving way to the natural feelings of a parent, he would add, it was a heavy rod to him and to her mother. His conversation was highly scriptural throughout. When a young man, he had been entirely thoughtless of his latter end, and had gone a certain way in the paths of folly. He was roused, however, to reflection, one evening, when on board a man of war. They were about engaging the enemy,

and he was aloft on the rigging. At this time, the thought pressed upon his mind—what, if he should be struck with a bullet, and summoned that night into the presence of the Judge of all! Was he prepared to die! This was the beginning of a new life. I enquired not into particulars, but as often as I saw him, he appeared to be a man who lived with a habitual sense of the presence of God, and I never saw him displeased, saving when I would decline his over much hospitality. He gave me also some account of his daughter's sickness. When a girl of about fourteen years of age, she had caught a cold, and been affected with inflammation. No surgeon was on the island. One woman, who acted as midwife, professed to discharge his duties. I have since conversed with her, and can only say, that her pretensions to medical science are of no ordinary kind. The symptoms of diseases, their technical names and mode of treatment, she appeared to be familiar with. She labors, however, under great disadvantages. Her surgical instruments are bad; and when she would make up a prescription, there is a danger of her giving more than the patient's case requires. I should fear, too, that in her laboratory the medicines are not kept in the best order, and that one specific is sometimes brought in respect of juxta position too near another—so that as it is said Corinthian brass was formed by a jumble of all the metals, there might be a like danger of some heterogeneous mixture being administered as a healing dose. It may be observed also that being often called out in the course of her profession, she is too liberal at times in the use of alcoholic liquors. Such was the practitioner that was called in to visit Christian Miller, when taken first ill.—The only remedy she thought was bleeding, but whether it was that the instrument was blunt, and by mere brute force made too large an incision, or whether it was that conceiving the disease to be a desperate one she had recourse to an equally desperate remedy, I will not say; but certain it is, she bled the patient until she left scarce a drop of blood in her veins, and thus the cure, though overruled for

good, was much worse than the disease. A complication of diseases followed—and for five long years afterwards Christian Miller was confined to a sick bed, and from which, as it appeared to most people who saw her, she would never again rise until the day of her death.—But here we see the excellency of true religion. Though all these things were known to Christian Miller, and though I visited her frequently once a week during a period of two years and upwards, I never yet heard her touch upon the subject, or give way to one repining complaint. There are persons who in such a case would have no end to their murmurings. They would vent the bitterness of their heart both on the party offending (however unintentional it might be,) and on all around them. But how much of order arises even in this dark and confused world, when the soul is impressed with the belief of the Lord's presiding providence, and interprets all events toward and untoward, speaking after the manner of men, by his faithful word. Then we see a hand bringing good out of evil and order out of confusion. I know nothing which manifests more clearly the wisdom which pervades the sacred volume, than the adaptation between the fullness of the promises they contain, and the necessities of man. The natural tendency of long continued affliction and disappointment, would be to weary out the sufferer, until he either sought relief in a stoical apathy, or vented his impatience in blasphemous words. But he, who in his affliction is enabled to repose on the sure promises of God, learns in patience to possess his soul. Like the pillar which accompanied Israel in the wilderness, they are a glory and a defence.—Such they were doubtless found to be by Christian Miller. She had forgotten under the sanctifying power of the word, the source of her affliction, as originating in the want of skill of an unlettered practitioner. She saw it as appointed by her heavenly father; and on one occasion (though she usually spoke but little,) she said to me with a peculiar solemnity, that ALL HER LOT HAD BEEN APPOINTED WITH INFINITE WISDOM.

MEETING AT COBOURG IN SUPPORT OF KINGSTON COLLEGE—SPEECH OF

THE REV. H. GORDON.

It gives us much satisfaction to observe the vigor, with which our friends throughout the country have bestirred themselves in aiding the College at Kingston. All this no more, indeed, than might be anticipated, "I know by experience that knowledge is good. I receive both pleasure and profit, by the writings of pious and learned men. I conscientiously believe that ignorance, more especially ignorance of the word of God, is an evil, yea, and a great one. And, I believe, the ministry of the Gospel of divine appointment, and an inestimable privilege to a people." Men, we say, who hold such principles and sentiments, may well be expected to come forward on an occasion like the present, to lift up a protest in behalf of our Presbyterian Church, which has been honorably distinguished in the work, both of educating and evangelizing the people. We remember, while studying at St. Andrew's, of reading in a historical document, that when tidings reached that city that the Pope had confirmed, by his epistle, the infant seminary, which a few learned men had begun on their own responsibility, the inhabitants were so joyful, that they lighted up their windows the same evening. It is a like righteous love of truth, we cannot doubt, which has actuated our friends and brethren, in these Provinces, in advocating with so much ability the Kingston College. We are sure that the work of helping the cause of piety and learning in the Country, will bring its own reward, even now, in the testimony of an approving conscience. At Cobourg, a meeting was held in behalf of the College, on the 2d instant, and, as we are informed, the subscriptions there have amounted to £600. We give part of the excellent address delivered by the Rev. Henry Gordon, on the occasion. Had it been possible for us, consistently with our limits, to have given the whole, we should, joyfully, have done so :—

MR. CHAIRMAN, AND CHRISTIAN FRIENDS,

I rise with no little emotion to support this Resolution: "That not only has the establishment of a College become expedient, for the purpose of securing a general and enlightened education, but has now become a matter of immediate and absolute necessity, for training up

a native ministry, connected with the Synod of Canada." When I consider how deeply the resolution is fraught with the very spirit of love to man, I am ashamed and humbled, at feeling some little discomposure of mind, from a situation so new, in finding myself, for the second time in my life, upon a platform. Oh, methinks! if Paul had lived in this part of the world, in these times, and had it fallen to his lot to address his fellow-men, upon such matters as call us here to day, his great and noble soul would have cared little, or nothing at all, whether it was from a platform, or from a pulpit he spoke, or standing in chains, as he did before Agrippa. It is a humiliating weakness, we confess, that the small matter of speaking from a platform should disconcert us; and yet there is, perhaps, something of good mingled with weakness, in trembling to approach the subject. For we cannot even look upon the sensible object before us, without being in a lively way reminded of the moral grandeur of our cause. The very platform reminds us, that we are called upon this day, to give a helping hand to construct the platform of the goodliest and most noble moral edifice, in which, *we* at least, whom this meeting most immediately concerns, shall ever be called to engage. I did fully expect, Mr. Chairman, to see this church crowded to-day, and I cannot, and will not doubt that, but for the newness of the subject, it would have been so. I am persuaded that it is a subject which, while it deserves to find its way to the hearts of all the inhabitants of these provinces, (unless some dreadful blight which I will not suppose, has come upon the spirits of men,) will find its way to the hearts of thousands and tens of thousands. But, notwithstanding the absence of stirring crowds, to whom to proclaim truths, upon which I consider the happiness of these provinces now, and in all ages to come, much to depend, I have felt my spirit most strangely lifted up and lightened, even since I ventured upon this platform. It is not only that I have heard sentiments according to truth, and tending to the real happiness of mankind, eloquently advocated and enforced. But it is, that not only have my brethren in the ministry been the advocates, but a respected lay-brother, who has manfully and powerfully maintained this cause upon christian grounds. He has not felt ashamed to hold up the name of HIM who came from his throne high in the heavens, down to Calvary's cross, to die for us, who came to our world for the very purpose of revealing his Father's will,—of disclosing all the truths essential to be known for man's hap-

piness here and hereafter. My lay-brother has advocated principles, which proclaim it to be a shame, that in nearly the sixth thousandth year of the Revelation of God, and in the nineteen hundredth of the christian era, the attempt should still be made, to separate between general and christian education. He has stood up for the full and unlimited spread of knowledge in the largest and most comprehensive sense—but then he insists for the union between knowledge and religious truth. He has lifted up his manly protest against the unnatural and wicked divorce, attempted to be made between the things which God has joined together, and which it is at man's peril that he dares to put asunder. He and my other brethren have shown that if you attempt to wrest from Christ the keys of knowledge, to whom *they* of right belong, as well as the keys of life and death, knowledge shall no doubt go forth with tremendous power, but then it will be the power not of good but of evil—the power not to save but to destroy. I do therefore most joyfully hail such sentiments. I do hail them all the more, that they come from a layman. There is something peculiarly cheering in seeing the lay part of our church in this land, coming forward to strengthen the hands and encourage the hearts of us its ministers, at this particular stage of her history. This is the period, at which, what may be done, must give the mould to her character and destinies in the generations yet to come. In the ecclesiastical polity of our church, there is a most wise and beautiful provision made for the friendly alliance and harmonious co-operation of clergymen and laymen. To receive therefore from men moving in the sphere of civil life, so hearty an Amen to our plans, to found our church upon the basis of Scriptural principles and to diffuse christian truth at so eventful an epoch as this, is refreshing indeed. The assistance from the lay part of the church, the giving us of their substance—their time—their talents, and every other kind of temporal agency, which God has seen fit to use to subserve the religious interests of his church at this particular era, we most specially need, and are most deeply grateful to receive. But the moral and religious influence in enabling us to plant in this, the land of our adoption, a church cemented by the blood of so many martyrs agreeably to the purest bible principles which characterised it in its best and purest times, is after all better to us than all silver and gold.

[Mr. G. having shewn that the Gospel is the appointed means of saving men, proceeds :]

Need I remind you, that every thing both in the natural and moral world of God, is under law. That law as has been beautifully expressed, is “the voice of God.” Need I remind you, that there is a fixed law for the sea, for the winds, for the tides, for the planets, yea, though we may not always be able to see it for every atom. Now that there shall be not only a gospel, but a gospel ministry, is one of the great established laws which regulate this mighty thing—

man's salvation. We sometimes hear it said that it is the same thing, whether a man reads his Bible, and worships his God, in his own house, or goes to church. This is a ruinous mistake. It is not the same thing. The man that attempts to go to heaven without a gospel ministry, when it is in his power, is violating the law of God. And, need I urge upon you, what a fearful thing it is to tamper with any of God's laws, established either in the natural or the moral world. They that are best acquainted with the works of God in the natural world, especially with the structure and mechanism of the heavens, tell us of what they call “*the stability of the system;*” of the terrible consequences which would result from any the slightest derangement in this system; they unfold to us that with so exquisite a skill, with so infinitely wise, benevolent and exact adaptation hath the Creator adjusted his arrangements in the solar system, that the smallest departure from these arrangements would produce what is called a *catastrophe*; that instead of having the sun, the expressive emblem of the Creator's benevolence in diffusing his benign influences over the earth, we should have scorching comets coming to wither and destroy; that not only should our world rush into disorder, but into ruin and dissolution. And are the consequences less to be dreaded from a disarrangement in the laws established in the moral world, in the laws established for man's salvation. My Brother, who supported the 2d resolution, showed that it is matter of historical fact and experience that the laws for the moral world cannot be violated with impunity—that where knowledge has been attempted to be diffused apart from religious principle the worst and most disastrous effects have followed. History reads a still more awful and impressive warning of the effects of any violence offered to that law of salvation, which establishes a christian ministry. The impious experiment to do away with a christian ministry, was tried in France. “*No ministers of religion,*” was a fit sequel for the monstrous vote “No God.” And what was the result? History tells us that it was so terrible, that all the catastrophes which could happen in the natural world are nothing compared with it. Whoever has read the history of the time when France broke loose from all allegiance to God, and the ordinances of Christianity, must know, that a moral convulsion, so dreadful, took place, that one might almost suppose that, in order to teach men the value of blessings by their loss, hell itself had been let loose upon the world in all its horrors. But sure we are, we need not say a word more on this point, sure we are that all whom we now address would shudder at the very idea of a gospel ministry being lost out of Canada, or even to a considerable part of its inhabitants. It only remains that we show, that unless some such institution, as that now proposed, be immediately established, in so far as regards a very large proportion of our brethren and countrymen in this land, the very con-

tinuance of a christian ministry must be put in extreme jeopardy. For, just look at the state of facts. At the very lowest estimate which can be taken, the Presbyterians amount to 100,000. It is thought that they considerably exceed that number. I know, indeed, that they are not all at present united in one body. Considering, however, how large a portion of Presbyterians, not formally united to the Synod of Canada, belong to a church, between whom and the church of Scotland, there exists the closest relation and warmest attachment, I mean the Synod of Ulster,—considering that any hindrance to a general union among Presbyterians, seems to be more of a formal and temporary, than of an essential and permanent kind,—considering that there is reason to hope that the day is not far distant when such union on terms agreeable to all parties will be effected, considering all this, we can suppose nothing less than that the measure now proposed, will meet with cordial support from the great mass of Presbyterians in this country. Such is the extreme, the crying destitution of a christian ministry, and christian ordinances among the thousands and tens of thousands of adherents of our church, that there have been from time to time applications from no less than about eighty different congregations earnestly imploring us to send them ministers or missionaries, and offering to contribute of their substance to the utmost of their ability for their support. But, alas, we have no men to send, either to them or to the various destitute places which have made no such formal application, or to that fearfully large portion of the inhabitants of this land who, as belonging to no particular church, and as being careless about salvation, ought *not* less to be objects of deep and tender solicitude to every true christian. And why is this? Are we forgotten or neglected by the church of Scotland? No.—She has always followed us into this land with a parent's love and a parent's watchfulness and care, her eye is as much as ever upon us, and her arm is as ready as ever to be stretched out to assist us. But the truth is she cannot spare us labourers. There is at present a large and urgent demand for them connected with the various enterprises in which we rejoice to say, she is taking so active a part. She has supplied with ministers, nearly two hundred new churches, which have been built within the last five years. She has sent out many additional labourers to India, and she is preparing to send missionaries to the Holy Land, to bring, if possible, God's ancient people to a knowledge of the truth as it is in Jesus, nor is she idle among the rest of the colonies. Such being the situation of our parent church, whatever her wishes may be, it is abundantly plain, that she can neither remove the present spiritual desolation of the land nor give us any certain prospect that she can at any future time furnish us with labourers, in any proportion to the destitution so rapidly encroaching; that if, some im-

mediate and efficient remedy be not applied, incalculable numbers belonging to our church must be cut off from the blessings of a christian ministry, and lapse into utter apostacy. Nor is this all, for mark, the calamity is not confined to the vast numbers at present destitute of christian ordinances; it threatens inevitably to fall upon the congregations at present supplied with ministers. The number of members composing the Synod of Canada is about *Sixty*, but they are men whose breath is in their nostrils—they are quickly passing away; and let but a few brief years expire and there must be almost a total extinction of a ministry connected with our church. I might expatiate upon the peculiar advantages of rearing a native ministry,—upon the peculiar adaptation of such an agency; this adaptation is a matter now so well tested by the experiments made in India and other fields of christian labor, as to admit of no doubt. There would be a physical adaptation in the native youth for penetrating this country's deep and trackless forests, which, those bred in civilized cities in Europe, however devoted they may be, cannot be expected to possess. There would also be a moral and intellectual adaptation to the genius, manners and habits of the people. But it is at present unnecessary to enlarge on this part of the subject, because the facts which have been submitted bring the state of the question to this; the college for rearing a native ministry proposed to be established after the model and pattern of the venerated institutions of our native land, is really the *only source left us* for preserving and perpetuating a christian ministry connected with our church. Such being the state of the facts, remember that it is no common part which you are called upon to act, in planting christianity in this the land of your adoption—remember it is not to encourage any spirit of bigotry or exclusiveness; it is not to feed any feelings of national vanity that we remind you of the high and peculiar position you occupy as a church, and its corresponding obligations. No. This is peculiarly a country where the generous and all-comprehensive public principle should be applied, that “God hath made of one blood all nations of men to dwell on the face of the earth.” It is a place of concourse for men from all nations under heaven, and there should be no other rivalry than the ambition who shall do most towards elevating the standard of national education, and giving us the most commanding station among other nations in the world. But still *that* were a dark and disastrous day, if you should ever forget, that you are inheritors of *peculiar* privileges, which lay you under *peculiar* obligations. The nearer God hath come to any particular individual, nation or church—the more strongly he hath put the stamp, and impress of his providential blessings upon them, the more does he justly expect in the way of acknowledgment. We know that he had a peculiar people “to whom pertained the adop-

tion and the glory, and the covenants, and the giving of the law, and the service of God and the promises," &c. We know too, that by their wretched abuse and perversion of their privileges, and in nothing more than by this—their selfish policy to circumscribe the blessings of heaven within themselves and their own little territory, God moved away from them altogether. We know where he has most remarkably been since, we know that leaving Asia he came to Europe and we can clearly trace the prints of his footsteps in Germany, in Switzerland, in England, in France, and you surely know how wonderfully and gloriously they were seen in Scotland. It is not that they are Scotsmen, or members or adherents of the Church of Scotland that is the important thing, it is that God's footsteps were long and remarkably seen in Scotland. Remember brethren, that such of you as call yourselves Presbyterians, whether from Scotland or Ireland, the Church of Scotland is your common parent. Remember that whether you come into this country or any other, you come with such a peculiar and sacred stamp, and seal of the Providence of God upon you, that if you do not with your whole heart and soul give a helping hand to every thing calculated to preserve and perpetuate, to multiply and diffuse in the world the blessings of which your venerated fathers were the first *receivers*, and of which you are now the favoured *heirs*, you may well tremble, lest that happen to you which has already happened to the first and most highly favoured of God's people—the Jews. You may well fear that God will forsake you and cast you off, and leave you to reap the bitter fruits of your ingratitude even by a retribution which may visit you in time, to say nothing of eternity. For my own humble part, I am no believer, nor can I suppose that you believe in that dark and cheerless creed that it is of no consequence, whether we belong to one church or another, whether it be one of the Reformed Churches, or one upon which the sun of the glorious reformation never shone. We are the most desolate and forsaken of all orphans, if it be true, that although God gave us a revelation from heaven, we are even now, in nearly the six thousandth year of the existence of that revelation, compelled with weeping and wringing of hands to throw aside the book in which it is contained, and to take up the Prophet's complaint "I cannot read the book because it is sealed," see Isaiah xxix, 11 and 12. I cannot believe, neither do I suppose that you can, that God has given his book of revelation to man, in which is wrapped up all that is dearest to an accountable and immortal being, but that it is still a *sealed* book. Oh no! There is no such thing as ever arriving at truth at all, if it be not true that God has not only given the *Book*, but also the *sound interpretation* thereof in every thing essential to man's salvation. I cannot believe, neither do I suppose can you, that what we are accus-

tomed to call the Reformation is nothing else than a mockery and a dream. No, it cannot be. Whoever believes all that undoubted history tells us, of that eventful period of the world which we call the Reformation spreading over centuries—all that it tells us of a Wickliffe, a Luther, a Melancthon, a Calvin, a Zuinglius, a Knox, and a Melville; all that it tells us of the sufferings of martyrs, not forgetting Scotland's illustrious share, from the year 1660 to the year 1688, from the martyrdom of a Guthrie to that of a Renwick—that all is no better than a fable, must believe so in the face of a thousand impossibilities. You are not the persons, I feel persuaded, that believe in such impossibilities, that have any shadow of doubt that God has not distinctly manifested himself throughout that eventful period. You believe, I doubt not, that "the faith once delivered to the saints" having been so marred and corrupted by the hands of man, as to threaten to be lost out of the world altogether, was by this Reformation blessedly restored; so that, thanks be to God, we have not only the *Book*, but the *right interpretation* of it upon all things essential to salvation secured to us by the toils and pains, the prayers and tears of reformers and by the blood of martyrs, of whom Scotland had no penurious share. Into whatever part of the world therefore the members and adherents of the Church of Scotland may come, there is stamped and sealed upon them marks of God's special providence, hardly less solemn and affecting than if every time they read the Bible, they saw the reformers and martyrs pointing to, and beseeching them by their bloody scars and wounds received in witnessing for the truth, and by the glorious and unfading crowns now upon their heads to bless others with that pure and incorruptible word with which they themselves have been at such a cost so remarkably blest. When again it is considered that the proposed establishment is to be after the model and pattern of the very institutions which formed part and parcel of the reformation, and which were signally the instruments of building it up, is it too much to expect that all true lovers of the principles of the reformation, to whatever section of the reformed church they belong, should give us their hearty support. We joyfully and thankfully accept every proffer of aid on such principles, and we feel happy to receive some most pleasing instances of a generous and manly co-operation already given us upon such christian grounds. But supposing it to come to this, that the question whether this proposed institution is to be, or is not to be, were entirely dependent upon this other question, what extent of support Presbyterians are to give it? then Presbyterians, whatever might be the sacrifice, could not keep back, without being guilty of such a monstrous ingratitude to the Saviour, and to the reformers and martyrs of blessed memory, as that the blood shed upon Calvary and the blood since spilt by martyrs, might be expected to cry from

the ground—might be expected to haunt and embitter their dying hours. But we fear no such base and guilty desertion of principle; in the hearty response and encouraging co-operation already given to the measure, we anticipate the best results. Only remember this, that great efforts must be made; and remember this also, that, upon the extent of support given to the undertaking on this side of the Atlantic, will greatly depend the extent of countenance and support to be expected from the other. So much for the matter of *duty*. A little for the matter of *privilege*. It is one of the Creator's most beautiful and benevolent arrangements that he has joined duty and happiness together by a golden tie, and most eminently is it so in the present case. If we could but find some way of making as vivid to your minds, as they are to my own, the many lovely and attractive pictures of the vast happiness which this proposed college is likely to promote—of its great and manifold benefits to this land—then I am sure, you would all vie with each other for the honor and privilege of standing foremost in its support.—When we say pictures—we mean not pictures of fancy, which, however much they might entertain *me*, could be of no value to *you*. We mean those impressions of moral truth and reality which our Creator, according to the structure of our minds, has given us the wonderful faculty of seeing. I see at this moment with the mind's eye many beautiful and glorious sights connected with this proposed college at Kingston. I can see, methinks, the very stones and columns of the noble structure rising up to view. I can see the streets of Kingston blessed with the footsteps of those christian and enlightened men, who are to imbue the minds of our youth, with all the richest stores of multifarious and useful knowledge—with all that is to fit them for time and for eternity—for earth and for heaven. I can see, methinks, the general standard of education throughout the land greatly raised by this valuable increase to her educational establishments, and the generous emulations it will naturally awaken. I can see the system of common practical education greatly improved, because this projected seminary will afford a most useful and enlightened school for sending forth teachers of a superior order for all the departments of education. I can see our agriculture prospering better, and the sails of our commerce more widely spreading. I can see not only a greater flow of capital into the country, but a greater flow of emigration,—an emigration too of a superior kind. In short I can see, that this proposed institution will mightily tend to the increase of the temporal prosperity of these provinces in many great and important respects. And does any one ask for the reason? The whole experience of the world may be given as the reason. For what fact in all the world is more firmly established than this, that institutions for diffusing liberal and useful knowledge, and above all, christian knowledge, are

the very sinews of a country's strength—the very life—blood of her happiness and glory.—Let any one who doubts this, only cast his eye over the nations of the earth, and he cannot fail to see, that just in proportion to the excellence and efficiency of the working of the national machinery, for raising an intelligent and religious population, has the country been prosperous, meaning by prosperous “happy and desirable to live in.” At this eventful crisis of Canada's history, there is no little speculation abroad, as to what shall be the best means of raising her to prosperity,—what the best means of making sure and lasting her connexion with the mother country. And we earnestly hope that many good movements have been made towards an object so devoutly to be wished. But has not the experience of the past taught the lesson, that this country has hitherto suffered dreadfully from the want of the diffusion of general and christian knowledge; and that by far the most efficient—nay, the only certain means of making the bond firm and sure between the parent state and its colonies,—is to cover the length and breadth of the land, with a christian ministry and a right system of liberal and enlightened education.—The respected chairman of the meeting at Kingston, who opened up the nature of this proposed college, drew a lively and natural picture of what might in future times be the happy productions of mind brought forth in this institution. He indulged the pleasing anticipation that it might be the nursing mother of some master-spirit, such as a Watt—a Milton—a Newton, or a Bacon. And so perfectly is the view justified by the records of the past, that wherever such institutions have been established, noble productions of mind have always come forth. And who shall dare to say, that this country and her future institutions—may, this very college, may not be destined to contribute her full complement and share. Now, as none but God himself knoweth, who are to be the honored parents of those children, that may be destined to bless the world, methinks, all parents should awaken to the honorable ambition of being the founders and upholders of this institution. Neither let any unpromising present aspects of outward or worldly circumstances discourage; for it ought to be borne in mind, that the most distinguished of men have risen to their high distinction from the most obscure and humble beginnings. And the proposed institution will not be after the model and pattern of those of our native land, if it shall not make provision to take by the hand and cherish those, whose pecuniary disadvantages may threaten to crush their ardent spirits in the pursuit of knowledge. This institution most peculiarly claims the attention and support of mothers. For there is one lovely image which the nature of it calls up to mind, and which ought ever to be before the eyes of mothers. You know that in the Old Testament church, mothers were seized with the holy and

heavenly desire to be the honored instruments, in giving birth to the Saviour of the world "the desire of all nations." In the nature of things, there could be but one person, who could be the mother of our Lord. But if this college is ever to exist, mothers there must be innumerable, and perhaps some even now present, who are to have sons reared in this institution, and a goodly proportion too dedicated to the office of the ministry. Considering then what a crying necessity there is for christian ministers in this land, is it possible for any mother who has any right sense of redeeming love, to feel uninterested in this blessed enterprise. Should they not already burn with the heavenly ambition of a Hannah to dedicate, if God will but prosper the desire, their sons to this—the most glorious work in which mortals can engage. In now bringing my remarks on this most interesting subject to a close, I should wish to leave, if I could, on your mind and on my own, some slight impression of the returns to be expected from your offerings to the founding and upholding of this institution. But how is this to be

done? For in attempting to take a view of the connection between these offerings, and the happy consequences which may be expected to flow from them, the subject becomes so large as altogether to overpower the mind. Even as respects such persons as do nothing, without asking "what profits in kind may we expect?" we cannot help thinking that it admits of the plainest demonstration that, in the many temporal advantages to the province, which cannot fail to result from the establishment of this college, a profitable return for any support given to it may reasonably be expected. But to those who are in the possession of the secret, that "it is more blessed to give than to receive;" who feel it to be their highest happiness to diffuse happiness among others; who resemble in some measure the blessed God who finds his happiness in the exercise of a benevolence, that can never receive any return from those who are the objects of it,—here is an opportunity for finding delight, such as is not easily to be met with.

ADDRESS FROM THE COMMISSION OF SYNOD TO HIS EXCELLENCY THE GOVERNOR GENERAL.

*To His Excellency, the Right Honorable CHARLES
POULETT THOMSON, one of Her Majesty's Most
Honorable Privy Council, Governor General of
British North America, &c. &c. &c.*

May it please Your Excellency:

We, the Commission of Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, beg leave to approach your Excellency with the expression of our profound respect.

Recognizing so distinctly as we do our duty, as the instructors of others in Divine Truth, to render, in accordance with its principles and injunctions, "honor to whom honor is due," we could have wished to have come forward with this address at an earlier period of your Excellency's administration; but your Excellency will perceive a good reason for the delay which has occurred, when we mention, that this is the first occasion of our meeting since your Excellency assumed the government over us.

In the appointment, by Her Most Gracious Majesty the Queen, of your Excellency, one of Her Honorable Privy Council, and a member of Her Cabinet, to the exalted station of Governor General of these, Her transatlantic dominions; and that at a crisis such as the one

through which we have passed, we have seen a proof of Her Majesty's concern for the best interests of this portion of Her dominions, and of Her Majesty's confidence in your Excellency's wisdom and long experience in the complicated affairs of national policy.

In now addressing your Excellency, we are not called upon, even if we were competent, to review the momentous legislative acts which have been passed under your Excellency's administration, yet there is one to which we are bound to advert with expressions of gratitude, in so far as your Excellency's approbation of the same has been expressed;—we mean, the Act for the establishment of a University at Kingston.

When we reflect that the opening of a fountain for the diffusing of divine and human learning amongst a people, such as we fondly hope and pray the said University may become, is one of the noblest acts for their present and eternal well-being which human instrumentality can perform; we are bold to express our conviction that the administration of your Excellency may, yet, in ages to come, find one of its most enduring memorials in the chartering, and, as we hope, the endowing of a University in connection with that honored branch of the Protestant Church—the Church of Scotland.

That He, by whom Princes and the Judges of the earth rule, may direct your Excellency's administration with unerring wisdom, and overrule all your acts to the good of the people and the glory of His name—that He may bless you in your person and enrich your soul with the knowledge which maketh wise unto salvation, and so prepare you for His everlasting kingdom, is our earnest prayer.

In Name,

In Presence,

And by appointment of the Commission of Synod, at Toronto, this sixth day of February, one thousand eight hundred and forty years.

WILLIAM RINTOUL, *Moderator,*
Pro. tempore.

GENTLEMEN:

I am very grateful to the Synod of the Presbyterian Church of Canada, for the expressions of confidence towards myself personally

contained in their address, and for their fervent wishes for my success.

It has been to me a source of great satisfaction, that during my administration of the affairs of this Province, an institution so calculated to promote the happiness and to exalt the character of a large portion of its inhabitants, as the University of Kingston, has been set on foot. I am fully alive to the necessity of extending in this portion of Her Majesty's dominions the means of moral and religious instruction, from a conviction that such instruction is the surest method of rendering the people happy and contented, and of protecting them from the designs of artful leaders. I shall ever be ready to lend my assistance to any well considered plans for this object, and in so doing I shall be fulfilling the commands of my Sovereign, no less than consulting my own views and wishes.

I beg you to express to the Synod my best thanks for this expression of their sentiments.

ADDRESS FROM THE COMMISSION OF SYNOD TO HIS EXCELLENCY THE LIEUTENANT GOVERNOR.

To His Excellency SIR GEORGE ARTHUR, K. C. H.
*Lieutenant Governor of the Province of Upper
Canada, and Major General Commanding Her
Majesty's Forces therein, &c. &c. &c.*

May it please Your Excellency:

We, the Commission of the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, embrace the opportunity of our assembling in this city, to express the sentiments of esteem and respect which we entertain for your Excellency.

During the critical and perilous times of your Excellency's administration, it was felt by us to be a token for good, that the Supreme Disposer of all things had directed our Sovereign, the Queen, to delegate her authority in this Province, to one who had been approved by fidelity, wisdom, and zeal, for the public welfare in another dependency of the Crown. And we attribute, under the Divine Blessing, much of the harmony and confidence which prevailed among our fellow subjects, while exposed to the lawless aggression of wicked men, and tempted as many were to insurrection, to the well grounded confidence which the community at large reposed in your Excellency.

And when we may no longer enjoy the presence of His Excellency the Governor General, it will be to us a matter of unfeigned satisfaction, that the reins of Government will be re-committed to the hand of your Excellency.

Permit us in conclusion to say, that we, and we trust we may say our people in their solemn assemblies, do pray, and will continue to pray, that He, who is King of Kings and Lord of

Lords, may bless your Excellency in your person, family, and administration, and render that administration subservient to the temporal and spiritual well-being of the community, and the glory of His own great name, and that He may also prepare your Excellency through the teaching of His word and spirit for an inheritance in His heavenly kingdom.

In Name,

In Presence,

And by appointment of the Commission of Synod, at Toronto, this sixth day of February, one thousand eight hundred and forty years.

WILLIAM RINTOUL, *Moderator,*
Pro. tempore.

REPLY.

GENTLEMEN:

I thank you for those sentiments of esteem and respect which you express towards me.

Whilst in the administration of the Government of this Province, it was my most anxious desire, by every means in my power, to promote a feeling of harmony and confidence amongst all classes of Her Majesty's subjects, and I rejoice to find it to be the opinion of so respectable a body of the community, that my endeavour in this respect has proved useful to the country.

I am much gratified by your expression of good will towards myself, personally; and I most cordially join with you in imploring a continuance of the favor of the Almighty, upon this fine Province, temporarily depressed indeed in some respects, but in others, highly blessed,

THE EMIGRANTS, A FRAGMENT.

[FOR THE CHRISTIAN EXAMINER.]

Mary, it will not do; long have I seen
 The world's against us; I thought to have retrieved
 Matters ere now, but men are fierce
 In things of no import, and landlords too,
 Who ought to know much better how to cherish
 Those that are just and seek the public weal,
 Look to them only as the common ducts,
 From whence to draw a little sordid pelf.
 Great men are poor, because unfrugal,
 And, hence, they seize all that our toil has gained;
 They regard us not, save as their slaves.
 Reflecting long on things like these,
 I bid adieu to thee, my father-land,
 A long adieu.
 Mary, what say'st thou now to this design?
 Canst thou go forward, now the time has come?

MARY.

Thomas, dear partner of my joys and fears,
 Dwell not thus on troubles that are past,
 These sour the feelings and lead from wisdom's path.
 Like seamen, in a tempest, ply the oar,
 And stretch with might for the desired shore;
 But, should means fail, then cherish resignation,
 The Lord hath seen it good to afflict.
 Men are but clay the potter shapes,
 Then cease from man, and cease from anger too,
 Whatever ills have come, have come from Him
 Who grieves not willingly, nor afflicts
 Without a cause. Boast I will not of strength,
 Beyond my sex, yet the clear call of duty,
 That would I hear, and willingly obey.
 But, where's the land thou wouldst away too?
 Has it a sky more lovely than our own?
 Are the hills green as these we now behold
 Around us, where the sun beams linger still,
 As if they would not shine on land so fair?
 Do streams there murmur from their rocky founts,
 To the attentive ear speaking of passing time?
 Does the grey martyr's stone, in desert wild,
 Telling of other days, when truth triumphant
 Bled beneath the tyrant's cruel sword,
 Raise its lonely head? Are Sabbath's hallow'd?
 Is the voice of praise, to Zion's King,
 Raised by the faithful? Does the song
 Of morning birds carol the plowman
 To his morning toil? Does the soft
 Call of spring there wake the cuckoo
 From his verdant bower?

THOMAS.

The land we go to's where the sun
 Now sets afar beneath Atlanta's wave.
 My heart is still in Caledonia's wilds,
 And here, with rural sires, my dust I'd lay,
 But that the times and seasons call us hence.

The reign of luxury and mammon
 Drive our kinsmen into distant regions,
 Seeking a home, since home's denied us here;
 And though the hills and vales of Scotia,
 With murmuring streams, and birds of sweetest song,
 And the dust of holy martyrs, all we leave,
 Yes, must leave far behind us, yet, Mary,
 Our father's God, the stranger's, pilgrim's friend,
 Him we leave not, His glory fills the earth.

MARY.

Thomas, thy words refresh me, thee I follow,
 O'er distant seas, strengthened by Him
 Who holds them in the hollow of His hand.
 The land thou mak'st thy home, that land is mine,
 There would I live, and there too I would die.
 Come with us, babe, when reason wakes
 Thine eye, to look around on fair creation,
 Thou'lt be in places strange to me,
 To thee not strange. Thou wilt not know
 The fields thy sires have furrowed, the paths
 They trod are far o'er ocean's wild,
 Thou wilt, with other boys, basking beneath
 The shady pines, tell thou wast wafted
 Over distant seas from Scotia's hills,
 Where thou wast given to God, to serve Him
 All thy days.

The Emigrant ship leaving land.

MARY.

The bitterness of grief is past,
 My native land a long farewell.
 Thy hills and vales are fading from my view,
 Yet, still some sunny spots smile bright
 O'er the blue deep, where bosom'd far,
 In woody groves, the mansion stands,
 Or rustic villas climb the terrac'd steep.
 O, people, favored high! A fruitful hill,
 In which a goodly vine is planted,
 By the hand of Him who gives or takes
 As seems Him good, see that the fruit
 Thou yield'st be not unmeet the culture
 Thou'st received; so shalt thou flourish
 Ever, sending thy hardy shoots
 O'er distant lands, till nations all
 Joy in the light of heavenly truth,
 That long on the hast shone.

The ship in the midst of the Atlantic.

AN EMIGRANT SPEAKS.

The clouds have now concealed our heathy hills,
 The woods, and vales, and flowery plains,
 'Mong which we long have toiled, from early dawn,
 When nature, veiled in dewy exhalations,
 Seem'd to chide the suns too early beams,
 'Till dusky even drew her shady curtain

O'er beasts, and birds, and sweet abodes of men.
Whence have all fled? Nought meets our eye
But one unbounded waste, where desolation
Reigns. Nought seen, save the sky encircled main;
And now the scream of lonely sea bird,
In search of hidden prey, is heard afar.
How great's the wonders God works in the deep?
Come let us stand apart by the ship's prow,
And see her lustily winging her course
O'er the broad backs of white top'd waves,
Heaving themselves aloft, as if they'd overtop,
Through envy, this dry spot that braves their might.
O, ocean, oft of thee I've heard from seaman,
When from far distant shores he had returned,
And at the blazing hearth, which sires and youth
Encircled wide, beguiled the winter's eve,

Recounting tales of wrecking tempests,
How the gallant ship, stripped of her sails,
Heedless of helm, was tossed to and fro,
Like drunkard reeling, now raised to heaven,
Now sinking in the deep—the fight's unequal;
The timbers crack, and in the water pours;
The pumps are plied, but all in vain,
Still it gains head; the boats are quickly lower'd,
Some reach the shore—some perish in the deep.
Yet of thy might, though warn'd ere now,
How different far to see thee as thou art?
I tremble at thy mountain billows,
Roaring around, like hounds bent on the death
Of timid stag, and cleave in faith to Him,
Who with a word thy fury doth rebuke.

Z.

ORDINATIONS.

PRESBYTERY OF KINGSTON.—The very interesting occurrence of the ordination to the office of the ministry of two licentiates of the Scotch Church, Messrs. Neill and Reid, took place at Seymour and Colborne respectively—of the one on the 29th, and of the other on the 30th of January last.

The steps having been previously taken prescribed by the rules of the church, and the usual trials and examinations having been gone through, much to the satisfaction of the Presbytery of Kingston, which met at Belleville on the Tuesday preceding the ordination, the rev. members of the Presbytery set out for Seymour in the afternoon of the same day—proceeded to Rawdon, where they were hospitably entertained by their friends, and arrived next morning at the place of worship, which is a large and commodious house belonging to Thomas Allan, Esq., adjoining his own dwelling, and by him fitted up for the occasion—the people having agreed to build a church in the course of next summer. Although Seymour is a newly settled township, and the place of meeting was in the bush—there were present betwixt two and three hundred persons, who appeared truly interested in the services of the day. The members of Presbytery present, were the Rev. Messrs. Machar, of Kingston; Alexander, of Cobourg; McDowall, of Fredericksburg; Ketchan, of Belleville, and Gordon, of Gananoque. Mr. Ketchan having been appointed to preach and

preside on the occasion, took his text from John xxi. 17—"Jesus saith unto him the third time—Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, feed my sheep." The minutes of Presbytery were read, relative to Mr. Neill. The usual questions were put and assented to, when the Presbytery proceeded to the solemn act of ordination. For the benefit of those who are not acquainted with this form as observed in the Scottish Church, we shall describe it.—Mr. Neill was kneeling upon a platform surrounded by all the ministers of Presbytery present. The presiding minister during the offering up of the ordination prayer, laid his hand upon Mr. Neill's head, in which act all the reverend brethren joined, and thus was he ordained to the office of the holy ministry by the laying on of the hands of the Presbytery. 1st Tim. iv. 14.

Mr. Machar then addressed, first Mr. Neill on the duties of the sacred office, and afterwards the people, with great effect.

After the ordination, some of the ministers went part of the way to Colborne; the others remained at Seymour until next morning.—Both parties arrived at Colborne, a distance of thirty miles, before two o'clock, P. M., the hour appointed for public worship, with a view to the ordination of Mr. Reid. Though the day was

remarkably stormy, the attendance was highly encouraging. The Rev. H. Gordon preached and presided. His text was in Daniel xii. 3—"They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever." The same service having been observed in Mr. Reid's case as in Mr. Neill's, it is unnecessary to be particular; suffice it to say, that Mr. Reid was with great feeling and solemnity set apart to the pastoral office.

Eight years ago the Presbytery of Kingston did not exist; it now consists of nine ministers.

Such facts,—and facts equally gratifying distinguish the history of the other Presbyteries,—may well encourage the Church of Scotland to go on with her work of evangelizing these provinces, for which they show that her great Head is making her way prosperous—they prove beyond a dispute that her simple and apostolical constitution is not only deeply seated in the love of her own people, but calculated to win its way with others. In regard to the two ministers that have now been settled, while it is gratifying to see young men of such piety, zeal and talent as they seem to possess, leaving Scotland to labor in the midst of us, under the many privations to which they must necessarily be subjected in a country like this, it is no less gratifying to know that their flocks have given them the warmest welcome,

and it is impossible not to cherish the fond hope that the wilderness and the solitary place shall be made glad for them, and the desert to rejoice and blossom as the rose.

Mr. Alexander, of Cobourg, addressed Mr. Reid; and Mr. McDowall, of Fredericksburg, the people, and both in very appropriate terms.

PRESBYTERY OF TORONTO.—On Tuesday the 4th of February, at Markham, the Presbytery of Toronto met for the ordination of Mr. Gallaway. The commodious and handsome little Kirk, which has so recently been erected, was crowded on the occasion, and great interest evinced by the inhabitants of that rich and beautiful township in witnessing the solemn services of the day. The ordination sermon, by the Rev. William Rintoul, set forth with clearness and simplicity the duties of the pastoral office. The Rev. Robt. Murray delivered the address to the minister of Markham, and the Rev. Jas. George, of Scarborough, with his usual forcible eloquence, addressed the congregation of Markham. The unanimity of the congregation in their call to Mr. Gallaway and the qualifications of that gentleman for the duties of his office as represented by the freely expressed opinions of the members of Presbytery, furnish the strongest ground for the hope that this appointment will prove a happy one both to minister and people.

GENERAL ASSEMBLY'S DEPUTATION TO PALESTINE.—LETTERS FROM MESSRS.

M'CHEYNE AND BONAR.

The Deputation of the General Assembly having returned to Scotland, we may shortly be enabled to submit to our readers the result of their enquiries concerning the number and condition of the Jews in those countries they have visited. It appears from diverse parts of the correspondence now before us, that the deputation have been successful in the object for which they went forth. Dr. Keith, in a letter to his son, says, "notwithstanding all our trials, our great object has been accomplished to a degree we did not anticipate." And in a private letter from Pest, in Austria, to a friend in Edinburgh, there is an incidental mention of the deputation. Having spoken of Dr. Keith's illness, the writer proceeds: "Dr. Black is al-

so here, and has been somewhat ill, but not so seriously as Dr. Keith. I thought my best mode of letting Mr. Candlish (of St. George's, Edinburgh) hear, was through you. Will you say, the gentlemen are in hopes of getting to Vienna in a short time, and will write fully from that city. They have interesting and important information to communicate. I cannot tell you what excessive interest the meeting with our excellent countrymen has been to us, or how earnestly we would desire the privilege of being of service to them." And again, Dr. Keith begs me to say they were kept five days waiting for a boat at Casona (after having performed quarantine twice,) where he had an attack of fever; and they have been here since

Monday fortnight, from the same cause. He is a most interesting person. We generally see him and Dr. Black twice a day, and feel the idea of being any comfort quite delightful."—By later accounts we understand that the deputation were present in Edinburgh, at the meeting of the commission of the General Assembly, where they gave some account of their researches. Meanwhile we are happy to have it in our power to communicate the following letters from Messrs. McCheyne and Bonar which contain much interesting and important information. In divers passages we observe a striking agreement with the representations given of the Jews in our December number under the title "Conversations with the Jews," &c. The only instruments to dissipate the moral darkness of the world are the word of truth and prayer for the divine blessing. British commerce opens means of access to distant nations, but in removing the darkness from the nations it is utterly impotent. It is conscious of its impotency, for it interferes not with men's opinions. Would that we could say it did not sometimes countenance heathenism and idolatry. Meanwhile we think it is full time that British christians should cease their petty warfare and bestir themselves. What is national glory without truth? What is power without purity? What is dominion obtained at the expense of the gospel of peace? It would be better to be a poor nation, if we were a religious one, than a great nation, and anti-christian. We verily believe that the missionary cause will test the character of our British statesmen. Will they incur the displeasure of Hindoo Brahmins in supporting christian missionaries? Will they stand tamely and hear Spain threaten the imprisonment of our Protestant countrymen, in preaching the gospel? And will they offer no remonstrance when Popish Austria will not permit a bible to be in the trunk of a Protestant traveller without taking it from him? If these things are to be silently acquiesced in, let us no more hear of Britain's glory among the nations—rather let us mourn over her fall!

We look forward with much interest to the communications of Drs. Keith and Black, with which we hope soon to be able to furnish our readers. Dr. B. is a professor in one of the colleges of Aberdeen, and Dr. Keith is well known as the author of a work on prophecy, viewed as an argument for the inspiration of scripture—a work which for interesting and

graphic illucidations of the fulfilment of ancient prophecy, deduced from the accounts of modern travellers, stands without a rival in English literature. To have seen those countries which he had often described, without passing the bounds of his own parish; to have walked along ancient rivers, and through cities, which he had seen at the fireside of his own snug house, while turning the leaves and unfolding the charts of laborious tourists, must have been a source of delight, peculiar to the excellent author. We cannot therefore, but expect something more important from the pen of Dr. Keith than has yet reached us. Meanwhile we hasten to give the following letters of his younger brethren of the deputation:—

Galatz, on the Danube, }
Sept. 3, 1839. *}*

MY DEAR SIR,—I did not inform you in my last letter, that we were detained some time at Smyrna, by an event whereby God seemed threatening to interrupt our inquiries. After our return to Beyroot, and when about to sail from Syria, Mr. McCheyne was taken ill of a fever, brought on by the excessive heats for which this summer has been remarkable. It was not till after remaining three weeks in the neighborhood of Smyrna, in the family of the Rev. W. B. Lewis—whose christian care and kindness were unweariedly put forth in his behalf—that he was able to resume his journey northward to Constantinople. Since then, however, he has been daily recovering strength. God had mercy on us: "He weakened our strength in the way," that he might make us know that the whole matter is in his own hands. At Smyrna, we obtained some interesting information regarding the Jews. It is a city, you will remember, in which Jews have had a residence from the earliest ages. The epistle to the church of Smyrna, Rev. ii. 9, records their bitter hostility to the truth; and the well-known epistle of the church which narrates the martyrdom of Polycarp, mentions the Jews as foremost in the persecution. They are said to have brought torches to kindle the flames; and it is a curious circumstance, that at this day the Jewish quarter is situated close under the Stadium where Polycarp was martyred; and the poorer set are employed at this day in selling torch-wood in the town. The remembrance of their hatred may inflame our love, if we have the spirit of Him who touched the ear of Malchus when he came to lead Him to death. "While we were enemies, we were reconciled to God by the death of his Son."—The number of Jews is stated at nine thousand; it is this at least, and probably above it. We saw a fine large synagogue in the course of erection, although they have already ten or twelve, almost all of them commodious, with a porch in front, where, for the sake of coolness, the worshippers generally sit during the hot

* See Mr. Bonar's Letter, p.

season—often literally under the shade of the vine or fig tree. The rabbies rule the people with much severity, and are ever ready to raise a storm against converts or inquirers; yet, it is the opinion of those who have had long experience among them, that, on the whole, the body of the people are not so bigoted as in most other places. One rabbi, when he heard that we had come from Palestine, eagerly made inquiry about his brethren there, spoke with much feeling of their misery, and said that he had sent two hundred piastres (about £2) for their relief, which was all that he, being a poor man, could afford. Another day I had an opportunity of witnessing the freedom and apparent candor with which many among them converse on the subject of religion:—I was in the house of Giovanni Cohen, himself a converted Israelite, and now missionary of the London Jews' Society; three respectable Jews came in to visit him, and as it was Saturday, their Sabbath, they had leisure to sit some time. The conversation was kept up about three hours,—in the course of which time they read over the whole of Isaiah liii., heard attentively the christian view of it, turned to their own commentators, and candidly said, once or twice, that the interpretation of their commentators would not stand. There is, no doubt, a class of Jews in Smyrna who are weary of the Talmud, and who desire the liberty of christians; but it is difficult to know whether or not they feel the burden of sin. One of this class was sitting with us in the evening at the door of the house, when a popish priest passed by; on seeing him, he made a sign that we should notice him, and said, "Our rabbies, like these priests, are all impostors." Many of this same class have a strong wish to retain their Sabbath, their festivals, and other marks of nationality; while, at the same time they profess to believe Christ to be the Messiah, the centre of their hopes. Mr. Calman visited several of these families, and ascertained their views. They would like to have a church of this kind, and would call themselves "Believers in Messiah," to avoid the scandal which the corrupt churches in the East, along with popery, have connected with the name christian. We have seen here, also, a specimen of what Jewish schools are. In Palestine we often remarked that, during the week, the synagogue was turned into a school, where the elements of reading and writing were taught. At Tiberias, we found the youngest class in one part of the synagogue, reading and translating from Hebrew into Arabic, word for word; while another class were writing; and a third were studying some portion of the Talmud.—Again, we found at Constantinople, that the general plan was to have a school-room near each large synagogue—as if they had got a glimpse of the parochial system. But at Smyrna, most of the Jewish schools that exist are included in one large building. This building has ten separate rooms, each room containing about forty scholars, or at least capable of con-

taining so many, under a separate teacher.—The edifice is poor, and falling to decay; the rooms, and the area around which they are built, are dirty and close; the children have as little cleanliness as the place. One book seemed to suffice for about ten scholars, and that one book was often itself worn and soiled. The teachers in general, appeared to be men of no skill in their office, and little knowledge. They keep their pupils in obedience simply by terror; we brought away with us some of their instruments of fear. In every room hangs a strong lash, sometimes two or three, and the loose fibres of the lash attest how well it is used. There are also in each room two other instruments ready—the stocks and the bastinado. We entered one apartment at the moment when a poor little Jew, about nine years old, was on the point of being subjected to the latter. The rope was already twisted round his feet, and his feet drawn up to receive the strokes, when our entrance interrupted the master, and the punishment was transmuted into being fixed in the stocks for a time. In all the schools, the reign of terror was visible; the children hailed the visit of strangers as a temporary relief from bondage. We were truly pained at the sight, and made more earnest in longing to deliver them from misery and sin. A school might be established among them on the principle of teaching the Hebrew bible as the only religious book—admitting the missionary's explanations and applications, and there is every reason to believe it would be well attended. Meanwhile we use the prophet's language in regard to their souls, "Arise, cry out in the night; in the beginning of the watches pour out thine heart like water before the face of the Lord, lift up thy hand toward him for the life of thy young children that faint for hunger at the top of every street."—Lam. ii. 19. We had much pleasant and profitable intercourse with the Rev. Messrs. Lewis and Jettor, as well as with the missionaries from America; and the missionary of the London Jews' Society already mentioned—the only missionary to the Jews in the place—most kindly offered us every facility of communication and access to his brethren. We here got some information respecting Salonika, the ancient Thessalonica. The Jews in that city appear to resemble those in Paul's time, Acts xvii., in determined adherence to their old faith. They form a community among themselves, and possess much influence in the town, but keep aloof from others; so that it would require a residence of some length among them before their habits and real state could be ascertained. They are remarkable for their attention to astrology; they compose almanacs; and are ambitious of being authors. There are fifty thousand souls in their community, yet no missionary has ever settled among them.

On leaving Smyrna for Constantinople, our course lay through Scriptural scenery still; for you come first to Mitylene (Acts xx. 14;) next

cross the mouth of the gulph of Addramyttium (Acts xxvi. 2,) on the shores of which Asos stood; and then find yourself on the coasts of Troy, and in sight of the village where Troas stood (Acts xx. 6.) There is a strange pleasure in simply going along the tract in which Paul went on his Master's message of peace. It was also to us deeply interesting to pass through the midst of the combined fleets of England and France, which were lying off the island Tenedos, on the coast of Troy; for we remembered that they were there to watch the movements of a power which so many writers on prophecy regard as "the chief of Ros, Mesech, and Tubal," spoken of in Ezekiel xxxvii. 2. May not the present jealous state of feeling on the part of nations explain to us that verse, Ezek. xxxviii. 13, when Israel's happy land and flourishing city shall have become the object of ambition to that mighty power! As we approached Constantinople, we turned our eyes to the opposite coast for a time, because it is the coast of Bythynia, to whose scattered saints, Peter, the apostle of the circumcision, addressed one of his epistles. The splendid capital itself may have been visited by him. Nothing can exceed the beauty of this city's situation; but the sons of Abraham, of whom we were in search, occupy one of its meanest quarters.—"The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter!" Lam. iv. 2. The city, in the form of suburbs, stretches far in various directions; and, including the population in those suburbs, there are of Jews eighty thousand souls. In one of these districts alone, Ortakay, are five thousand; and in another, Scutari (close to the ancient Chalcedon,) are three thousand. Such a field as this must ere now have been occupied by many more labourers than the two at present there, were it not for serious hindrances. The Jews are regarded by the Government as a community; they appoint one rabbi as their head, and the Sultan holds him responsible for his nation. He has from this circumstance, great power over his brethren; if he report any one as deserving imprisonment or exile, the Government at once grant the decree against the individual. Converts have often already felt this power; and the dread of it is the great hindrance to inquiry. Besides, the Jews here are for the most part very strict and bigoted. The German Jews, of whom there are one thousand, are the most accessible; we have been urged to get a school established among them. The state of schools here is very similar to Smyrna; perhaps, however, there is less severity. We are told that learning is quite gone from among them; though there are still many private libraries. Mr. Farman, missionary to the London Jewish Society, showed us a manuscript history in Hebrew, of the coming of the Jews to Constantinople, when driven from Spain. But the most interesting point of investigation here, was the state of the Karite Jews. Setting out by sunrise on Saturday morning, we sailed up the harbour,

in one of the caiques that crowd the waters, to one of the Jewish quarters, and got to their synagogue. It is situate in a spot lower than any of the adjoining buildings; because (we were told) the Karites wish to keep to the letter of Psalm cxxx. 1, "out of the depths have I cried unto thee." They take off their shoes and leave them at the door of the synagogue as they enter, and they seat themselves on the floor in the Eastern manner. They sit during the reading of the prayers, which is the first part of their service; then the law is brought out of the ark, at the sight of which they all rise for a few moments, and then resume their place on the floor. After reading the daily portion of Scripture, the rabbi proceeds to give a sort of discourse. We had an excellent opportunity of hearing it, for on seeing us at the door, he sent for us, and placed us at the head of the room by his side. The passage he had that morning come to, was in Deut. xvi. 10. He made two boys who were sitting before him read the words aloud, and then began his observations. The substance of his sermon was, 'hat the direction given, verse 12th, to "shave the head and pare the nails," was intended to show that no one ought to marry on the ground that the person was beautiful; and if any do so, then verse 15th shows, that ungodly mothers will rear up ungodly children; and then verse 18th may remind us, that it is no wonder that such a man has trouble with his children; therefore, said he in the way of application, "keep the heart with all diligence," and pointed out the responsibilities of parents and children. When his remarks were ended they repeated a short prayer, and broke up. The rabbi invited us to his house. He told us that Karaites have not any hatred toward Christians; they suffer far more virulent opposition from the other Jews than from any besides. They so pride themselves in their integrity and a fair reputation, that in the Crimea, where are five thousand of them in one place, and in all their communities generally, they will not receive other Jews as proselytes till after a probation of five years, lest, proving unworthy, such proselytes should stain the good name of the *Karaites*. We bought from them a copy of their Prayer-book; a Commentary on the Old Testament; a translation of the Pentateuch into Turkish, in the Hebrew character, word for word, exactly on the Hamiltonian system—done by the rabbi himself for the use of his people. There are only three hundred individuals of their sect in Constantinople. They are a little infected with some of the superstitions of the other Jews, for we saw the *mezuzah* on their door-posts; but they reject the Phylacteries, or Tephillin; and they have a real *fringe of blue* on their garment. In the time of worship they did not appear much more reverent or devotional than their brethren. During our stay in Constantinople, we met with much kindness and attention from the Rev. Mr. Goodell and other missionaries there. I may mention also, that I made inquiry regarding a statement in

the Journal of Mr. Wolff, when he says, that some of the Jews have a tradition that *the land of Uz* was here. There is a valley, and a tomb of one who bears the name of *Job*; but he was a Saracen chief, noted for his exploits, and honored by a mosque built over his grave—and every one of whom we inquired gave this as the origin of the name. Some ignorant Jews may have hence fancied the place to be that of the *Patriarch Job*. On August 26th, we sailed up the Black Sea. The second day, the vessel touched for a short time at *Varna*, where we no sooner landed than we met three Jews, who were complaining bitterly of being wronged by the captain of the vessel that brought them to the place. Their case seemed a very bad one; and it set before our eyes a fulfilment of Deut. xxviii. 29, "Thou shalt not prosper in thy ways; and thou shalt be only oppressed and spoiled evermore, and no man shall save thee." We then sailed up the Danube, in most favorable weather and reached this place August 29th. We have had here a quarantine of seven days, which finishes to-morrow morning. In the quarantine, there was a Jew near us, from England, who had been at Jerusalem carrying thither the contributions of the English Jews. He was a firm Talmudist. He did not hesitate to say that *the Talmud was his Bible*. As an instance of his state of mind,—he argued that it was no idolatry to turn to the moon, and use to it the prayer appointed by the rabbies, because *the face which we see in the moon* is considered by the Jews to be the *face of the Shekinah*. We proceed to-morrow to *Bucharest*, if the Lord will. Dr. Black and Dr. Keith intended to take that place in their route; but as they have been prevented, we mean to visit it, as it is peculiarly interesting in regard to Jews, and then turn northward to *Jesse*. We must then go to *Cracow*; we cannot pass through *Poland*. When we showed our passports at the office of the Russian consul in Constantinople, he at once said that it was a law of the Empire, that no one bearing an ecclesiastical character should pass through, without special permission from *St. Petersburg*.

As our return draws near, we begin to feel anxious that labourers may be raised up to occupy the fields which are ripe for the harvest. We pray for this; and if the Church ask this gift of labourers from her Head it will be granted, for we have the promise, Matt ix. 38, "Pray ye the Lord of the harvest, that he will send forth labourers into his harvest."—Believe me, my dear Sir, yours truly,

ANDREW A. BONAR.

*Bossanze, on the Austrian Frontier,
26th September, 1839.*

MY DEAR SIR,—I feel thankful to God that I am enabled to write you once more. You have heard of my severe illness, and how wonderfully I was brought through it. "For a small moment He hid his face from us, but with great mercies hath He gathered us." I am now completely restored to my usual health and strength, and able to take part in our interesting mission. We

are now far from Immanuel's Land, with all its objects of interest. Lebanon and Carmel have faded from our view; but we have now come into contact with the Jews more than ever. We feel the cause engrossing our souls more and more every synagogue we visit; and every night our heart's desire and prayer is more deeply felt, that Israel may be saved. Since our last letter, we have gone through the two principalities of Moldavia and Wallachia. We have visited the ports of each upon the Danube, their two capital cities, and several smaller towns upon the road. We have made every inquiry in our power regarding Israel, have visited their synagogues, conversed with their rabbies and teachers, and have often laid before whole companies of Jews "the unsearchable riches of Christ." It will be more interesting to you if I go over the way by which we have been led. You must take your map in your hand and follow; it will cost you less fatigue than it cost us. We first directed our steps to the thriving town of Galatz, the port of Moldavia. The first view of it, lying among acacia trees, was pleasant to our eyes, after the dismal walls of our quarantine. The houses are mostly of wood and clay, white-washed. Many of the streets are paved with wood. In walking through the town, it was pleasant to meet so many Jews, and to see them all busy in their shops. They all wear the long beard and ringlets; the broad German hat, or the high beaver cap; a long black gown and belt,—so that they are easily known. We visited the rabbi and synagogue. They were very suspicious of us at first, supposing us to be Greeks; but at the sound of the Hebrew they became more friendly. There are about 500 Jews in this place; according to the Vice-Consul, 2000. They are all mechanics and money-changers; and have no lack of employment. They are evidently very ignorant; and mahy, it is said, depraved. The Vice-Consul here, a fellow-countryman, entertained us with the greatest kindness, and went with us the same evening to Ibraila, a ride of 20 miles. Near Galatz he showed us a mound where 600 Greeks were cut to pieces, in the Greek Revolution begun here by Ipsilanti. We crossed the river Sereth, on a floating bridge, and entered Wallachia. The ride was through vast uncultivated plains; the cottages were few, rudely built of wood, and basket-work, and reeds. Many a Dacian mother sat at the door with the distaff in her hand, while her "young barbarians" played beside her; they looked simple and happy, as far as this world is concerned. Next morning (6th September) was rainy,—the first we have seen since leaving the moist shores of England! This delayed us till evening, but gave us an opportunity of visiting the Jews. Ibraila is the port of Wallachia—a fine clean town, with broad streets and 6000 inhabitants. We went into the shop of a Jewish watchmaker; a very gentle young man. He said there were 30 Jewish families here; that they had no rabbi; and every one did what was right in his own eyes! He had heard

of what was done by the missionaries in the Holy Land. He spoke of tracts to Jews which had been distributed in Russia, and had one in his possession. It is impossible to estimate the good that might be done by good Jewish tracts. Such, I fear, are not at present in existence; but it ought to be one of the very first endeavours to have them prepared. At the door many Jews gathered round us, and guided us to their new synagogue, which is building. Here they spoke very freely. Our excellent fellow-labourer, Mr. Calman, opened to them most fully their need of an atonement. They seemed really interested, and not at all angry. Want of room only prevents me from giving you the conversation. One young Jew went with us, who seemed deeply affected by the wretched state of his nation. He would hardly part from us.

At nine the same evening we set off for Bucarest—120 miles; which we reached in 30 hours. The Vice-Consul had most kindly sent for his brashowanca, a kind of covered carriage, in which we were comfortably seated, in defiance of rain and cold. The next day was beautiful, and we were revived by the novelty of the scene. The plains of Wallachia were flying past us; rich in soil, yet uncultivated—almost uninhabited. Not a hill, not a tree, not a stone, broke upon our eye, but here and there an immense herd of dun-colored oxen, or a large cross, or a lonely post-house. After the manner of Wallachian travelling, there were eight small horses on our carriage, and two postilions, who dashed often at full gallop. The fur cap, Tartar vest, unshorn locks, cracking whip, and loud cry like that of the wolf, render the postilion a most romantic character. Their language amused us, having so many remains of Latin in it. The manners of the peasant are most respectful; almost every one taking off his hat long before you come near. It was nearly three in the morning when we arrived in Bucarest. The first sound we heard was the loud chanting of a synagogue. The festival of the New Year is at hand. With difficulty we found an empty room in a khan, where we spread our mats and slept. We spent four days in this capitol. We learned with surprise from the British Consul-General here, another fellow-countryman, who showed us the most marked kindness, that our friends, Dr. Black and Dr. Keith, had preceded us only ten days before, having been detained twenty-one days in quarantine. By agreement, we were to hear from them if they went to Bucarest. As we did not hear, we went straight forward. Probably the letter may have miscarried. However, this city is of so great importance that our double inquiries are not to be regretted. It contains 120,000 inhabitants and 366 churches,—ten Roman Catholic, two Protestant, and all the rest Greek.

The Prince has his palace here; and all the Boyars live here, seldom or never visiting their estates. The city is built on a plain, originally marshy. A few years ago it was all paved with wood. It is widely spread, the houses being surrounded with gardens of apricots, vines, and

splendid walnuts. The churches are all painted over with the figures of saints, within and without. The spires are covered with tin, a recent invention, and glance beautifully in the sun. According to the Consul, there are 2300 Jews here. The Jews themselves say 5000. They have seven synagogues; one Spanish, all the rest Polish. They seem to be in a very degraded condition. Our first visit was to a Polish synagogue, to see the ceremony of the New Year. One rabbi commenced, and then all joined in repeating the 47th Psalm seven times over. Then followed the blowing of a ram's horn. One rabbi gave the word, the other blew the horn nine times; the last a long blast; then all shouted. A prayer followed; a singular one, which prays that this may be accepted "for the sake of Jesus, the Prince of thy presence!" Then they sang, "Blessed is the people that know the joyful sound." You will search the Bible in vain for this poor ceremony. It is an invention of the Talmud. On this day they believe that God is giving out their destinies for the coming year. Satan they believe to be busy in giving in accusations against them. The trumpet is blown to confound Satan. How different from the beautiful and significant ceremony of the Law, of blowing the silver trumpets over the sacrifice; and in the New Moon, fore-showing the preaching of the Gospel to every creature! But "Israel doth not know, my people do not consider." In the Spanish synagogue we found the same ceremony going on. It was filled with a very different class of men,—well dressed, respectable, wealthy looking Jews. All the Polish Jews are mechanics,—tailors, shoemakers, and carpenters. On entering the Province, every Jew is required to bring a certificate that he is able to earn a livelihood by some trade. If found unable, the authorities send him out of the province. In the evening we returned to see them shake their garments over the river, that the sins of the past year may be cast into the depths of the sea: so they interpret the precious promise of Micah vii. 19. In this we were disappointed. We had two long and interesting interviews with a rabbi from Corfu, who speaks English,—a man of some education, who bewails the ignorant and wretched condition of Israel. Mr. Calman made a very forcible statement of the evils of the Talmud; and we pressed him upon the foretold deadness and unbelief of Israel. We parted good friends. Mr. Calman called on a young Jew, converted to the Greek faith. There are 200 converts in Bucarest; but only three seem to be in earnest. He confessed his ignorance, and listened, with tears of joy, to the explanation of Isaiah liii. He never joins in the Idolatry of the Greek Church. The most interesting feature in Bucarest is, that the grand difficulty of supporting enquirers and converts is here entirely removed. Provisions are remarkably cheap. Beef is about two-pence the pound; and you may buy a lamb for a piastre, or threepence of our money. Wine and bread are cheap in proportion. Labour is abundant, and the Jew does not depend on his

brethren for support. Nearly all the carpenters are Jews, and all are employed irrespective of their creed. Moreover, the Greek Bishop has permitted the circulation of the Wallachian New Testament; and there is some hope that the Prince might even countenance a mission to the Jews. The only things to be feared are, that the Greek Church might fear the approach of the true light so near to its own darkness; or that Russia, that mysterious power, might use her secret influence to put it down.

On 12th September we left for Foxany, which we reached in 24 hours. The country we found more interesting, being more wooded and more inhabited. The peculiarities of a Wallachian village are, that the cottages are widely spread, each being surrounded with a fence of basket-work; the handsome village church, with its bells and ornamented crosses;

[To be continued.]

the wooden grave marks; the wells, marked by the tall pole and cross beam; the number of hay stacks, provided against their long winter; the deep reed thatch; the swine, with immense bristles on the back; and the large handsome dogs, which rush out upon you. We met some of the accidents of travellers, but nothing serious. There are 300 Jews in Foxany, the frontier town. I visited their two synagogues, and found them as extravagant in their devotions as in the Holy Land itself. I had an interesting conversation with them when the service was over. The next day we drove to Birlet, where we rested the Christian Sabbath in the khan. We heard the poor service in the Greek Church, and visited the Jews also in their synagogue. There are 500 in this place, very much in the same condition. The young men, we everywhere find, listen seriously to what we say.

REGISTER—ANCASTER, 1840.

DATE	Thermometer.		Barometer.		Wind.		WEATHER.
	9 A. M.	9 P. M.	9 A. M.	9 P. M.	A. M.	P. M.	
Jan 1	5°	9°	29.34	29.33	E	N E	Fair and clear.
2	2	10	.26	.14	W	W	Ditto.
3	13	13	.07	.05	S	S E	Partly cloudy.
4	14	21	.06	.09	S	S	Ditto.
5	23	23	.11	.10	S	S	Ditto.
6	28	34	.11	.14	S W	W	Cloudy.
7	31	34	.20	.20	N	N	Ditto.
8	31	34	.17	.16	S W	S W	Fair and clear.
9	31	34	.07	.00	S W	S W	Mostly cloudy.
10	35	40	28.98	28.95	S W	S W	Misty, white small drizzling rain—snowing heavily [in the night.
11	25	20	29.00	29.11	N E	N E	Snowing and drifting! a. m., cloudy, p. m.
12	20	25	.24	.13	N E	N E	Cloudy.
13	29	27	28.96	28.95	W	S W	Mostly cloudy, snow showers.
14	25	22	.80	.75	S W	W	Snowing a little all day.
15	12	14	.73	.80	E	N E	Mostly cloudy, slight snow showers, p. m.
16	-2	5	.84	29.03	N E	S W	Fair and clear.
17	6	16	29.11	.15	S W	S W	Fair, partly cloudy.
18	15	19	.21	.24	S W	S W	Clear, a. m., cloudy, snow shower, p. m.
19	17	23	.10	28.99	S W	S W	Clear, a. m. cloudy, p. m. drifting.
20	31	34	28.99	.94	S W	S	Partly cloudy.
21	33	30	29.01	29.07	W	W	Cloudy, a. m., clear, p. m.
22	29	34	28.95	28.66	E	E	Cloudy.
23	20	11	.47	.70	W	W	Cloudy, windy, snow showers.
24	8	17	.95	29.20	W	W	Partly cloudy, windy.
25	12	17	29.30	.50	S W	S W	Ditto.
26	12	20	.60	.38	S W	S W	Cloudy, a little snow in the evening.
27	20	29	.36	.43	S W	S W	Cloudy, a. m., clear, p. m.
28	30	33	.14	.10	E	E	Snowing, a. m. cloudy, p. m.
29	32	34	.02	28.76	E	E	Snowing heavily.
30	40	21	28.24	.50	S W	S W	Misty, rainy, thunder, a. m., strong gale, p. m.
31	18	15	29.00	29.20	W	W	Fair and clear.
Means.	20.8	23.32	29.045	29.024			

Mean temperature of the month, 22.06°. Highest 44°, Lowest 5°

TO CORRESPONDENTS.

We received No. II of the "Illustrations of the affinity of the Latin to the Gaelic." We think they are more striking than some of those we published in our former number, and we may give a few specimens in a future one.

THE COMMISSION OF SYNOD.—An adjourned meeting of the Commission of Synod will be held at Oakville, on the third Wednesday of March, at 12 o'clock, noon.

THE GLASGOW COLONIAL SOCIETY having kindly sent out a few more *Sunday School Libraries* to Mr. Rintoul, Streetsville, to be disposed of, at half the cost price, (including charges) to Congregations or Preaching Stations, in connexion with the Synod of the Presbyterian Church of Canada, it is hereby intimated, that applications for the same may be made to Mr. RINTOUL, or to Messrs. BRYCE, McMURRICH & Co., Toronto.

Rev. John M. Kerr
Williamson

THE
CANADIAN CHRISTIAN EXAMINER,
AND
PRESBYTERIAN MAGAZINE.

VOL. IV.

MARCH, 1840.

No. III.

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The profits of this Work will be devoted to the extension of Missionary labor in Canada.



TORONTO:

Printed and published at the Office, corner of Church and Newgate Streets, by HUGH SCOBIE,
General Agent, to whom all communications (post-paid) may be addressed.

JAMES CLELAND, PRINTER.

THE HISTORY OF THE CITY OF BOSTON

FROM THE FIRST SETTLEMENT TO THE PRESENT TIME

BY NATHANIEL PHIPPS

IN TWO VOLUMES

VOLUME I. FROM THE FIRST SETTLEMENT TO THE YEAR 1700.



1796

THE
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PRESBYTERY VERSUS EPISCOPACY.

In the present times when a party in the Church of England are proceeding with a retrograde movement to unite themselves with the Romanists, whom they had professed to have forsaken for ever, a few remarks on the unscriptural character of episcopacy may not be unprofitable. It is to be regretted that the ambition and blood-thirsty spirit which the heads of the Church of England manifested during the reigns of Charles the first and second, as well as during the brief reign of James the second, should be so soon forgotten by the christian community. The late Mr. McGavin, of Glasgow, though an Independent, previous to his death, shewed a truly christian and patriotic spirit in publishing in two handsome volumes, accounts of the martyrs who suffered in Scotland by the hands of their prelatical enemies, together with the dying testimonies of these holy men against prelacy. Mr. McGavin was a man who had studied the Popish Controversy, and who, in the course of these studies, saw the resolute stand which these men made against its encroachments into the kingdom, and it was doubtless his desire to draw the attention of his friends to a portion of history well worthy of their thoughtful consideration. Another motive also, doubtless influenced the mind of that eminent man, in undertaking the editorship of these volumes, and this was the debt of gratitude which all denominations of christians in the kingdom owed to the martyrs in lifting up a standard

against popish and prelatical usurpation. The prelates sought to overcome them in argument by captious questions; the brethren were mighty in the scriptures, and their adversaries were worsted—their rage was now kindled, and for thirty years they persecuted them to the death. Considering these things, we cannot but think that a yearly commemoration of the doings and sufferings of our Presbyterian forefathers might be of advantage in the present times, more especially when the followers of Laud are again on the field ranging themselves side by side with their popish allies. Meanwhile we shall offer a few hints to shew that prelacy is unwarranted by scripture. The fabric of this system rests on the distinction which they make between a Presbyter and a Bishop.—We say that the office is identical—thus in Acts, chapter xx, 17, “And in Miletus he (Paul) sent to Ephesus and called the *Elders* of the church.” And in addressing them, the apostle thus speaks, verse 23, “Take heed therefore unto yourselves and to all the flock, over which the Holy Ghost hath made you *overseers* (bishops) to feed the church of God which he hath purchased with his own blood.” It may be said, why do they receive different names if the office is the same? the explanation is easy. They are called elders, as the heads of the congregations—they are called overseers as set over them in the Lord. A man may be called a parent, and in another view the guardian of his child; but how absurd would

it be to infer that it required two separate individuals to perform these offices, merely because their names were different. We give another passage: Titus i, 5, "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain *elders* in every city, as I had appointed thee." And in marking the identity of the office, he immediately adds in the 7th verse: "A *Bishop* must be blameless," &c. The inference here is unavoidable—the ordained Presbyter is a Bishop, and possesses all the functions which belong to his brethren, who in another passage, are designated "the Presbytery." It is needless to say that this is subversive of English episcopacy, seeing a Bishop without Presbyters under him would be no Bishop at all.

It is not wonderful that High Churchmen should manifest a strong leaning to popery—their system of a diversity of ranks among the clergy leads to this. In arguing with a papist he would find it a hard matter to defend the ground he occupies. The Romanist would tell him that the Church of England was not apostolical. He would say that the Pope was the vicar of Christ on earth, and head of the church—and inasmuch as her bishops were not confirmed by his authority, they had no power to ordain—yea, the dispensation of word and ordinance by priests ordained by such men was unwarranted by Christ. The man we say who believes in a diversity of ranks among the clergy, such as exists in the Church of England, will find his mouth closed in opposing the papacy, seeing it is the very principle he sanctions which will justify the office of the Sovereign Pontiff. But on the other hand, should he, on the authority of scripture, deny the Pope's supremacy, and contend that all bishops are equal—he concedes first, the principle we contend for, namely: that scripture is of a superior force to tradition, both in matters of faith and discipline; and second, he is led to adopt another principle inconsistent with episcopacy—we mean the parity of ministers of the gospel. The Bishop in Rome has no dominion over a Bishop in any other city. His rule is simple usurpation, and so all are equal—a truth we may observe which the Primate of all England would be slow to admit. But we observe farther that the episcopal theory of church government bears on the face of it the marks of its earthly origin. It obviously supposes that ruling is more honorable than preaching, seeing they deprive the Presbyters of this power and confer it on the Bishops. Hence the Bishop must be decked up and addressed in the courtly

phrase of "my lord," and he must moreover, have his grand cathedral with its costly appendages. Honor is to be given to whom honor is due; and as ruling is more honorable than preaching, so the Bishop must needs receive *triple* honor. But what says the word of God on this matter: "Let the Elders that rule well be accounted worthy of double honor, *especially* they who labor in the *word and doctrine*."—It is utterly preposterous with this plain declaration of the mind of the Spirit to set the Ruling Bishop above the preaching Presbytery. The obvious conclusion from such a text is, that the Bishop is *not* superior to the pastor, and therefore, seeing he does assume a superiority, yea, seeing the fabric of episcopacy rests upon this principle,—we say that it is earthly—that is, it is deduced from the maxims current among the "Princes of this world," but wholly opposed to the word of God.

The usurpation of power, by the Bishops of large towns, over the rural pastors, is easily accounted for, by the principles of corrupt human nature; but it is wholly at variance with the wisdom that is from above. When the mother of James and John asked for a lordly power over their brethren, the Lord Jesus disapproved of her petition, and the reason which Christ gives strikes at the root of the Bishop's power—"Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. *But it shall not be so among you.*" It will be observed, that Christ does not here refer to the *tyranny* of civil rulers; he refers to them simply as exercising a lordly power over their subjects, which so far from condemning, the scriptures everywhere sanction and approve. But however salutary such power might be, when vested in a prince or a magistrate, it is to have no place among the pastors of his people. All are to stand precisely on the same footing, stripped of every mark of personal authority, which would raise them above their brethren engaged in the same work; just as a prince or a magistrate would be one of the people, if denuded of their official power and authority. He would then be of the same rank with them, which he is not so long as he possesses a power which they have not. Bishops may twist the passage to save their "dominion" and "authority" over their brethren in the ministry; but it manifests that the power which they have received over them has no countenance in scripture.

And neither is there aught of enlarged expediency to justify it—worldly expediency, doubtless there is, otherwise the office would not be

so much coveted and grasped at—but we say, that the power would be better exercised by the Presbytery, that is, by all the Bishops of a district, than by one man. The chief duty of a Presbyter, is the preaching of the gospel, and who better fitted to judge of the qualifications of a candidate, than men engaged in the work, who know its difficulties, and the gifts and graces it requires. To say they can preach and administer the ordinances, but have no concern in the matter of appointing others to the same work, savors of earthly wisdom—a device invented by metropolitans, and their coadjutors, to enhance their authority. It may be said, that in following out this line of argument, we are reducing church government to simple expediency, without any regard to divine authority. We reply, that we rest church government on scripture, which requires two orders of men, and only two—which are, preaching elders, and ruling elders, or deacons—and seeing no foundation in scripture for the ordaining bishop, we say, that in the nature of things there can be none. What doth the church require of the candidate for ordination? Is it the Hebrew and Greek tongues, to enable him to peruse the original text of holy writ? or, is it the Latin tongue, to enable him to read the writings of the reformers and others? Is it a knowledge of the saving truths of the gospel? Is it an aptitude for teaching—for rebuking the careless and comforting the afflicted? Then we say, that all and each of these qualifications can be tried and judged of by the Presbyters; and not only so, but inasmuch as the wisdom of two, in matters of importance, is of more avail than one, we say, that the Presbyters are better qualified for this work than the Bishop; and were a history of the episcopal ordinations, by the churches of Rome and England, drawn up, we think it would bear us out in the assertion. Who are the men the Roman bishops, acting on the *jus divinum*, ordain? They are men who uphold the reign of idolatry, and will worship—who suppress the scriptures, and teach the people to bow to graven images. And who does not know that the Bishops of the reformed church of England have in general selected those men on whom to lay their hands who have been most forward in preaching the Arminian doctrines, which their own articles, honestly interpreted, condemn. But it may be said, this is an abuse of the power, on the part of the Bishop, for which the doctrine is not responsible. We grant the admission, and would concede these evils to be of no weight, were it established to be a doctrine taught in scripture, that Bishops

only have the power of ordination; but we say it is an usurpation on their part, and in the monstrous progeny of evil which it has produced for ages, we see a confirmation of this truth.

On what ground do Episcopalians reject the Pope's authority over the Bishops? It is simply on this ground, that there is no scriptural warrant for it; and, therefore, however long standing it may be, the absence of such warrant is fatal to the claim. We apply to themselves the same test. We deny *in toto* the distinction which they would draw between a Presbyter and a Bishop—we deny the authority of the former over the latter, it being unsupported by the word of God; and however long it may have continued in the church, this can never make good a claim which *ab initio* was of no force and effect. It was the riches and glory of Rome, which led the Bishop of that city to claim authority over all Bishops. It was no considerations of wisdom and spiritual advantage. It was simply the love of power, which his station, as Bishop in Rome, enabled him at first to make, and afterwards to persist in. And the claim of ordination by the Bishop, who preaches in the chief town of his diocese, we trace to the same origin with the usurped dominion of the sovereign pontiff—the superior riches of the congregation over which he presides. The conclusion, therefore, to which we come is this, that episcopacy is unsupported by the word of God; and we may add, that the learned deny to it the authority of the earliest of the fathers. “As to Bishops, distinct from Presbyters, we have no evidence except that of Ignatius, for the two first centuries. Clement and Polycarp most clearly recognise but two orders. Barnabas and Hermas have nothing very distinct on the subject. Justin mentions only two officers in the church, in his time,” (from the year of our Lord 132 to 167,) whom he calls “president,” (provestos) the very word which Paul applies to Presbyters, in 1 Tim. 5, 7, and “Deacon.” Irenæus (A. D. 184,) uses the terms Bishop and Presbyter indiscriminately. Thus we see the weight of evidence during the two first centuries, is against the three orders, which may naturally create a suspicion that those passages in Ignatius which refer to them are interpolations; for he stands alone in what he states, for the two first centuries, and not only alone, but opposed to the strongest authorities during that period.”*

* Letters on the Fathers, by Misopapisticus, p. 67, quoted in the Edinburgh Christian Instructor, for June, 1839, p. 219.

GENERAL ASSEMBLY'S MISSION TO PALESTINE—LETTERS FROM

MESSRS. MCHEYNE AND BONAR.

(Continued from page 64)

They are quite surprised to hear that any christians love the Jews. The next night we reached Waslui, and slept on a floor of a wretched klan. We rose a little after midnight, to see the killing of the chipora,—the only sacrifice which the Jews now offer. To-morrow is the day of atonement. Every Jew this morning sacrifices a cock, and every Jewess a hen.—Looking in at a window, we saw the son reading the prayers,—the mother with a white hen in her hands. At a certain point in the prayer she waved the struggling fowl round her head three times: saying, in Hebrew, “This is my atonement,—this is my ransom, this is my expiation,—this hen shall go to death, and I to happy life.” This was repeated thrice; the door then opened, and the boy was sent off with the fowl to the shochoet, to get it killed. Wonderful people! even in their blind wanderings they keep up a memorial of the atoning blood of the Son of God. At two we set off,—passed through a delightful country, the hills finely wooded with elm and oak trees, and wild fruit trees growing by the way. In the evening we came in sight of Jassy, the capital of Moldavia, stretching its white arms over the undulating plain beneath us. The tin-covered spires were glancing in the evening sun. A small river runs through the city; and pleasant hills are in view. As we entered we could almost believe that we were entering a town of Israel in their better days. In every street we passed crowds of well dressed Jews; some with their wives and children; sometimes a Jewess, richly attired with all her jewels; all hastening to the synagogue. This evening the day of atonement begins. We were too late to hear the Absolution Chant, which begins the service. We visited two synagogues—filled to overflowing—crowds worshipping outside—the place of the women quite full. The loudness and extravagance of their devotion reminded us of the Jews of Safet and Tiberias. They clapped and wrung their hands, lifted them to heaven, clasped them, and beat upon the breast. The women sobbed aloud.

The English consul paid us the kindest attentions. In every place we find it a real privilege to be subjects of the British Crown. We were comfortably lodged in the hotel of a convert Jew,—the waiter also a convert. There are about 20 converts in Jassy, of good character. There are upwards of 40,000 inhabitants; and of these about 20,000 are Jews. The lowest reckoning we met with makes them 3,500 families. There are 30 large synagogues, and about 150 smaller ones. In one street there are 20! Almost every hour of our three day's stay

in Jassy was occupied. On the day after our arrival we went through about 12 of their synagogues. Many had continued all night in prayer. The eyes of some were red and swollen with weeping. The great candles were all burning, and the shoes off most of their feet on this holy day. All the synagogues were quite full all day,—often hundreds outside, standing praying with their faces towards Jerusalem. In one, about 100 of the women were outside, with their children and infants in cradles. We thought upon Joel ii. 16, and Zech. xii. 12—14. We were strikingly reminded of the solemn feast-days in Jerusalem of old. But, alas! how changed from the beautiful service prescribed for this day, Lev. xvi.; and how deep the veil upon their hearts, which hinders them from seeing that the Son of God is the true scape-goat, to carry away our sins into a land of forgetfulness. Will you believe it, that, with all the externals of intensest devotion, they have all this day been reciting a poem of which not one in a hundred understands the meaning? It is most difficult Hebrew. This is the state of Israel. We came to see the conclusion at sunset; their cries were then most intense, for if they do not obtain forgiveness to-day, it will be too late after the stars appear. A horn sounded, then all came out of the synagogue with their candles burning. They stood facing the moon. The spots in the face of the moon they believe to be the Shekinah; and this concluding prayer is addressed to the Shekinah, with their eyes turned towards the moon. It was a painful sight, and made us think of the worship of Ashtaroath in the days of their idolatrous fathers. This done, they wished one another peace, and retired,—some singing merrily as they went.

Next day we visited a Jewish school, where were 30 children. One little girl was reading the prayer book. We soon found out that they only teach them to read the Hebrew, but not to translate or understand it. We tried the teachers on their own prayers, and on the Psalms, but even they did not know the meaning,—they could make no sense of it. We tried to convince them of their shameful ignorance; they seemed to feel it, and said, there are only two Jews in Jassy who understand the Hebrew grammatically. We visited these two, called by the Jews Epicureans, and found them interesting men. They felt deeply the ignorance of the Jews, and had tried to teach the children the Hebrew grammatically; “But,” said one of them, “the parents would not send their children; they want no change, for the old bullock will not learn. If you do any thing

for them, you must hide the good. The children are so fond of us, that they run after us in the street to be taught. We are doing all we can to cast in firebrands among the stubble of the Talmud." In the evening they came to our lodging, and opened their minds more freely. They belong to a secret society in Galicia. They work somewhat after the manner of the Jesuits; they live like Jews, but make every effort to undermine Judaism. The young men are teachers of languages; and thus the rising generation are completely under their influence. "In a century," said he, "there will not be a single Jew in Galicia." In youth he was taught that the Law and the Talmud were both divine, and now, when he is enlightened to see the fables of the one, he can hardly distinguish it from the other. What an awful scene does this lay open! Israel tottering on the brink of infidelity! Those who have sense enough to see the folly of the Talmud have none to lead them to cleave to the Word of God. What a door is here opened for us to shew them "the way, the truth, and the life!" Shall we be guiltless, if, in this hour of their need, we do not come to the help of Israel—if we do not take up the prophet's affectionate entreaty, "O house of Jacob, come ye, and let us walk in the light of the Lord?" The same day we visited the Hebrew bookseller, and the chief rabbi; and were present at a Hebrew marriage. Our last day in Jassy was fully occupied in speaking with Jews, who came of their own accord to our lodging. First one young man, an advocate about the court, came, asking for a Hebrew New Testament; then another; then a third, who said he had been long convinced of the truth of christianity, and wanted our advice.—The first brought two more, older men; and a young rabbi joined us also. The whole party continued with us for about five hours. During this time we went over Isa. liii., Isa. ix., Jer. xxiii., Zech. xii., Dan. ix., and many more. It was singular to observe the effect of merely translating the passages literally and grammatically. One said, "All is quite plain in this Bible, but not in ours, which is full of Chaldee." Many passages of the New Testament were also read, and listened to with the deepest attention. There was no anger nor quarrelling. Surely this people are in a most interesting condition,—“the fields are already white unto harvest.” Oh! that God's children in Scotland would pray the Lord of the harvest to send forth laborers into his harvest. We gave the New Testament and tracts. More were begged, which we had not to give. You will at once see that what is needed here is a Hebrew education to the children,—and a faithful, prayerful man of God, to show them “that Jesus is the Christ.” I have only room to add, that the climate of Jassy is very pleasant and healthy. Provisions cheap, as at Bucarest. The New Testament is not circulated in Moldavia. The Prince was favorable, but the Bishop discountenanced it. Whether a mission here

would be in greater danger than one in Wallachia must be matter for future consideration.—The Prince asked our Consul, and was told the object of our travelling through his dominions. We left Jassy on the evening of the 20th, and next morning were in Botoshani, containing about 4,000 Jews, of most respectable appearance. The same evening we slept on the Austrian frontier, in the cottage of a Jew. I am sure you would have been interested to see how the father, and mother, and children, all gathered round, to hear us describe Jerusalem, till a late hour. “Scattered and peeled,” they yet turn their longing eyes toward Zion. Soon they will go, and weep as they go, asking the way to Zion, “with their faces thitherward.” We have been five days in Austrian quarantine; to-morrow we proceed north to Czernowitz and then to Brody; looking upward, as we go, for guidance and for grace. Do not cease to pray for us, and for our flocks, that are dear to us as our own souls. Soon we hope to return to them, in the fulness of the Gospel of Christ. We feel that every step is bringing us nearer home. We never cease to pray for you, and our dear brethren in the ministry, that you may see the vine of our beloved Church flourishing, and the pomegranates budding, and peace upon Israel. Mr. Bonar sends his kindest remembrances to you, and all. Farewell, and believe me, &c.

ROBT. M. M'CHEYNE.

Breslau, October 16, 1839.

MY DEAR SIR,—I suppose you received our last communication from the frontiers of Austria. Since that time we have traversed Bukovina and Galicia, the former once a part of Moldavia, the latter of Poland, but both now included in the Austrian dominions. It would be impossible to establish any mission among the Jews of these two provinces, because the government, guided by Popery, is openly and decidedly opposed to any such attempts; yet still something has been gained in ascertaining the state of Israel in these regions, and in having been able, though only in passing through, to cast in among some of them the good seed of the Kingdom. Perhaps, also, it is useful in another way, to let Christians know concerning thousands of Israel shut up in darkness and kept inaccessible by intolerant Popery, enclosing them around, and forbidding any messenger of glad tidings to approach them; it may raise, in prayerful souls, a louder cry to God against the Man of Sin, and in behalf of the unhappy and blinded children of Abraham. The Austrian government leaves them, on the whole, comfortable as to their outward condition, exercising no peculiar oppression toward them, excepting a tax on meat and on lights, (of which the Jews use not a few on various occasions); but it permits no missionary effort to be made for their conversion.

We left our quarantine, at Bossanze, in a beautiful September morning, just after two days of moist weather had given new freshness

to the earth. In about an hour we came to Soutchava, a pleasant village, situated on the wooded banks of a stream of the same name. While waiting here to get arrangements made about our passports, we had time to get into conversation with several Jews, of whom there are two hundred families here. The question of one of them, when we took leave, was full of meaning;—it was Friday morning, and he asked us “how far we intended to travel that day?” He wished to ascertain whether we would encroach on the Jewish Sabbath, which begins at sunset, and thus he would be certain whether or not we were really Christians.—For they are so unaccustomed to meet with kindness, or even hear kind words, from those who are here called Christians, that they suspected we were Jews. After leaving this place, our road ran nearly parallel to the eastern extremity of the Carpathian hills. There was not much to interest in the scenery, but other objects of interest frequently occurred. At every toll-bar, (which is here known by a long beam stretched over the road, and heaved up for carriages by a weight at the extremity), we found a Jew “sitting at the receipt of custom.” We afterwards found that on their Sabbaths they employ a Gentile servant to act for them. Indeed, in regard to the external observance of the Sabbath, they are most strict, bearing witness thereby against the iniquity of Popish lands, where no Sabbath-rest is known. As we proceeded, we met at all points vehicles belonging to the Jews, generally carts or waggons, for conveying their merchandise. At this season, too, we were able to mark every Jewish house we passed, for this week was the time of the Feast of Tabernacles, and in consequence, every house had a booth erected by its wall, made of the boughs of willows or other trees. We had learned to mark even villages wherein Jews resided, as they never fail to put up at the entrance a naboth or string, stretching from house to house across the street. The intention of this is to form a wall for the village; for, by a Talmudical fiction, the place is considered a walled town when this string is thus put up; and being walled, it is allowed them to carry burdens, such as their prayer books, &c., to any point within the range. They ground this idea on Jeremiah xvii. 21, where the Lord forbids any burden to be carried through the gates of the city. When we had an opportunity of entering their houses, we found that the Mezuzah, on the door posts—the preventive against Satan entering the house—was never wanting; and in many we found suspended, in a frame, on the wall that lay toward the east, a small tablet, with the word *Metrah*, ‘The East,’ inscribed on it in large characters. This is meant to direct them to the quarter where Jerusalem lies:—They pray with their faces toward Jerusalem, (Dan. vi. 10). Such incidents as these coming under our observation from time to time, gave great interest to our journey; for the country is full

of Jews. At mid-day, we rested the horses at Seret, a considerable village, with three hundred families of Jews. In speaking of Isaiah liii. to some who entered freely into conversation, one remarked that there was a suffering Messiah in every age in one country or other. He explained himself further by telling us of a rabbi who has been very famous for some time past, in Russia, to whom thousands went on pilgrimage to ask his prayers,—and as this rabbi is now imprisoned by the Emperor, it must be the case that he is suffering for the sins of Israel, for he has no sin of his own. The same idea was fully expressed to us by the mother of the Jewish family with whom we spent a night on the borders of Moldavia, so that it is prevalent among them, and this is but one specimen of the innumerable, strange, and incoherent ideas that seem to be suggested by Satan, in order to answer difficulties. The same evening we reached Czernowitz, the capital of Buckowine, situated on high ground, and looking down on a beautiful plain through which the river Pruth takes its course. Here we saw crosses in the streets, and images of the Virgin, and of saints, to an extent we had not before witnessed; and we soon found that this was but the entrance into a “land of graven images.” The whole country is full of such, not the towns only, but the highways and quiet villages. What can a Jew, in such a land, suppose the doctrine of Christ to be? The blood of thousands in Israel lies upon the Church of Rome. In a synagogue here, when the service was over, one Jew, of a very devout appearance, having heard that we had been at Jerusalem, pressed forward to ask, “how high was the part of the wall of the temple that remains?” and then, “if we had seen Macpelah, where Abraham and Sarah were buried?” I asked another, “Do you expect to return to your own land?” “Yes; we look for Messiah every day, and when he comes we shall return.”

“Christians in Scotland and England believe that Messiah will come, and many are expecting this every day.” “Yes, but, they expect Messiah, son of Joseph, not Messiah, son of David.” “There is but one true Messiah, the same who became a sacrifice for our sins, and is now exalted to give repentance to Israel.”—“We do not need sacrifice now, for Hosea xiv. 2, says, ‘Take with you words.’” After saying to him that the words were to accompany the sacrifice, and referring to the cock and hen which the Jews offer annually the night previous to the day of atonement he said, “we do not kill these as a sacrifice; we have no sacrifice since Jerusalem was destroyed.” This is the constant declaration of the Jews. They reject even the semblance of sacrifice, fulfilling Hosea iii. 4. “The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice.” After leaving Czernowitz, our road lay through a tame country till we began to descend a pass which opens out suddenly upon the very brink of the

river Dniester, the boundary between Bakovina and Galicia. The river winds its way round the very foot of a small amphitheatre of hills, clothed with brushwood, and on the other side of the river, in front of these hills, stands a beautiful village, Zalesky. Here are many Jews. At the entrance of the village stands a magnificent house, the residence of a Jew, who was baptized into the Popish faith, and whose example has been followed by all the respectable Jews of the place. In consequence, the Jews here are degraded and ignorant; their evening service exhibited deplorable indifference. We spent our Sabbath at a village called Jaglinsky. Small as the place is, images and crosses abound in it; and the servile obeisance of the peasantry, (who are sunk to deep degradation by the tyranny of their own nobles,) and their superstition, struck us much. There are three synagogues here. On the Sabbath evening, the celebration of the last day of the Feast of Tabernacles began; and remembering the words of our Lord on that day, we went in the hope that an opportunity might be given us of proclaiming his salvation, to some thirsty souls. They were assembled to keep the festival in honour of "*the Law*." Their manner of expressing this is singular enough. All the rolls of the Law that are in the ark of the synagogue are placed in the hands of individuals who are called up for this purpose, and these make a procession through the synagogue, the people pressing forward on every side to kiss the rolls. They then take their station in front of the ark, and the signal being given, "speak to the children of Israel that they move forward," they leap, and dance, and sing in the most fanatical manner.—The old grey-haired rabbi was one of the most frantic in the dance. This was repeated seven times, the whole synagogue continuing in a sort of merry humour, and manifesting their sympathy by clapping their hands, and a few joining in the song from time to time. Alas! "Israel doth not know," but the Lord is saying, "Who hath required this at your hands; your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them." (Isaiah i. 12—14.) Before this service began, we had met several Jews and declared to them our message, and one seemed particularly struck at hearing that real Christians in our country kept their Sabbath in spiritual services all the day long, refusing to work, travel, go to amusements, &c. After service, some of these invited us to come to the rabbi's house, which was close by, and converse with him. The rabbi came in, wearied with his bodily exercise, and so many Jews followed him that the room was quite filled. After answering their inquiries about Jerusalem, Mr. Calman referred to the principle of the Chasidem, that is the more devout and superstitious Jews—to which sect this rabbi belonged—the principle that they must serve God. All present listened with great attention while he showed them God's way of producing in the heart that love they pretended to, namely, by

sending his own Son to die for us. We left them in a most friendly manner, wondering at the providence which had given us such an opportunity of setting the truth before so many souls. Next morning we took the road to Tarnapole. This a considerable town, built near a lake. It has several public buildings, and among others, an academy for educating young men. We remained part of three days here, because we are informed that it was one of the best points for ascertaining the general state of Judaism in Galicia. There is a Jewish population of about two thousand families. We soon found that in this place the adherents of the new synagogue are very numerous. One-half of the Jewish population, and that the most respectable, has joined them. It was not a rabbi, but a private Jew, who died whilst we were here who was the instrument of this change. They have a separate synagogue for themselves, a very elegant building. They maintain, that the belief of a Messiah was not an original tenet of Judaism; and their Messiah is political emancipation. They thoroughly renounce the Talmud; but, along with this they give up the Old Testament also. Yet they are not professed infidels; but, on the contrary, declare that they earnestly seek to worship God, as a Father, in spirit and truth. Those of them that we have met with in Galicia are certainly not so far advanced towards infidelity as those in Germany, for they have not rejected the New Testament, but express a strong wish to read it. At the same time, their moral principles must have received a deep wound; for they hesitate not to keep up every outward rite of Judaism, although they reject all as folly. The reason they give is, that by continuing among their brethren they may more effectually spread their opinions; and besides, there is no choice left them, since the Government decidedly forbids any new sect to be formed. Some of the lower ranks of Jews have joined this class, in order to be free to eat and drink as they please; but, by far, the greatest number are educated men.—Several of their young men spoke with us in Latin, and some of the elder also. One of them in the course of conversation, plainly stated that he had given up hoping for Messiah; and the expression he used was "*Desperamus*" "our hope is lost." Does not this suggest to us the fact, that Israel is even more than ever becoming "very dry"—more exactly what Ezekiel says they shall be at the time the breath of life shall enter into them? (chap. xxxvii. 11.) "Behold, they say, our bones are dried, *our hope is lost*." At the same time, the old school of Judaism is as remarkable for superstition. The dance in the honor of the Law was exhibited here even more fanatically than we had seen it before; and in one synagogue, thirty-six rolls of the Law were produced, and carried in procession. And we were shown in the burying-ground the grave of a Jewess, daughter of a rabbi, who died two hundred years ago, where miracles are wrought,—hundreds, they

say, have been cured by praying to her.—We left this place, October 2, at the very time when hundreds were assembling to attend the great Reformer of the new synagogue to his grave. At a village, which stands on an eminence, wooded on all sides, and seen afar off, named Potcamin, an old man asked us if we had prayed at the holy graves in Jerusalem? He quoted Eccles. iv. 2, as proving the benefit of prayers to the dead, and followed it up by a story from the Talmud. He spoke calmly, and did not refuse to listen to us, but soon left us, I suppose, to go to evening prayer, for the servant of the synagogue was in the act of knocking three times at every Jewish dwelling, to warn them that it was now time to assemble. We come to Brody through a level, sandy country. There is nothing remarkable in the buildings of the town, but the population presents a singular aspect. There are thirty thousand Jews to about ten thousand Christians. In all the town are only three churches, while there are one hundred and fifty synagogues. In every street it is Jews you meet; the men wearing the high fur-cap on their head, with a ringlet hanging down from under it on each cheek—and the women, even the poorest, attired in a rich head-dress, that reminds you of Isaiah iii. 18, “round tires like the moon.” The Gentiles seem truly strangers in this town. The markets are Jewish; you see a fish-market, where all are Jews—a green-market, where none but men and women of Israel are to be seen, and so with other commodities. They have an hospital of their own. At the post-office, the notices respecting letters are written not only in German and Polish, but in Hebrew. The chief synagogue is somewhat in the style of a Gothic church in the interior; so spacious that it may contain three thousand persons, and its roof supported by four solid pillars. Massy lustres hang from every part of the roof. At the same time, the town is utterly destitute of that Oriental aspect which we associate with a truly Jewish city: it is altogether a place of trade and merchandize; and the manners of its inhabitants are European. As to the religious state of Israel here—many cultivate their own language; some of the boys spoke to us in Hebrew, but the new school has many followers, and their influence over the rising generation is great. One of their number called on us; he proved a very interesting man; he spoke chiefly in Latin, and opened up his mind to us freely. On leaving us, he received the gift of a German New Testament with the greatest thankfulness. We had opportunity of speaking to several others; but the busle of business, and the thirst of gain, occupy the minds of most. We were hindered, also, in our inquiries, on the second day after our arrival, by discovering that we were watched. At the passport-office we were told, that information had been sent from Jaglinsky, stating we had joined in the Jewish worship there, and farther, we had been getting phylacteries

since we came to the town. We believe they suspected us to be missionaries; but as we had distributed no tracts, and indeed (knowing the character of Austrian Popery) had brought none with us, they had no pretence of detaining us but on our leaving the town, all our books were taken from us at the custom-house, and sent on to wait for us at Cracow. Even our English Bibles were taken, and when we expostulated, they said, “it was a book forbidden in Austria.” On the evening of the same day we came to a village, Zloscow, where we had an opportunity of holding up the blood that sprinkles clean to a very interesting Jew, who told us how he made it his endeavour to keep his conscience at rest, but found it no easy matter.

We spent the sabbath at one of the inns on the road, which are kept by Jews—peculiar buildings, common in all Poland, one end containing apartments for men, and the rest of the long, high-roofed building appropriated for beasts and carriages. The Jews lent us a copy of the Old Testament, and we found that one small copy of the New Testament had escaped our inquisitors at Brody. The same Jew told us much concerning a rabbi in the neighbourhood, resorted to by hundreds, who pretended to discover people’s sins by a look, and who received large sums every week in order to secure his prayers for those in distress. We reached Lemberg on Monday. The Jewish population is very great, greater than at Brody, but being spread over a Christian population of one hundred thousand, the appearance is not striking. They are poor for the most part, and their own quarter exhibits an aspect of meanness and degradation. There are followers of the new synagogue here also. On asking for the box in which money for Palestine should be collected, they told us there is none, for they are forbidden to send money out of the country.

But I find I must be brief, as I have left myself little room to tell you about Cracow. We reached that city October 11th. It is built in a wide plain; the Vistula flows by it. The Jews are compelled to live in a quarter called Cazimir, separated from the rest of the town by the small stream called Little Vistula. Their number is reckoned at twenty-two thousand; and in the whole territory ten thousand more. The Roman Catholic population treat them with great contempt; and, by order of government, no Jew dare spend a night in any quarter of the town but Cazimir. We found in the Rev. T. Hiscock, missionary from the London Jews’ Society, a true man of God, and a useful labourer in the cause of Israel. He stated to us facts, which prove that few fields of labour present more hope of effectual exertion, if only the hindrance on the part of popery were removed. Though the government tolerates a missionary, yet, being guided by popish counsels, it is extremely jealous, and ties up the hands of the mission in many ways. Through

the same influence, and with the very design of prejudicing the Jews, a figure of the Saviour on the cross, as large as life, was put up on the wall of the Lutheran church. The priests have tried frequently to stir up the Jews against the mission, and so far succeed, that there is bitter opposition to it among them. Yet, in spite of all this, God seems remarkably to bless the work. Mr. Hiscock never fails to get round him great numbers of Jews, when he goes down to their quarter; and has often preached the gospel to a crowd of them met in an open square. He has six persons at present applying for baptism; and there have been many baptisms of late years. If any place needed the gospel more than another, this city does. The Polish population is fearfully corrupt; theft, lying, licentiousness, revenge, flow down its streets. At the same time, it has every appearance of devotion; crosses and saints set up in every street. A Jewish lad said to us: "I believe in all the gods—the God Jesus, the God Mary, and the God of the Jews." He was evidently an infidel; but he expressed the real feeling of many, when he spoke of the gods of the city. Influenced, no doubt, by what they thus witness, under the name of Christianity, the Jews have refused to

send any of their children to a school which the government opened for them, and to which a Jew was appointed teacher. Because it proceeded from the Christians, they said, they would not send their children. I forgot to say, that the missionary is permitted to distribute tracts, and even Polish bibles, to the Jews. This may, through the blessing of the Lord, be a means of sending light to the natives; and so the Jews here would become on the scale of a single city what they are to be to the world at last, "a hearth of fire in a sheaf." We reached Breslau this evening. We have not had time to visit any Jews here as yet; but already we remark how liberalized the Jews of Prussia appear; they wish to be thought Gentiles. True conversion is the rarest thing we meet with. Jews, like other men, can pass through a hundred changes, and yet remain without the Holy Spirit. "Come from the four winds, O breath," (Ezek. xxxvii, 9,) is the prayer of the Church for Israel, put into her mouth by God himself. Mr. M'Cheyne desires to be remembered to you. We rejoice in the hope of soon seeing you face to face. Believe me, &c.

ANDREW A. BONAR.

ECONOMY OF INSECTS.

The practical energy of insects—estimating it by the magnitude of the effects which it produces—is surprisingly great; and, as employed in working out either trials or benefits to man, illustrates the wisdom and goodness of the Creator, and affords material of important moral instruction. Among the phases which it wears, or the connexions in which it is displayed, may be named combination, perseverance, and instinctive skill.

Combination renders many insects powerful, which, when viewed as individuals, are thought insignificant. The corn-veevil, which eats out the flour from grain, will speedily reduce the stores of the largest granaries to empty chaff. The white ant of the tropics sometimes, with as much effectiveness as fire or flood, sweeps away whole clusters of houses. The locust converts, in a single night, an entire district of vegetation into naked soil, and often, for days together, defeats the efforts of man to place a limit to its devastations. These instances, which might easily be multiplied, admonish man of his littleness, and teach him how dependent he is on God for protection against

even the most trivial and feeble foe. Often has he, in spite of the lapsedness of his condition, and the degradedness of his character, proudly called himself 'the lord of creation;' and yet he is frequently baffled by the exertions of a feeble tiny insect! How fervently then ought he to renounce his pride, and to practise reliance on the power and goodness of the Creator!

But insect activity—on the same principle of the divine government as the sublime agency of the lightning and the tempest—inflicts occasional disaster, only in connexion with a system for conferring general and enduring benefits.—Beetles sweep away an excess of vegetable production, which the health of animated nature requires to be periodically destroyed.—Tropical insects, by lodging their larvae in the skins or carcasses of the larger animals, consume much of the corrupt animal matter which, if unremoved, would speedily infect the atmosphere with disease and pestilence. Flies, grubs, caterpillars, and all the little agents of petty annoyance which exist in our land, exert an essential influence, and act no unimportant part,

in the great processes of decomposition and reproduction, by which vegetable and animal existence is perpetuated or maintained. Many insects,—the bee, the silk-worm, the gall-fly, the cochineal, and others,—work out beautiful fabrics or valuable productions for the comfort and health of man, which no manufacturing skill can imitate, or resources of chemical knowledge supply. Who does not see, in the abundance of these little artificers of good, a display of the divine beneficence? or, who that reflects on their own complete and wonderful organization, on the perfection of their anatomical structure, and on the amazing intricacy, combined with the remarkable littleness, of the animal mechanism of their frame, does not admire the omniscient wisdom, and the divine power and benevolence, displayed in peopling a tuft of grass, or the leaf of a shrub, with a whole community of animated beings, and investing them with capacities and practical energy subordinate to the welfare of the largest and the most important tenants of the earth? Yet insects, regarded individually, are so small, so frail, so ephemeral, as to be utterly incompetent to effect any noticeable result. Their influence arises—in the case especially of ants, wasps, bees, and other remarkable genera—from the combining of their numbers, and even, in some surprising particulars, from the adoption of minute social laws, and the principle of the division of labor. Insects afford a practical and truly wonderful illustration of the maxim, ‘Union is strength.’ If the sluggard may learn industry from the ant, and the philosopher take lessons from the bee, what hints of practical wisdom may not the quarrelsome, the unsocial, the vain, the unforbearing, the ambitious, and the divisive, learn from any one of a hundred species of the tiniest creatures that exist?

The displays of insect energy, connected with perseverance and instinctive skill, are so numerous and remarkable, that volumes have been written to describe them. A beetle, through steady continuation of unaided effort, will, in two days, bury beneath the soil, a substance of forty times its own weight and bulk. A single wasp will lay the foundation, sketch the outlines, and construct the elements, of an intricate habitation, exercising, at the same time, all the care, and performing all the offices, of the founder of a colony, and the parent of a summer’s

offspring of thirty thousand of her species. The silk-worm spins an unbroken double thread of silk, nearly one thousand feet in length, and coils it with such compactness round its body as to render it a sheath impervious to damp and air, affording complete protection while the insect passes from the condition of a worm to its matured state of a winged moth. The Cayenne wasp manufactures a card so strong, so smooth, and of so uniform a texture, as to rival many a production of the human pasteboard-maker, and so curiously employs it as a covering for its nest, that rain-drops never rest upon its hard and polished surface. The bee continually, in the constructing of its comb, solves the difficult geometrical problem:—A quantity of wax being given, how shall there be constructed similar and equal cells, of the largest size in proportion to the bulk of matter employed, and so disposed as to occupy the least possible extent of space? Hundreds of instances like these might be produced, exhibiting the effects of industry or of instinctive wisdom,—all illustrating how ‘very good’ are the small, as well as the great, works of the Creator,—and all echoing to the irresolute, the slothful, or the self-conceited, these words of seasonable reproof and beneficent instruction: ‘Go to the ant, thou sluggard.’ Many a lesson do insects teach, not merely of perseverance and prudent care, but of practical or even manufacturing skill. Were man less to consult his own ingenuity, than to explore or study, as exhibited to him in the works or creatures of God, the adaptation of animal mechanism, or adoption of instinctive means, to the attainment of definite ends, he would at once renounce his highest pretensions to the inventive wisdom, and blush at the boastings of his pride, and make not a few advances in the progress of useful improvement.

To look at the economy of insects, how should christians be encouraged to trust and to rejoice in the Lord’s goodness and providential love? He sustains the meanest creature which exists, directing its instincts, and supplying its wants; and shall he not much more give all necessary blessings to beings for whose sakes he ‘spared not, but delivered up, his only begotten Son?’ Shall he not ‘make all things work together for good’ to redeemed souls,—to men ‘bought with a price,’—to ‘them that love him, and are the called according to his purpose’?

LECTURES ON THE REVIVAL OF RELIGION.

This important course of lectures was commenced in Albion Church, on Sabbath November 3d, when the Rev. Mr. Bonar, of Larbert, delivered a most able and truly valuable introductory lecture. The subjects embraced in it were—the nature of a religious revival—the state of religion peculiarly requiring it—its effects, and a vindication from objections and prejudices. A revival he showed to consist not in mere excitement, but in the solid fruits of the Spirit, produced through the instrumentality of the sound preaching of the Gospel, waited upon with constancy and eagerness by a people, in deep earnest about the salvation of their souls. The present state of religion amongst us, he showed, eminently to require such a revival, which would quicken the graces of God's own people, awaken and give spiritual life to the mass of secure carnal professors, who occupy the large space between the true people of God, and the world lying in open wickedness, and make an in-road upon this outer domain of Satan itself, causing even it, or parts of it, to become "the garden of the Lord." A very able vindication against popular objections formed the concluding theme of the discourse. The crowd, who were anxious to obtain admittance into the large church, where the lecture was delivered was immense; nearly 3000 must have been within the walls, and almost as many were unable to gain admission.

The second lecture was delivered in the same place and to an equally numerous audience, on Sabbath, Nov. 10th, by the Rev. Mr. Anderson of Kirkfield, "on the work of Christ in connection with the revival of religion." The discourse was very full and able, showing the whole work of revival to be intimately dependant on the work of Christ, in his atonement, righteousness, and intercession. Both discourses, when published, will be read with much interest, and we trust with great practical benefit. The crowds have been so great, that it was thought proper, last Sabbath, to open St. David's Church, for the accommodation of those who could not get admittance to the lecture. Mr. Lorimer accordingly officiated there, to a large congregation—his subject being "the descent of the Spirit on the day of Pentecost." The lectures were both repeated in St. George's Church, on the Monday evenings, to full and respectable congregations, who were evidently deeply interested.

gations, who were evidently deeply interested.

The third of the series of lectures on the revival of religion, was delivered on Sabbath, Nov. 17th, in Albion Church, and re-delivered in St. George's on Monday night, by the Rev. Alexander Moody Stewart, of St. Luke's, Edinburgh. The subject was "the work of the Holy Spirit in the revival of religion." The church was, if possible, even more densely crowded than formerly. A large number who were unable to find admission filled St. David's, where the Rev. Mr. Paterson, of Hutchesontown, preached an appropriate and excellent sermon. Both on the Sabbath and Monday evenings, the peculiar solemnity of the subject seemed to arrest the attention of the congregation. Mr. Moody Stewart took his text from 1 Cor. ii. 14—"The natural man receiveth not the things of the Spirit of God." His clear and striking exposition of the special and powerful operations of the Holy Spirit, was calculated to make a deep impression on his hearers. Such is the interest felt in the subject of this important course, that at the three services on Sabbath and Monday, upwards of five thousand persons were present.

The fourth of this service was delivered in Albion Church, on Sabbath (Dec. 1,) by the Rev. Dr. Willis, of Renfield Church. The church was, as usual, crowded long before the hour of meeting, and the numbers who were unable to obtain admittance filled St. David's which was opened for that purpose. Dr. Willis's subject was, "The Sovereignty of God as connected with the Revival of Religion," which he handled in a most luminous and judicious manner—showing the sovereignty of God to be the source of the salvation of sinners, and that instead of hindering prayer for the outpouring of the Spirit, it was an encouragement in prayer to know that God had ordained men to be saved—that prayer itself, as one of the means leading to the conversion of sinners, was ordained in that connection; and when the spirit of prayer is bestowed, the answer may confidently be expected in consequence of the ordination of God. An excellent sermon was preached by Mr. Buchanan in St. David's, and on Monday Dr. Willis's lecture was re-delivered in St. George's to a large congregation.—*Scottish Guardian*.

RED SEA.

The Red Sea occupies a deep, rocky cavity, extending about one thousand one hundred and sixty miles in length, and its mean breadth may be taken at about one hundred and twenty. Strabo has compared its shape to that of a broad river; and it does not receive the waters of a single tributary stream. The name greatly puzzled the ancients, and has occasioned in later times a display of much superfluous learning to determine whether it was derived from the colour of the water, the reflection of the sand-banks, and the neighbouring mountains, or the solar rays struggling through a dense atmosphere. These various conjectures are set at rest; both the air and water are unusually clear; the theory of King Erythrus is exploded; and the name is now admitted to be merely a Greek translation of the "sea of Edom," (a Hebrew word denoting Red,) so frequently mentioned by the sacred writers. Its surface is diversified with a number of islands; some of which, such as Kotemle, and Gebel Tor, near Loheia, exhibit volcanic appearances. The western coast is bold, and has more depth of water than the eastern, where the coral rocks are gradually encroaching on their native element. These reefs are found dispersed over the whole gulf, rising, in some places, ten fathoms above the water. The bottom is covered with an abundant harvest of this substance as well as of certain plants; and, if examined in calm weather, it has the appearance of verdant meadows, and submarine forests; phenomena which procured for this gulf the appellation of Yam Zuph, from the Jews, and Bahr Souf, from the Arabs, signifying (in both languages) the "Sea of Green Weeds." These beautiful productions attracted the admiration of antiquity. Strabo seems to allude to them when he speaks of trees, resembling the laurel and the olive, growing at the bottom and along the eastern coast of the Red Sea, which at ebb-tide were left uncovered, though at other times they were wholly

under water; a circumstance deemed the more surprising, when contrasted with the nakedness of the adjacent shores. Burckhardt remarks, that the coral in the inlet of Akaba is red, and that in the gulf of Suez the white is chiefly to be seen;—facts which may reconcile the discordant statements of Bruce, Valentia, Henniker, and other modern travellers.

All who have frequented the Red Sea, have observed the luminous appearance or phosphorescence of its waters. "It was beautiful," says a graphic writer, who sailed from Mocha to Cosseir, "to look down into this brightly transparent sea, and mark the coral here in large masses of honeycomb-rock, there in light branches of a pale red hue, and the bed of green sea-weed, and the golden sand, and the shells, and the fish sporting round the vessel, and making colours of a beauty to the eye, which is not their own. Twice or thrice we ran on after dark for an hour or two; and though we were all familiar with the sparkling of the sea round the boat at night, never have I seen it in other waters so superlatively splendid. A rope dipped in it and drawn forth, came up as a string of gems; but with a life, and light, and motion, the diamond does not know." These sealights have been explained by a diversity of causes; but the singular brilliancy of the Red Sea seems owing to fish-spawn and animalcule; a conjecture which receives some corroboration from the circumstance, that travellers who mention it, visited the gulf during the spawning period—that is, between the latter end of December and the end of February. The coral banks are less numerous in the southern parts. It deserves notice, that Dr. Shaw and Mr. Bruce have stated, (what could be true, only so far as their own experience went,) that they observed no species of weed or flag; and the latter proposes to translate Yam Zuph, "the Sea of Coral," a name as appropriate as that of Edom.—*Andrew Crichton.*

THOUGHTS ON NATIONAL HUMILIATION.

AND ON THE DUTIES OF CANADIAN CHRISTIANS TO THEIR COUNTRY AT THE PRESENT CRISIS.

(Continued from page 3.)

[The true christian is the best of patriots.—He is enabled to say that he prefers the things which concern the kingdom of the Saviour above his chief joy. He who can say with a believing

heart "the Lord will hear my prayer and incline his ear to my cry," stands on a high vantage ground.] Here, indeed, is an influence, here a dignity and power which are not sought

by all only because they are not believed. In the exercise of this influence there is no vanity or pride, no presumption, no boasting, for glorious as it is, humility is its foundation. Here is no jealousy, no jostling for pre-eminence, no distinctions of birth or station, of wealth or talent, of age or sex. Here is admission welcome and audience for all, not one simple and earnest petition is rejected or forgotten; but every humble supplicant bearing on his heart the most momentous interests of a whole land is heard with deep attention and tender love by him who inhabits the praises of eternity; and who shall complain of the only limitation he places to full compliance with every request "*in so far as it shall be for his own glory and for his people's good.*" Now is not all this wonderful though it appears consistent with the whole tenor of Scripture, and with many instances furnished by sacred history? And if so, is not every one neglectful of his duty to his God and to his country who does not seek to assume that position in which, however able or influential he may be in other respects, he can really do more service than in any other way, and in which, however humble, he is assured by God he can at least do something? And may we not justly call on all our fellow subjects to cease awhile from their doating dependence on men and measures and expedients, their looking for promotion to the north and the south, the east and the west, their contrivances and their changes, until they seek awhile the prosperity of their country from Him who alone can insure it? Awaken then, ye who are Christians, to a consciousness of the resources with which you are furnished and to a proper sense of the true dignity and influence with which, as children of God, you are invested, and go for your country to the throne of grace by that way which Christ has opened and consecrated for you.— And just by how much the more you are anxious or unable to discern, to advise, or to act for the public good in the present crisis of our affairs, so much the more frequently and earnestly in your family and in public, commit all the interests of your country to the wisdom of the only wise God, and to the protection of the blessed and only potentate. Pray that the sins of the land may be forgiven, that more time and grace may be given us to learn righteousness, and above all that that spirit whose habitation in the land alone can bless or secure us, may be abundantly poured out on the hearts of both rulers and people. If such a prayer be offered and answered, as assuredly it will be if offered in sincerity and truth with a firm

belief that though not the only, it is the first and best service you ought to render, then how blessed will be the result! The thick cloud of our sins will be blotted out, the thunders of judgment will roll at a distance, and the sunshine of prosperity will again beam upon us.— We shall see in the promotion of true religion by our Government, and in the practice of it by the people, the best security for our future welfare, the deeply laid foundations of grace and comfort, and the true and heaven-appointed defence against evil, whether in the form of internal agitation or outward assault.

None can, however, fail to see how closely all this is connected with personal religion. If for ourselves individually, we seek not God, if we are not moved with a deep anxiety about our own immortal souls, deep sorrow and reverence to Christ as our own Saviour, we can never expect to be heard when we come to intercede for others. Dishonouring God ourselves, insensible of our need of his friendship to ourselves, and personally, neither fearing his judgment nor acknowledging his justice nor repenting of our offences, it is an impious mockery of Heaven to think that we can enjoy the honour of being successful petitioners at His Throne for a whole community. In such a case we must only be guilty of the inconsistency of adding to the sum of that iniquity,—unbelief and irreligion of which we deprecate the punishment, and with daring insolence seeking on behalf of others the blessings which we do not deem it worth our while to seek for ourselves. We cannot take a proper part in national humiliation, or in intercessions which, on a day appointed for that purpose, arise from all the Churches and Christians in the land, unless we have personal convictions of sin, personal trust in God through Christ, personal resolutions and endeavours after amendment and true holiness of heart and life. If we continue to "regard iniquity in our hearts, the Lord will not hear us" either for ourselves or for others, and instead of occupying on such a day the truly honourable and influential position of protectors of our country, we shall be only provoking God to more "fiery indignation;" for it is not until we feel how great is His mercy in permitting rebellious sinners such as we are, to approach Him with confidence for ourselves that He will admit our claim to the high honour and privilege of deprecating the wrath due to the sins of a whole irreligious and ungrateful Province.

ORIENTAL CUSTOMS, &c.—ISHMAEL IN THE DESERT.

From the Weekly Christian Teacher.

Hagar, as the sacred narrative informs us, was a native of Egypt. The Rabbins affirm that she was the daughter of Pharaoh; but Chrysostom says, that she was one of those slaves, whom, as it is supposed to be intimated in Gen. xii. 16. Pharaoh gave to Abraham, at the time that he entreated him well for Sarai's sake. The Mussulmans and Arabians, who are descended from her son Ishmael, still hold her memory in high estimation; and maintain that she, and not Sarai, was Abraham's lawful wife; and that Arabia, the lot of Ishmael, is much more valuable as a country, than the land of Canaan, that fell to the lot of Isaac. This is one of the common manifestations of human pride and vanity. The circumstances in which Hagar became one of the wives of Abram, are briefly mentioned in the beginning of the 16th chapter of the Book of Genesis, where we are told that it was at the earnest request of Sarai herself, and not by the wish of Abram, and from an opinion which Sarai now began to entertain, that the long promised child was to be one by adoption, and not one to which she herself should give birth.

Polygamy, in the early ages of the world, was allowed by God; but in these cases, however numerous might be the wives of one man, there was always one among them, and generally the one first wedded, who had authority in the household, and was honoured by the others as their mistress. This understanding prevails in some parts of the East at the present day; and when the fact is remembered, it shows us that the conduct of Hagar was highly inexcusable in betraying, when she was about to give birth to Ishmael, an insolent and contemptuous spirit towards Sarai. If, according to the distinction of the Rabbins, Hagar was a concubine only, and not a wife married by contract, her behaviour was still more culpable; although Sarai also was probably too severe in her resentment.—When she complained unto Abram, we are told that Abram said unto Sarai, 'Behold, thy maid is in thine hand, do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face.' But the angel of the Lord found her by a fountain of water in the wilderness, by a fountain in the way to Shur, and enjoined her 'to return to her mistress, and to submit herself unto her hands.' She returned accordingly, gave birth to Ishmael, and dwelt afterwards in the family of Abraham for about sixteen or seventeen years, when she finally departed, as mentioned in the verses we have read. The cause of her departure was a quarrel, or some contemptuous treatment, on the part of Ishmael, towards Sarah, or her son Isaac, who had just been weaned, and was the fruit, no doubt, of an enmity that had been growing since the birth of Isaac, and implanted and fostered probably in the bosom of Ishmael by his mother, when she saw that Isaac was likely to displace her own son in the affec-

tions of Abraham, and to dispossess him of the wealth to which he would otherwise have been entitled.—Nothing would now satisfy Sarah but the immediate ejection of Hagar and Ishmael; and Abraham, who was naturally loath to such a step, from the deep hold that Ishmael, his first-born child, had on his affections, yielded at length, in consequence of an admonition to this effect from heaven, and the promise given along with it:—'Of the seed of the bondwoman also will I make a great nation, because he is thy seed.'

There is much caution and tenderness apparent on the part of Abraham, in the manner in which he arranged the departure of Hagar and Ishmael. It took place early in the morning, before Sarah, or perhaps any other member of the family, could witness the scene, and also before the sun had arisen, so that the wanderers might have time to obtain shelter ere its meridian heat should come. Suitable provisions were also prepared, and a leathern bottle, filled with water, which was so necessary in these scorching deserts, was given them. It is difficult, however, to banish from our minds the idea of cruelty, in the contemplation of this scene. Those provisions must have been but few, which a female and a lad were able to carry in such a journey; and how little prospect, humanly speaking, must Abraham have had that his wife and child should find their way in the desert? or, supposing they would not wander, that their lives could be long preserved amid those fearful wilds? But while Abraham, no doubt, lavished on them many acts of tenderness, of which the brief narrative of Moses gives no information, and did all that was in his power to secure their safety; let it be carefully remembered, that a voice from heaven had commanded them to depart,—that God had assured the patriarch of their preservation,—and that Abraham had already too much knowledge of the power and the goodness of God to doubt that even miraculous influence, if it were necessary, would be exerted in their behalf. To a man so eminent in faith as the Father of the faithful was, this was sufficient consolation under this severe struggle of parental affection; and the appearance of the angel to Hagar, when she and her son were in an extremity of suffering, is a proof that on the goodness of God Abraham did not rely in vain.

There is a very popular error abroad in reference to the age of Ishmael, at the period of his departure from his father's house. In pictures, to be found in many of our parlours, of Ishmael's exposure in the desert, he is represented as a child of only two, or, at the most, of three years of age. This error has probably arisen from the striking and pitiable nature of the incident generally, and from the natural tendency of the human imagination to exaggerate whatever circumstances are affecting in such a scene. The thought of an infant and its mother, exposed and alone in a wide howling

wilderness, arrests attention and commands our sympathy. The words of at least one copy of the Septuagint have tended to circulate the mistake; for they represent Abraham, as not only giving to Hagar the bread and the bottle of water, but as placing Ishmael also on her shoulders; and many have been confirmed in this error, by the hasty perusal of those two passages in our own translation of the scriptures, where it is said, 'She cast the child under one of the shrubs, as if she had been hitherto carrying him; and those words of the angel, 'Arise, lift up the lad, and hold him in thine hand,' as if this language meant that she was to raise and support him in her arms. But on examining the record, you will find that Ishmael was not, at this moment, such a child as to be capable of being so treated by Hagar. In Genesis xvi. 16, we are told, that, at the birth of Ishmael, Abram was fourscore and six years old; and in Gen. xxi. 5, that he was an hundred years old when his son Isaac was born to him, at which time Ishmael must have been fourteen years of age. Further, from the verses that immediately follow in the chapter last referred to, we learn that it was not till Isaac was weaned, and probably some considerable time after this, that Ishmael departed from his father's house. It is disputed at what period children, in those days, and in those countries, were weaned. Some say that it was not until they were five, others, until they were three, years of age. The latter opinion seems to be confirmed by the speech of the mother to her son in 2 Maccab. vii. 27, 'O my son, have pity upon me that bare thee,—and gave thee suck three years, and nourished thee, and brought thee up;' and from what is stated in reference to children of three years of age, in 2 Chron. xxxi. 16. From what is written concerning Samuel when he was weaned, 1 Sam. i. 22—28., it is certain that he must have been at least three, if not four or five years of age. Adding those three or four years then, during which Isaac was weaned, to the age of Ishmael at the birth of Isaac, Ishmael, at the time of his departure from the house of Abraham, must have been a lad of seventeen or eighteen years of age; and instead of being borne, in this journey, in the arms of his mother, he must himself have assisted her in bearing the provisions with which Abraham had furnished them.

His youth accounts for his failure from fatigue, before the strength of his mother, a woman in mature life was exhausted; and what is meant by 'her casting the child under one of the shrubs,' is simply this,—that, having endeavoured to support him for a time, giving him her arm, when suffering from heat and thirst, she laid him down at length, perhaps at his own request, and in the thought that he was about to die, under a shrub, whose shade and moisture might somewhat soothe his throbbing temples,—and that she did it also with those feelings of distraction, by which, in such circumstances, a mother's heart must have been torn; and those words of the angel, 'Arise, lift up the lad, and hold him in thine hand,' are simply to be understood as a command to persuade him to attempt to rise, and to assist him in that attempt, that he might better receive the cooling draught she

was to bring from the well which the angel was about to show to her. These facts, in reference to the age of Ishmael, then, should banish from our minds the mistake to which we have been adverting. They relieve the sacred narrative on this point from misconception, and should guard us against the many surmises of harshness and cruelty, which those who overlook these acts, are ready to entertain concerning this part of the conduct of Abraham.

The wilderness in which Hagar and Ishmael wandered, was the wilderness of Beersheba or Shur,—the same desert into which Hagar fled at her first dispute with her mistress Sarai. Whether this desert was chosen by Ishmael, as perhaps one of the nearest to his father's dwelling, and where, in its vast solitudes, he might soonest bury the wrath and disappointment of his proud spirit,—or whether it was chosen by Hagar, as the nearest route to Egypt,—we are not informed. It is not unlikely that the latter was the truth. It was natural for Hagar to seek refuge in the place of her nativity. Among her own kindred she might hope to find the asylum which had been denied her by Sarah; and here also she would obtain protection and guardianship for her son; but if this was her intention, it was not, through the over-ruling purposes of Heaven, at this time, at least, to be accomplished. The wilderness of Beersheba lies at the north-eastern extremity of the Red Sea, and is the northern part of the great desert of Arabia. According to some persons, it is of vast expanse, and cannot be travelled in less than forty days by the nearest route, and "so wild and desolate, that no blade of verdure is to be seen; and were it not for a few hardy plants, such as the tamarind and acacia, it would seem a region wherein nature was wholly dead;" but, according to others there are within it spots, where bushes of various kinds are to be found, such as the thorn-tree and certain odoriferous plants; but the most pleasing descriptions that are given of it, represent it as being, generally, a fearful scene. We do not mean, however, again to dilate on those awful sufferings to which travellers in these deserts were exposed from the burning sands, the heat of the sun, and the scarcity of water. You will remember the descriptions we have already given, and be able to appreciate the miserable prospect, and the actual sufferings, of Hagar and Ishmael. Even where springs of water exist in these wilds, they are not always easily discovered by a stranger; and travellers, after much fruitless search for this precious liquid, have frequently lain down to die, even in the neighborhood of a well. Thence, not, in this very wilderness, found a languishing Arab, who had been without food or drink for five days, and who, like Ishmael, had laid his head under a bush to smell the damp of its scanty verdure; and Campbell, who had travelled one whole day without obtaining water, and halted at sunset in great distress from thirst, found, on the return of morning, that he had rested within a few yards of a fountain. These facts show us that we need not imagine, as some have done, that the well which Hagar saw when 'the angel of the Lord opened her eyes,' was one that, at the will of heaven, had at that instant sprung into being. Hagar, in such a situation, might well be in despair, like others who

have since been in similar circumstances; and all that is meant by the words we have quoted may be simply this:—That the angel of the Lord showed her the fountain that was already in her neighborhood, and which, notwithstanding all her search, had yet, in this moment of distraction, escaped her notice.

From the length at which we have now dwelt on this interesting episode in patriarchal history, we must forbear at present, to expatiate on the fine picture it exhibits of the depth of maternal affection—Hagar being herself insensible, apparently, to her own sufferings, from the intensity of her concern for her child, and the despair in which the prospect of his death involved her—and other circumstances of equal interest, briefly, but beautifully, adverted to in the Mosaic record. Let it suffice to state in conclusion, that, as we are informed in the closing verses of the passage, Ishmael took up his dwelling in this desert. The journey to Egypt seems for the present to have been relinquished; but Hagar, at least, appears to have afterwards visited the place of her birth. ‘God was with the lad, and he grew, and dwelt in the wilderness, and became an archer; and he dwelt in the wilderness of Paran; and his mother took him a wife out of the land of Egypt.’ Arabia, in one part of the desert of which Ishmael now wandered, was the possession that now fell to this son of Abraham; and God hath fulfilled his promise, that he would ‘make of him a great nation.’—It seems probable, from what is stated in Genesis, xxxvi. 4., that he had more wives than one, but we are informed he had twelve sons born to him, corresponding to the twelve tribes of Israel, that afterwards sprung from his brother Isaac, and one daughter of the name of Mahalath, or Bashemath, the sister of his son Nebajoth, and who afterwards, as we are told in Genesis xxviii. 9., became one of the wives of

Esau, the son of Isaac. It is a striking fact, borne out by the testimony of numerous travellers, that to this day, notwithstanding the many generations that have elapsed, and the migratory character of the life of the Arabians, these twelve tribes of the descendants of Ishmael still exist, as distinct and independent clans. Jerome says, that, in his time, the districts of Arabia were called by the names of these tribes.—Since the seventh century of the Christian era, they have almost all embraced the religion of Mahomet; but they are still, in their general character, and notwithstanding their proverbial hospitality to strangers, true to the prophetic description given of them by the angel before the birth of their father: ‘And he will be a wild man; his hand shall be against every man, and every man’s hand against him; and he shall dwell in the presence of all his brethren.’ It must surely be impossible for you to leave the incident on which we have been commenting, without feeling impressed by the thought of that ever during and universal control which the Almighty exercises over the destinies of men,—how unerring is his foreknowledge,—and how certainly his finger is moving in all events, and among all people, whether savage or civilized. Nations rise and fall. Extensive migrations of men take place, from one corner of our globe to another. War, and famine, and pestilence, and the unsparing hand of time accomplish their devastations and their changes; and yet, from one end of our earth to the other, nothing happens but what ‘God’s own hand and counsel had determined beforehand should be done.’ ‘All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth for ever.’ ‘His counsel stands and he doeth all his pleasure.’

THE CHURCH OF ENGLAND, A HALF-REFORMED CHURCH.

Most of our readers are aware that a party in the Church of England, whose head quarters are at Oxford, are laboring to introduce popery into that church, as well as into the country at large, under the mask of a concern for religion. Diverse able writers have exposed the nature of their opinions. The author of the following article, who, we believe, is a minister of the Scots Church in England, has been especially successful, and for this reason we have thought it our duty to submit the article to the perusal of our readers. We are indebted for it to the *Edinburgh Christian Instructor*, a journal now of long standing and well earned celebrity in contending for scriptural truth. We may here observe that we have always esteemed the pi-

ous among the laity and clergy of the Church of England, and it is, therefore, not without reluctance that we have seen it our duty to testify our approval, as we now cordially do, to the conclusions of this writer, regarding the church to which they belong. We certainly do, and will make the distinction, between christian worth, in the retirement of private life, and a faction who have neither the word of God, nor aught of candor and honesty to support them. They would be bishops, after the model of Rome, but for the light of scripture, which is read in our sanctuaries, and schools, and cottages—and which, if they could exclude by means of the writings of men of after times on which they lean, and were permitted to have

their hearts content, to sit in the easy chair of apostolical succession; we should be forced to say of them with the great Milton, that they were but WOODEN BISHOPS after all*. It is an easy thing for the Oxford fellows, in learned leisure, to pen dissertations, that the Bishops are the genuine successors of the Apostles; doubtless the toil will not go unrewarded, but we say, it is a base thing in men, who have subscribed the testimony which the Church of England, in her articles at least, bears to the truth of the Protestant faith, to say that they hate the reformation, and to speak contemptuously of the confessors and martyrs, who, under God, accomplished a work that is glorious, so far as it goes. That we do not misrepresent their opinions, the sequel will shew:—"I hate," says Froude, in one of his letters published by the Oxford faction, "*I hate the reformation more and more. Why do you praise Ridley?*" And again, speaking of Dr. Jewell, 'one of the brightest names of the reformation,' "*Jewell was what you would call, in these days, an irreverent dissenter.*" We

* The Church of England, after the example of Rome, has raised a class of men above their fellows. They have the power of ordination while the Presbyters have not. We contend that there is no warrant for the distinction. It is a piece of "will worship," a "tradition of men," and continued "for the sake of advantage." Presbyters and Bishops are one and the same in the scriptures. Had there been such a difference, as that one class of men were to ordain, and the other were not, though possessing the power to preach, and dispense the sacraments, this difference would have been clearly marked in the word of God. To suppose that Bishop and Presbyter should be used indiscriminately, while such a distinction existed in the offices, is absurd. And yet, how stands the matter? Presbyter and Bishop are convertible terms; that is, a Presbyter is a Bishop, and a Bishop is a Presbyter. Every one knows that the German critics are of greatly superior scholarship to the Oxford Papists, and what says Neander, 'the prince of living theologians,' "BISHOP, Episcopos, (Overseer or Superintendent.) This was the title which the Apostles gave to those office-bearers whom they appointed as the presidents of the newly appointed christian church, to whom they delivered the temporal, as well as the scriptural superintendence of her affairs and interests. (Compare Acts 11—30, with Acts 20—28; Philippians 1—1; Titus 1—7.) They are also figuratively called Poineres, (shepherds, or pastors.) AT THE FIRST, BISHOPS AND PRESBYTERS WERE THE SAME AND IDENTICAL." The re-appropriation, therefore, we say of the divine right of ordination, by the reformers Knox and others, (who were Presbyters), was sanctioned by scripture, and no practice to the contrary, however long continued, could deprive them of that right, any more than the discontenance for ages, of giving the cup to the laity could prevent them from re-appropriating what was their own. For a very comprehensive exposition that Bishop is only another name for the Presbytery, see volume 2 of the *Canadian Christian Examiner*, page 241, section XIX.—EDITOR.

have only to add, that we entreat the attention of our readers, who have heard of the doings of these men, to the following paper. We have been obliged to keep out all the writer's notes, and to abridge a few passages, to bring the whole within the limits of our journal:—

"It is a well known historical fact that in the reign of Queen Elizabeth, Roman Catholic priests took orders in the Church of England for the purpose of undermining the Protestant faith: and it is not less well known that the same Jesuitical plan, and for the same purpose, was resorted to in the reign of Charles I., during the disputes between him and his parliament. But it may not be equally known, that the Church of England has never been free of men of Popish spirit, creed and sentiments; that such have ministered at her 'altars,' yea, have sat upon her episcopal thrones; and yet that is also a fact. What was bishop Wilson, but a Papist? What was bishop Ken, and indeed the whole body of the Non-Jurors, but Papists in every thing essential to the name? Which of the dogmas of Romanism did Laud, Primate of all England, abjure? And how thoroughly were his principles understood, and his services to her cause appreciated by Rome, when he was offered a cardinal's hat? It is but a few years ago since priest Gandolphy wrote bishop Marsh, urging, in all simplicity, that now since the bishop of Peterborough had in his avowed works abjured the distinguishing doctrines of Protestantism, and embraced those of Romanism, he ought, were it from no other motive, even out of consistency, to leave the Church of England and join the Church of Rome. The Hon. and Rev. Arthur Spencer, brother to the Right Hon. Earl Spencer, formerly Lord Althorpe, when from being a priest of the Anglican, he became a priest of the Roman Church, took but one step, and that neither a wide nor a violent step, from the position he had been taught to occupy by his tutor, the Rev. Mr. Vaughan of Leicester: in fact, to drop the figure, he but carried out the principles in which he had been nurtured in the English Church.

"Nor have we any great cause to wonder at the Popery of the Church of England in her liturgy, rubrics, canons, vestments, rites, and in what may be termed her *traditional*, as distinguished from her *symbolical* theology; that is, (for the subject is of importance, although we dwell upon it,) the doctrines which are currently taught orally in her pulpits, especially collegiate and cathedral pulpits, and the professors' chairs at the universities. It is well known that her constitution, ritual, and liturgy, were never reformed to the extent which her Cranmer, and her Latimers, and even her Sancrofts and Stillingfleets desired. Leo X.

* Laud was a persecutor of the Covenanters. He had slain them with the sword, and he was himself slain with the sword during the usurpation of Cromwell.—Editor.

was deposed by Henry VIII. only that he might mount the tiara on his own crown. Reform was as impossible under Henry as it had been under Leo, and the English Pope would as speedily have consigned to the flames any *heretic* who should dare to question his infallibility, or act without his mandate, as could be done by his 'Cousin' of Rome. At the death of Henry, therefore, the Church of England was reformed just so far as suited his caprice, his bigotry, or superstition: and how far that was, may be inferred from the fact that Henry, who became a *non-papist*, (for he never was a Protestant) only from his lusts, when he saw death approaching, made his peace with Rome and died in her communion; a prodigal son, of whom certainly she has great cause to be proud.

"The short reign of Edward VI. with the adverse influence of the popish hierarchy, and the factions that distracted the court, and disturbed the kingdom, rendered it impossible to complete an extensive and complicated reformation, or consolidate the Protestant interest on a firm basis. What had been effected, however, was valuable as laying a foundation for more extensive reforms, on which Cranmer and his associates were most zealously engaged, when the English Josias, as he was fondly termed, departed this life and was succeeded by his sister, the bloody popish Mary. All the reforms which had been accomplished since the time that her father first quarrelled with Rome, it was the primary and unceasing care of this bigot to overturn. She seemed to live for no other purpose than to make England once more a fief of Rome, its sovereign a vassal of the pope, and she was most zealously and efficiently supported in all her measures by her cousin, cardinal Pole, and bishops Gardiner and Bonner.

"Elizabeth, on her accession, found Popery established by law, and entrenched behind every barrier which ingenuity could invent, or power rear for its protection. The maxims of policy on which she acted all her life, without making any allusion to her own personal faith, rendered it imperative on Elizabeth that she should overturn Popery, as the great enemy of her rights, and re-establish Protestantism, as the great charter of her own prerogatives, and the right hand of her power. But it was as inconsistent with her will, as it would have been incompatible with her creed, and incongruous with her policy and maxims of government, to permit her subjects to act, either in church or state, except as the mere instruments of her pleasure. Elizabeth was suspicious by nature, by education, and by necessity; and despotic by temperament, by habit, and by policy. She imperiously exacted, and from all quarters obsequiously received the most implicit obedience to her every mandate; and nothing can more demonstrably exhibit the extent of her authority, than the mastery she exercised over her ministry, and the terror she inspired into the greatest men that England has ever produced.

"Popery, then, was ostensibly expelled from

the Church of England by Elizabeth. But it did not consist with her views to extend the Reformation farther than to remove the most glaring corruptions in doctrine—to abjure the temporal claims of Rome—to subject the church to the state, and wield the crozier in the same hand which bore the sceptre. The unscriptural order of bishop, with all the unscriptural state ceremony and circumstance connected with it, was retained. The Popish mass-book was translated, some prayers being left out, and constituted, by act of parliament, the liturgy of the Church of England; yet, even thus altered, still retaining so many of its former properties, that James VI. (while king of Scotland, before he became sufficiently enlightened to be aware of the heresy of the declaration) declared openly that the English Service was an 'ill-said Mass.' The vestments, the ceremonies, the church furniture of the old regime, were most religiously preserved, and most despotically imposed.—The former incumbents, especially in remote country parishes, remained undisturbed in their cures, and under the name of Protestants, were as much Papists in heart, and almost as much in their ministrations, as they had ever been.—The more sincere Roman Catholics either were deprived of their stations, because they would not conform to the new order of things, or voluntarily relinquished them; while the hypocritical and the unprincipled retained their livings by taking the newly required oaths, but all the while remained confirmed Papists. The more enlightened of the Protestant bishops and clergy, whose consciences had not been very gently taxed to conform to the established order, lived in the hope that circumstances would soon enable them to bring the Church of England into a closer conformity to the Church of Scotland, and to the Protestant churches of the continent of Europe. But during the life of Elizabeth, it would have been death for any one to make the attempt, and she outlived the most of those great and good men whom she summoned to the administration of affairs at her accession to the throne. She had so thoroughly instilled her own spirit into those whom she admitted into her councils, and had modelled the church so firmly according to her own views, that it must have been more difficult to have made any further reforms at the period of her demise, than it had been at the death of her father. The pure spirit which had been so widely diffused at the outburst of the Reformation, had by this time evaporated; the fermentation had subsided. The grosser errors, corruptions, and abominations of the Papacy had been removed, and could not now rouse popular indignation, nor so clearly justify the demand for farther reforms. Besides, there was still in existence a powerful faction of Papists, whom, supported as they were known to be, by foreign powers, it would be more the policy of Elizabeth to conciliate by concessions, than exasperate by unnecessary or avoidable demands. In addition to all this, many new rights had been

vested, new offices created, new families endowed, and new powers granted, and all whose position might be endangered by change, clung to things as they were. When thus we view the obstacles in the way of any further reforms during the life, and at the demise of Elizabeth, who, it is more than suspected, died as she had lived, a semi-papist, we can easily perceive that no change could be effected, even if it had been desired. Desired indeed it was, by the best and noblest of the clergy; but they were too few and feeble to accomplish their object against a tyrannical court, a time-serving clergy, a profligate nobility, and an uneducated and almost Popish population.

"What was not effected under Elizabeth, could hardly be mooted under her successor, James I. Like all men of overweening vanity, James deemed himself qualified to decide upon every subject; like all imbeciles, he dreaded opposition; like all cowards, he was instinctively cruel; and like the whole race from which he sprung, he was by nature tyrannical and capricious; and while all his life he was but the mere slave of some minion, lay or clerical, the slightest attempt openly to control his high prerogative proceedings, was sure to rouse his most venomous vindictiveness. When he ascended the English throne, he found the bishops of the Church of England so very supple and obsequious to his most arbitrary and illegal proceedings, so much the antipodes to the stern Presbyters of the north, that his hatred of Presbyterianism was intensified, and with his favorite proverb, 'no bishop, no king,' ever on his lips, he devoted a mind fertile in resources, and unfettered by grace, mercy, or truth, to make a semi-popish Episcopacy the only religion of his empire. It could not be expected, therefore, that James would even attempt to advance the reformation in England. On the contrary, he exerted himself to bring the Church of England to a nearer conformity to the Church of Rome. This was all very natural, when we bear in mind, what is now an historical fact, that James died an avowed Papist, that during his life he had made overtures of reconciliation to Rome, and wanted only time and courage to make his overtures public.

"What James wanted—time and courage—were abundantly possessed by his successor, Charles I. The tragical fate of this prince prevents our dragging his demerits into light; but surely this much must be granted, and this much as essential to our purpose, must be said, that Charles, like his primate Laud, was more than one half a papist. And yet the Church of England, by her 'thirtieth of January' services, has dignified him with the 'name, title and estate' of 'King Charles the Martyr!'—has caused prayers to be offered to God concerning him, which do *not speak the truth*, and has poured from her ten thousand pulpits, panegyrics the most fulsome upon this, we fear, wilfully misled monarch, while she has ruthlessly denounced her invectives against those noble minded he-

roes, and righteous and legitimate martyrs to Christ's 'crown and covenant,' whom his mitred myrmidons and booted apostles had hunted and destroyed like wild beasts of prey. Could any reform be expected of Charles I.?"

"We need not follow up this synoptical view of English history by any comment upon the 'great rebellion,' or the restored profligate tyrant, Charles II, who, like his compeers, was an infidel, while in health, but a papist at the prospect of death, and who, indeed, had conformed to the Church of Rome while an exile; and even after his restoration to the throne of these realms, meanly received an annual pension from the King of France, as a bribe for the restoration of Popery! Before this period, the Church of England was fixed upon a permanent basis; nor has any change which has taken place since, nor even the revolution, made her more reformed or more Protestant in her spirit or ceremonies.

"The Church of England, by retaining so much of Popery in her canons, her liturgy and ritual, in the traditional theology of her colleges, and the weekly ministrations of her parochial clergy, has left a flaw in her bulwarks through which Popery may at any time re-enter and re-occupy her thrones, her chairs and her pulpits. Laud, who, in this country, was the first of any note who became an avowed Arminian, went, as we have already seen, to the outer court, if not to the very sanctuary, of Popery. The Non-jurors in the reign of William III, were Arminian, and also strongly tinged with Romanism. High Churchism, which regards Laud as father, and the Non-jurors as sponsors or dry nurses, are Arminian, and, to a man, semi-popish. And thus from the first, down to the present day, we have traced an unbroken succession of Papists in the Church of England.

"But the most undisguised body of Papists that has ever appeared in visible communion with a Protestant Church, has lately settled at Oxford; just as might be expected, in that University which has ever been the strong hold of High Churchism. When it is remembered that in the reign of Elizabeth, Jesuits took orders in the Church of England, for the purpose of destroying her, and that they did the same in the reign of Charles I, we own that, *a priori*, we see no reason to doubt that there are Jesuits among the authors of the 'Tracts for the Times.' We have made inquiry, but, living at

* Charles the first, like his friend Laud, was a persecutor of the faithful in Scotland. He was a tyrant and murderer, and it is little to the credit of the Church of England that she applies the much-honoured name of MARTYR to him. The Covenanters spoke truth, though some of the Bishops denied it, when they declared on the scaffold that their enemies were leading the Church of Scotland back to Rome. They coupled prelacy and popery together in their testimony, and they sealed this testimony with their blood. Hear what Dr. Wiseman, of the English College, in Rome, says: 'I have myself seen his (Charles') letter to the Pope, wherein he intimates his readiness to barter the Protestant religion in England, for temporal assistance from the Holy See.'

this distance, we have not been very successful in eliciting much information relative to the heads of this party. We have, however, obtained the following information. The originator, and most active member of the Oxford Tract party, we believe, is the Rev. J. H. Newman, B. D. Fellow of Oriel college, and Vicar of St. Mary the Virgin, the University Church. The most celebrated by place and name is the Rev. Dr. Pusey, regius professor of Hebrew, and canon of Christ's Church. The only other individual, resident in Oxford, who is deemed worthy of being associated with these two, but who is also owned as a leader, is the Rev. Dr. Keble, also Fellow of Oriel, professor of poetry, and Vicar of Hursely, Hants. Of the previous history of these men, we know but little, yet that little is instructive. Dr. Pusey, when a young man—and he is but yet in the very prime of life—spent some time in Germany, and when he returned to England, became an apologist of Rationalism. Mr. Newman, for the benefit of his health, was obliged, some years ago, to reside for some time in the south of Europe, where, of course, he could not but be brought into contact with Popery in its most gorgeous and fascinating forms. Before that period, he was regarded as 'Low Church,' or Evangelical, but had been on intimate terms with some High Churchmen of his college, whose influence upon his views and feelings seems to have been most pernicious. Indeed, we can now prove, and from the most unobjectionable evidence, viz. the 'Life and Remains' of the Rev. R. H. Froude, (of which more anon,) that these High Churchmen from the first looked upon Newman as one who, when his views and feelings were fully developed, should join their party; and while this was an event at which they would rejoice, it, of course, urged them to the more zealous labours to effect its accomplishment. One of the most ominous phases presented by this Oxford heresy, is, its seeming adaptation to seduce Evangelicals as well as Arminians; an adaptation whose existence and efficacy are proved by the lamentable apostasy of many excellent men. We have not time at present to investigate the cause of this evil; but we cannot help throwing out the hint to be followed up by our readers for themselves, that the reason why good, pious men, of orthodox sentiments in the Church of England have joined the Oxford party, is this—the Church of England, like the Church of Rome, has made piety to depend so little on enlarged and correct knowledge of scripture, and so much on prayers of uninspired composition, and a ceremonial of human origin, that the piety of her members is apt to form a perilous alliance either with the senses or the imagination. Of the personal history of Dr. Keble, prior to his appearance as one of the Oxford fathers, we have not been able to obtain any accurate information.

"The first public appearance of this party took place in the year 1833, when they began to publish what they termed 'Tracts for the

Times.' These 'Tracts,' both original and extracted, were small treatises, generally upon some head in theology controverted between Protestants and the church of Rome. In these discussions Popery was openly apologised for, many of its exploded dogmas revived, and the distinguishing tenets of Protestantism daringly, but with seeming candour, questioned, reasoned against, rejected. Despite of the talent with which these treatises were undeniably written, they failed to excite any interest; and in order to enable their authors to prosecute their plans, and continue the series, they were obliged to apply to their friends for pecuniary aid. This aid was requested, however, only as a loan, to be repaid whenever the success of the undertaking should render it possible; and we may add, that the restitution has been most honorably accomplished. Unpromising, however, though the commencement of the enterprise appeared, the Tract writers persevered; and now, besides liquidating their debts, they supply a handsome revenue, which of course is applied to purposes of propagating their faith. So successful indeed has been this new college 'de propaganda,' that at this moment they possess an influence which is all but sovereign in the church; and nothing we are verily persuaded, prevents their acting upon their principles out and out, but a salutary fear of the church of Scotland, of the English Dissenters, of Her Majesty's Ministers, and of the spirit of the age; and of the four we know not which comes in for the greatest share of rancorous vindictiveness, virulent vituperation, and mendacious contumely.

"But is it quite certain that this party meditates any change in the constitution, formularies, canons, rites, and liturgy of the church of England? Are they not slandered and persecuted, or too weak to excite apprehension?—We have already made some allusion to their strength: we shall have occasion at a subsequent stage, to revert to the topic, and shall not now wait to say more than that there has not existed in England, since the days of Laud, a party so formidable to civil and religious liberty, by unity of design, sagacity in procedure, zeal, talents, numbers, and resources, as the Oxford Tract divines. But in regard to the other question, viz. whether they meditate any change in the church, we now proceed to submit evidence equal to demonstration. That they do meditate and purpose nothing short of a total subversion of Calvinism, and in fact of Protestantism, which in their vocabulary are synonymous, they most ingenuously avow, they openly glory in asserting. Our first witness to establish this point, shall be the *British Magazine*, a monthly periodical, and one of their own organs. 'We are aiming,' candidly avows this writer, 'we are aiming at the commanding moral influence which attended the early church, which made it attractive and persuasive, which manifested itself in a fascination sufficient to elicit out of paganism, and draw into itself, all

that was noblest and best from the mass of mankind, and which created an internal system of such grace, beauty, and majesty, that believers were moulded thereby into martyrs and evangelists. Now let us see,' continues this scarcely masked Papist; and if our readers wish to be able to understand his projects, they must read them with a book in their hand, which we are aware is rather rare in Scotland, we mean the 'Book of Common Prayer,' of the Church of England. 'Now let us see,' he continues, 'what materials we have for a similar spiritual structure, if we keep what through God's good providence has descended to us.—First, we have the "Ordination Service," acknowledging three, and only three divinely appointed orders of ministers,' (viz. bishops, priests and deacons; and if so, on their own principles, we ask them whence did they derive archbishops, archdeacons, deans, rural deans, prebendaries, canons, chancellors, curates, &c. &c. which even *apostolical traditions* will not be found to sanction?) 'implying a succession, and the bishops' divine commission for continuing, it, and assigning to the presbytery,' (that is, to the parochial clergy, for there is no presbytery in the Church of England, in the Scottish or Presbyterian sense of the word, the bishop being the only organ of ordination, superintendence, and discipline,) 'the power of retaining and remitting sins: these are invaluable as being essential admissions.' (The writer means we presume, essential admissions in favor of popery.) 'Next, we have the plain statements of the general necessity of the sacraments for salvation, and the strong language of the services in the administration of them.' (See the Prayer Book, in its order of Baptism and the Supper, which, as the *British Magazine* rightly states, gives a very favorable hook on which popery may be fastened.) 'We have confirmation and matrimony recognised as spiritual ordinances,' and with a little management we may spiritualize them into sacraments, as our sister of Rome has already done. 'We have forms of absolution and blessings.' (And this, although courtly Cranmer, and sincere Ridley, and 'honest' Latimer never discovered, it is quite enough to supply the stem on which to engraft 'auricular confession,' and every other *delicate* thing that has been commonly associated with it.) 'Further, we have the injunction of daily service, and the solemnization of fast and festival days,' (which, with skilful management, may be made to warrant daily masses, and high masses, saints' festivals, ecclesiastical and feast days, and indeed any thing else we, the lordly apostolic clergy, have a fancy to introduce.) 'Lastly, we have a yearly confession of the desirableness of a restoration of the primitive discipline,' in other words of penance and every other ordinance of men's invention and will-worship to which we have a mind.

"Now we doubt not some who know not the parties with whom we have to deal, may be inclined to fancy that our running comments,

(here inclosed within brackets, to distinguish them from the text,) are uncharitable, and unwarranted by evidence: if so, let such ponder the last sentence of the extract, which we now proceed to copy, and place in italics: '*and on these foundations, properly understood, we may do any thing.*' Most candidly avowed, honest *British Magazine*, (vol. ix. 364,) but whether with sufficient Jesuitism, in other words, with sufficient equivocation and deceivableness of unrighteousness, time shall reveal; meantime we proceed to summon our second witness, which shall be—

"The *British Critic*.—This periodical, the most influential in the Church of England, speaking of a man who should wish to reform the Church of England, thus expresses the same views with its fore-cited brother: indeed, in a strain so very similar, that they must have copied from one another, or from the same source; or which perhaps is the more probable, are as the public organs only expressing the sentiments of their common party. 'He (the said reformer) seeks in the Church,' says the Critic, 'an army small perhaps, but united, organised, uncompromising, and proselytising, whose noble attitude and words of high authority scarcely understood by the crowds around them, would be almost at once his guarantee for joining their warfare and trusting their guidance. Should he find this in the Church of England? Partly he would. He would find an active and pervading system, whose existence and essential purity had been almost incredibly preserved through as grievous perils as the power or policy of men could well raise against it. He would find in it much scattered energy, love, piety, and disinterestedness; he would find high names and honour paid them.'—No. for Jan. 1833, p. 214. Let the reader notice the answer to the question: Should a reformer, that is, a man who wished to bring the Church of England back to Popery, find in that church all that is necessary to accomplish his purpose? '*Partly,*' says the Critic, '*partly* he would;' in other words, we mean to avail ourselves of all the means existing in the Church of England, but as these, ample though they seem, are not enough for our purpose, and but *partly* sufficient, we shall make them available so far as they go, and when they terminate we will borrow from our dear sister of Rome, who has ceremonies, traditions, heresies, and fooleries quite enough to serve her own ends without missing any supply she may extend to us.

"But that we may not be supposed to be actuated by mere fancies, but seen to be guided only by the truth, let us give the *British Critic* an opportunity of explaining himself, and expressing his views at length, and then it will be seen, as we have hinted above, that there must be some union as well as unison between him and his brother of the *Magazine*, in enumerating, as his coadjutor had done before him, the 'foundations' existing in the present con-

stitution, formularies and liturgy of the Church of England, upon which, by dexterous management and some Jesuitism, they may rear the fabric of Popery. The *British Critic* thus proceeds: 'The prayer-book recognises in its rubric a state of excommunication; [and therefore the authority of the priesthood to 'retain sins'] 'in its prayers, absolution,' [and consequently the authority to 'remit sins'] 'the bishop's power of ordination; and last and greatest, the mystical virtue of the sacraments,' [which reduces salvation to an *opus operatum*, and exalts the clergy to be mediators and saviours of sinners.] 'These doctrines have lain like seeds in our ritual unexpanded and undwelt upon, till we have too generally forgotten that they are living truths. Surely those scattered words have yet their destinies to fulfil, and when the church will but give them breath, will awaken as they have done in worse times, energies, and talents, and holiness that the rulers of earth little think of.'—*British Critic*, Jan. 1833, p. 221. We believe there are some who think that our own church has acted upon weak-minded scruples and superstitious terrors, in casting away many ornamental, if not useful ritual observances and modes of worship, merely because they had been desecrated by Popery. Let such persons reflect upon the present aspect of things in the Church of England, and they will see ample cause to reconsider and reject their sentiments, and own, as on an impartial survey they must, that our reformers, in acting as they did, were guided by a counsel which seems, speaking even rationally, to have been supernatural—directly from God, the fountain of all wisdom and truth.

"Let any man read thro' these extracts we have given, and we ask him, can he any longer question that his party is engaged in an actual conspiracy to undermine Protestantism, and lead back at least the Church of England into conformity with the Church of Rome, which is acknowledged already by the Oxford divines to be a 'sister church'? If there be one of our readers proof against the passages already given, let him attend to those we now proceed to quote; and if we spend more time upon this point than some may deem necessary, our apology is, that we are determined to make even scepticism itself admit the truth of our averments. 'In spite of opposition,' says the *British Magazine*, 'they,' viz. these *soi distant* Reformers, 'must persevere in insisting on the episcopal system—the apostolical succession—the ministerial commission—the power of the keys—the duty and desirableness of church discipline—the sacredness of church rites and ordinances. They must persevere for many years preaching and teaching, before they proceed to act upon their principles, introducing terms and names, &c.'—*British Magazine*, Vol. IX. p. 365. That is, being expressed in plain terms, they must act the part of hypocrites, or rather, and it is the only term in the English language which can fully express the idea—they must act

the part of Jesuits. Like a sapper they mean to work underground until they have planted their mine under the bulwarks of Protestantism, and then, watching their opportunity, they apply the match, blow up our institutions, and leave us defenceless to the enemies of God and godliness. Like their prototype, they laboriously, and in the dark, sow the tares which in due time are to spring up and choke the truth. Does any one doubt this? Do we appear to any one to speak without sufficient evidence? If so, let such an one attend to the following proof that this party is engaged in a conspiracy, that they have counted the cost, estimated the difficulties, compared therewith their means, and have found that there is hope of success.—The following assertions we make on the authority of 'The Life and Remains of R. H. Froude,' in which the conspirators, in their confidential correspondence, state the means which are employed for the fartherance of that object which they are labouring to accomplish. *First*, They intend to edit Magazines, and purpose veiling their heresies under a form of words which shall be sufficiently expressive, without however startling old prejudices.—See Vol. I. pp. 254, 255. *Secondly*, They mean to agitate, and itinerate, and employ every means which are likely to indoctrinate the lower orders with their creed, pp. 322, 323.—*Thirdly*, They mean to educate poor scholars whom they may proselytize, and aid others over whom they may exercise authority. They have already commenced to carry out this part of the plan, and Dr. Pusey has hired for this purpose a large house in the neighbourhood of his college, which is already occupied by its destined inmates. *Fourthly*, they purpose to employ a new vocabulary, in order to avoid alarming old associations and recollections, while they are all the while infusing their poison, pp. 329, 331. *Fifthly*, They intend by personal intercourse, letters, &c., to disseminate their views, pp. 332, 333. *Sixthly*, Whenever one of their proselytes obtains a parish, he is gradually to change its ritual into conformity with that of Rome; he is to teach from the pulpit, and otherwise pastorally, the dogmas of Oxford, &c. &c., pp. 271, 371. *Seventhly*, they are to write for the public in every form in which publications can be made available, but especially biography, p. 331. In order to show the dishonesty, chicanery, knavery, in one word—but that word all-sufficient—the Jesuitism with which these men of lofty apostolical pretensions are to act, in violation of honesty, godliness, simplicity, and truth, we may give one short extract: 'It has often occurred to me,' says Mr. Froude, 'that something attractive and poisonous,' [how true and descriptive, although used in mere wantonness,] 'could be made out of a history of missions; the matter should be that in primitive times the missionaries were bishops, and that their object was to educate a native clergy; then a little ingenuity,' [*ingenuity?* yes, knavery and lies,] 'might be applied to detect in

this circumstance the cause of their success, and to account for modern failures by its omission,' p. 365. Can any one now doubt that these unmasked Jesuits are engaged zealously, labouriously, systematically, at the principal reservoir of Church of England theology too, in corrupting Protestant truth and disseminating Popish heresies?

"But to make this, if possible, still more manifest, we shall give a few passages from the 'Remains' of Froude. In the preface, the editors state, as their reason for publishing this work, 'the truth and extreme importance of the views, to the development of which the whole is meant to be subservient,' and 'also the instruction derivable from a full exhibition of the author's character, as a witness to these views,' p. 5. This of course makes these editors responsible for the sentiments for whose 'truth' they vouch, and whose 'extreme importance' they attest. Let us then see the manner in which Protestantism and Popery are treated in these volumes:—'I am every day becoming,' says Froude, 'a less and less loyal son of the Reformation,' Vol. I. p. 322. 'As to the Reformers, I think worse and worse of them. Jewell was what you would call in these days an irreverent Dissenter. His 'Defence of his Apology' disgusted me more than almost any work I ever read,' p. 379. And this is spoken of Jewell, one of the brightest names of the Reformation, and that 'Defence,' along with the 'Apology' itself, are among the noblest monuments of the age. But the cause of quarrel both with Jewell and his works is apparent; he hated Rome, and made his hatred tell to her confusion; and this is cause sufficient why any man, even although a bishop by apostolical succession, should be in bad odour in Oxford! Again, 'Why do you praise Ridley? Do you know sufficient good about him to counterbalance the fact that he was the associate of Cranmer, Peter Martyr, and Bucer?—N.B.—How beautifully the *Edinburgh Review* has shown up Luther, Melancthon, and Co.... *pour moi*, I never mean, if I can help it, to use any phrases which can connect me with such a set. I shall never call the holy Eucharist the "Lord's Supper," nor God's priests "ministers of the word," or the altar, the "Lord's table," &c. &c. pp. 393—5. 'Really I hate the Reformation and the Reformers more and more,' p. 389. And these are statements and sentiments which are published to the world with an attestation from professors and priests [since we must not say 'ministers'] of the Protestant Church of England, that it is their 'truth and extreme importance' which has procured for them this publicity!!

"Well, the Reformation and the Reformers being in such bad odour at Oxford, let us see how Papists and Popery are esteemed. 'The person whom I like best of all I have read about,' says Froude, 'is Cardinal Pole,' Vol. I. p. 254. 'I think one might take the Jansenist saints, Francis de Sales, the nuns of Port Royal,

Pascal, &c. Must it not be owned that the Church of England saints, however good in essentials, are, with a few rare exceptions, deficient in the austere beauty of the Catholic *ethos* i.e. moral principles and spirit,' p. 395. Enough for the estimation in which Papists are held; now for the views entertained of Popery.

"Your trumpety principle,' says Froude, and the Oxford divines attest the 'truth and extreme importance' of what he says, 'your trumpety principle about scripture being the sole rule of faith in fundamentals, (I nauseate the word) is but a mutilated edition, without the breadth and axiomatic character of the original.' Thus the very foundation and bulwark of Protestantism is surrendered and undermined, and we are thrown upon the lying figments of 'tradition.' 'Really I hate the Reformation and the Reformers more and more, and have almost made up my mind that the rationalist spirit they set afloat is the *pseudoprophetes*, (i.e. the false prophet) of the Revelations.' This is certainly a notable exegetical discovery, by which the Reformers, and not the Popish doctors, are converted into the false prophet denounced in the word of God. Surely such a discovery as this cannot fail of being highly prized at Rome, and procuring for its authors and abettors those honours to which they are so very justly entitled. But there is a step made in advance even of this. 'I think,' says the modern Oxford saint, 'I think people are injudicious who talk against the Roman Catholics for worshipping saints, and honouring the virgin, and images, &c.; these things may perhaps be idolatrous; I cannot make up my mind about it.' And yet, despite of these damning statements, Mr. Newman, with that easy assurance, or rather cool impudence, which distinguishes the party, has, in his letter to Dr. Faussett, reprehended him for saying that those who maintained the Oxford dogmas are too favourably disposed towards Romanism. It is perfectly true, that in certain portions of the same volumes we find Rome censured, and this is adduced by Mr. Newman as sufficient evidence, that he who did so, could not be a partisan of Rome. Yet, granting to Mr. Newman, that neither he, nor any of the fraternity, are concealed Jesuits, (of which, however, we have something more than doubts), and that consequently they do not throw out these saving clauses as blinds and lures; still, if the man who uniformly condemns Protestantism, and that in very decided terms too, as we have seen, and only occasionally, very rarely indeed, and even then in very gentle terms, hesitates a dislike to Popery; if this man is not a Papist, we shall feel obliged to Mr. Newman to tell us his denomination, for the present nomenclature of sects, ample though it seems to be, does not supply one sufficiently expressive and distinctive of his tenets.

"It will not, we think, surprise our readers—they are prepared to be informed that these men have actually made overtures for admission into the Church of Rome! Indeed, the only won-

Jer would be how they could maintain an outward schism after they have already so clearly conformed in creed, in spirit, and sentiments: yea, even as we shall afterwards see, in rites and ceremonies also. And yet some of our readers may be rather incredulous on this point. They are themselves so determinedly opposed to Rome, that they may demand some proof before they will believe that any Protestant can even tolerate, far less covet, her foul embrace. Oh! how consistent with thyself art thou, Scottish Presbyterian! cool, calculating, more inclined to scepticism than to credulity thou hast ever been. Nothing takest thou for granted: proof, proof, is thine incessant demand. Oh! how ill art thou adapted to the latitude of Rome or Oxford; bible-trained, metaphysically-minded Scotland! And yet we love thee the more for thy sturdy independence of thought, thy stern maintenance of the laws of evidence; living now beyond thy pale, among a people alien to thy blood, envious of thy fame, and hostile to thy church; albeit, the sun is warmer and the soil more fertile, the church more rich, and the ceremonial more pompous; how often—oh! how often do our thoughts revert to thy sterile yet romantic mountains, thy poor church and pure faith, thy primitive worship and thine intelligent sons! thou dear Scotland, land of our sires, which hast afforded us too a cradle, and will supply us also, we trust, a grave!

"Thus feeling, we will show our regard to the proof-demanding propensities of Scotland, by showing that these Oxonians have not only been practising some coquetish flirtations with the 'scarlet lady,' but have literally made overtures of taking her 'for better, for worse, into the *holy* (?) estate of matrimony.' And this we cannot do better than by giving the following quotation, which although rather long, is too important to be curtailed: 'The only thing,' says Froude, writing to some of his Oxford correspondents, from the popish south of Europe, 'the only thing I can put my hand on as an acquisition is, the having formed an acquaintance with a man of some influence at Rome, Monsi^gneur ——— [query, Nicholas Wiseman] the head of the ——— [English?] college [at Rome, which Wiseman is] who has enlightened ——— and me, on our relation to the Church of Rome. We got introduced to him to find out whether they [the Papists] would take us in on any terms to which we would twist our consciences, and we found to our dismay, that not one step could be gained without swallowing the council of Trent as a whole. We made our approaches to the subject as delicately as we could. Our first notion was, that the terms of communion were, within certain limits, under the control of the Pope, or that in case he could not dispense solely, yet, at any rate, the acts of one council might be rescinded by another; indeed, that in Charles I's time it had been intended to negotiate a reconciliation, on the terms on which things stood before the council of Trent. But we have found to our horror that the doctrine

of the infallibility of the church made the acts of each successive council obligatory for ever; that what had been once decided could never be meddled with again; in fact, that they were committed finally and irrevocably, and could not advance one step to meet us, even though the Church of England should again become what it was in Laud's time, or indeed what it may have been up to the atrocious council; for M. ——— admitted that many things (e.g. the doctrine of the mass) which were fixed then, were undeterminate before. So much for the council of Trent, for which Christendom has to thank Luther and the Reformers. M. ——— declares that ever since I heard this, I have become a staunch Protestant, which is a most base calumny on his part, though I own it has altogether changed my notions of the Roman Catholics, and made me wish for the total overthrow of their system. I think that the only *topos* now is the "ancient Church of England," and as an explanation of what one means, Charles I, and the Non-jurors.'

"Upon this extract we beg permission to make a few observations: and, 1st. It says but little for the knowledge of these men, Fellows though they be, and that of the most celebrated college in Oxford, (Oriel) that they were not aware of the fetters which the assumption of infallibility has imposed upon the Church of Rome. 2nd. We admire the honesty of the Rev. N. Wiseman (?) president of the English college at Rome, in stating so explicitly the operation of this papal dogma, the most disastrous to Popery; in fact, the dogma which shall accomplish the overthrow of the Church of Rome, as it forbids and renders it impossible for her to shape herself to altered circumstances; she must remain in the blaze of the nineteenth century, what she was in the dark ages. 3rd. If a Protestant were to allege that the claim of infallibility compelled the Church of Rome to persevere in her former courses, there are many false, ignorant, and as might be expected, stupidly obstinate Protestants amongst us who would denounce it as a base calumny; will these men reject it now that it is avowed and certified by a Popish priest, and the head of a Popish college? 4th. Some over liberals may have censured us for the remarks we have made upon the Stuarts, Laud, the Non-jurors, and the Church of England of their times. Will these gentlemen now be pleased to take that censure to themselves, or rather the censure of being sceptical in regard to every thing good, but anilely credulous in relation to every thing evil. Mr. Froude acknowledges the truth of all that we have averred, and the Oxford editors testify to the 'truth and extreme importance' of his acknowledgments. 5th. Notice how atrociously and intensely anti-reformation is the spirit of these men; even the council of Trent must be charged against the Reformers! In order to screen the Church of Rome, her abominations must be laid to the charge of those who protested against them, and periled, and

THE
CANADIAN CHRISTIAN EXAMINER,
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VOL. IV.

APRIL, 1840.

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The profits of this Work will be devoted to the extension of Missionary labor in Canada.



TORONTO:

Printed and published at the Office, corner of Church and Newgate Streets, by HUGH SCOBIE,
General Agent, to whom all communications (post-paid) may be addressed.

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No. II.

THE NEED OF A REVIVAL IN THE PRESBYTERIAN CHURCH OF CANADA.

[FOR THE CANADIAN CHRISTIAN EXAMINER.]

If it were the natural and proper state of a church to make a barren profession of orthodoxy, and to slumber in the embrace of the world, then, the term REVIVAL, as now used, might be held to be significant of wild religious excitement. But, if a living faith in the Redeemer and an energetic benevolence, that seeks the present and eternal welfare of men, be amongst the characteristics of a church, in a sound and healthy state, then, must it be admitted, that the recovery of a church to this state, from one of declension, is infinitely desirable, and that such recovery may properly and scripturally be called a religious revival.—We know that some dislike the term *Revival*, but it is probable that it is the thing signified by it, which they do not favor, and any other name would not render it more palatable to them. The term is substantially a scriptural one. The quickening or reviving of individuals, and of the church collectively, is often spoken of by the sacred writers.

In a former paper, we offered some considerations, founded on the state of the church amongst us, to shew the necessity of a revival of true religion in her. We would now, with this same view, state some considerations of a circumstantial or occasional nature. And we conceive that the immature and weak state of the Canadian branch of the Presbyterian Church,

the awakening which pervades other Protestant Churches, the ignorance and irreligion of the population around us, as well as the intimations of the prophetic record, concerning this latter age, do all require that our church should arouse herself to seek a copious effusion of the quickening spirit of God.

I. *The immature and weak state of the Presbyterian Church*, renders it the duty of all her ministers and members to labor and pray for a religious revival. Most of our congregations are in their infancy, and have not been long under spiritual culture, while the number of church members is comparatively small, and these, in many cases, widely scattered over the country.

The love which is shed abroad in the heart by the Holy Spirit, is the true cement of christian society; it is "the bond of perfectness;" and they cannot be said to be very vigorous in our congregations. The want of it in a church could no more be compensated for by the attachments which grow out of patriotic considerations and a common external profession of religion, than the want of cement between the stones of a building could be supplemented by sand. Then, there are amongst us several peculiar occasions of disunion: such as the diversity of national origin, and of political sentiments. Thus circumstanced, our congrega-

gations are very feeble, for what is in a great measure left to them, through the unhappy political condition of the country, the maintenance of the ministry, and the raising up of missionaries and ministers for the growing spiritual wants of the province. And so the question may well be anxiously put, "By whom shall Jacob arise for he is small?" The answer is to be found in that Divine Oracle, "Not by might nor by power, but by my spirit, saith the Lord of Hosts." The Holy Spirit is all powerful in the Church. Moved by Him, the handful of the restored captive Jews, were enabled to repair the desolations of Zion. By His influence the followers of the crucified Son of God were enabled to carry the doctrines of the cross throughout the length and breadth of the Roman world, and to gain a homage to them from the imperial power itself. Under the influence of the Spirit of God, at the reformation, the corruptions of christianity, that had been increasing and consolidating for a thousand years, were dissipated, as the snows and ice of winter disappear before the breath of spring.—And Scotland, of all the nations of Christendom, then furnished the fullest proof of what the Word of God, as the instrument of the Divine Spirit, can effect in transforming men, and diffusing peace, civilization, and comfort throughout a community.

That same spirit can alone meet all the exigencies of the church in these lands and at this time. Let us but enjoy a more copious measure of his influence, and then, we shall behold an energy in the ministrations of the word and ordinances such as we have never before seen. Formal and lukewarm professors will be transformed into humble, devoted, and self-denying believers, and believers who are now doubtful in regard to their own character and privileges, and weak and joyless will become established, active and cheerful. The young who are now in many instances going forth from baptized households, to mingle in the world and to be swallowed up in its pollutions, would then happily avow themselves to be the Lord's, and number themselves among his people, and the intemperate, the profligate, the profane, and covetous, who now live amongst christians with as much apparent security and ease as though they had obtained a dispensation from the tremendous responsibilities which a revelation from God lays upon men, would we may believe, in many instances be brought to flee from "the wrath to come," and shelter themselves under the Saviour. Then should the preaching of the word and the administration

of discipline be greatly honored and revered. Purity, harmony, peace, and love, would prevail in families and congregations. And the resources of industry undrained by folly or dissipation would be liberally consecrated to maintain amongst us "and diffuse around us" useful knowledge, learning and religion. It is the full and universal effusion of the Holy Spirit that is to cause the Millenium. And the church or community that is greatly under his influence has an earnest of that long hoped for age.

May we then wisely seek by repentance and importunate prayer for the Holy Spirit, the comforter, to descend upon us and on all the churches of the Saviour. How gracious and encouraging is that promise—"I will heal their backsliding, I will love them freely for mine anger is turned away from him. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon.—They that dwell under his shadow shall return; they shall revive as the corn and grow as the vine, the scent thereof shall be as the wine of Lebanon."—Hosea xiv. 4—9.

II. *The awakening which more or less pervades every branch of the Protestant church may well stir us up to seek a religious revival.*

During the last half century an amazing change for the better has passed upon the Protestant Church. That lethargy interrupted only by internal dissensions into which she had sunk has been to a great extent shaken off. A zeal for sound doctrine has revived, and vast efforts are made to give the Holy Scriptures, and preach the glorious gospel, to every nation under Heaven. And these very efforts are in every way favorable to an increased revival in the churches who make them. Even the want of any great success in converting the heathen world turns out for a benefit, inasmuch, as that it throws christians back on a more entire dependance on the Spirit of God, and urges the searching inquiry—Wherefore it is that he does not go forth with his servants, to subdue the world unto his Son. It is in part, at least, thro' a process of this kind, that the churches in Britain and the United States are bestirring themselves to advance the work of internal reformation. Revivals indeed have been known in the latter, since the first occupancy of the soil by the expatriated Puritans, and in Scotland since the days of the reformation. But many christians in all quarters of the United Kingdom and in all the branches of the Protes-

tant church there, as well as in the United States, are now directing a keener attention to the promises of God respecting the effusion of the Holy Spirit, and to the many necessities of the church, which nothing but the presence of the COMFORTER, can supply. Thus, great numbers are brought to pray earnestly to God to remember Zion, and to fulfil his promises concerning her; and here and there a divine power is manifestly going forth with the word awakening, and converting the secure and ungodly, and edifying and comforting the people of God. In Scotland it is important for us to notice, that the Presbytery of Glasgow, with the fullest opportunities of judging of the nature of the awakening in one or more of the parishes within their bounds, have formally recognised it to be the work of the Spirit of God, and have called on their people to praise God for it, and to seek a more general and copious manifestation of divine influence through the word and ordinances. The Presbytery of Edinburgh has been deliberating on the best way of so conducting their ordinary meetings, as to render them subservient to the greater efficiency of ministers and elders themselves; and other Presbyteries are at once in some way or other recognizing the movement towards a better state of things, which is, we trust in progress, and, endeavoring to guide and accelerate it.—It is difficult to estimate the general procedure of the Church of England, destitute as she is of any synodical assemblies. Yet, as she has so largely entered on the work of disseminating the Holy Scriptures, and of sending forth missionaries to Jew and Gentile, we may well presume that the good Spirit of God has been deepening and extending the tone of piety amongst her ministers and members. This indeed, by general consent, has been the case with the Episcopal Church of Ireland. There too, the separation of the Arians from the Synod of Ulster, the enlargement and revival as we may call it, of that body which has taken place, and the measures happily in progress for the ingathering of the secession, are tokens for good amongst the many evils which have long settled on Ireland. The Scottish Seceders of our day are wiser and better in this respect, than their fathers; that, they no longer attribute the revivals which have taken place under the labors of some parochial ministers to evil agency; indeed, they and the English dissenters and Methodists are we believe in good earnest in seeking the revival of religion amongst themselves. The reformed churches on the continent are now also happily bestirring

themselves to shake off the infidelity which has long prevailed amongst them under the guise and name of rational theology. In France the orthodox ministers of the reformed church are already more numerous than the heterodox; and when we reflect on the services which the first reformers did to the cause of truth, and to the noble testimony against the Man of Sin, which was borne by thousands and tens of thousands of martyrs in France and the low countries and the mountains and valleys of Piedmont, we cannot but think that many, many prayers offered up from the prison and the stake are yet to be answered in behalf of those countries, notwithstanding the present declensions of many of the children of those who presented them.

Living as we are thus privileged to do, in an age in which all the churches who have separated themselves from the Papal yoke, are looking with growing interest to the primitive model of christianity, and are longing to realize both the purity and power of the apostolical age, shall we in blind presumption say, that we have reached a state of ecclesiastical perfection?—or in criminal ignorance of the destiny of the New Testament church, and distrust of the divine promises regarding her, shall we admit the thought that a return to the simplicity, fervor and power of Apostolical Christianity is impossible? God forbid that these things should be so! Let us be stimulated at once by the spiritual wants of these lands, and by the common movement which has evidently passed upon the whole of Protestant Christendom, earnestly strive and pray, that God would bless us as a church, and “cause his face to shine upon us to the end, that his way may be known upon the earth and his saving health among all nations.”

III. *The prevalence of ignorance, vice, and corrupt Christianity throughout these provinces* may well urge us to seek to possess and exhibit religion in a pure, lively, and vigorous form.—Were proofs of the ignorance of our community sought for, we might appeal to common observation—to the defective state of our common schools, and to the numbers of children who, from the poverty or the avarice of their parents, are not obtaining even the education which these schools afford—and, above all, to the great want of pastoral instruction throughout the country. This latter evil indeed is one principal cause of the spiritual ignorance of the young. We do not say that it is mere preaching of the gospel that is wanted—this, in one style or another, is plentiful, especially in the more popu-

lous parts of the country, from the great variety of sects into which the population is divided.—We principally want *pastors*, who, besides preaching at different stations, would visit from house to house, and organize, direct and sustain the various subordinate agencies by which instruction is diffused amongst a people. And, in illustration of the sad prevalence of vice, we would refer first of all to the great number of those nurseries of drunkenness—distilleries, taverns, and stores that vend liquors; and, secondly, to the great amount of crime that is, or that ought to be animadverted on by our courts of law; and to what is scarcely less ominous of evil, the immense amount of litigation that occupies the civil courts, in all their grades, from the lowest to the highest.

It cannot be doubted that there is a considerable amount of infidelity amongst our population, though it has not assumed a very active form. Here and there *Chrystians*, a species of Arians, of American origin, are to be found.—But the prevalent form of adulterated Christianity amongst us is that of Popery. This has both the numerical and political ascendancy in the lower province; and from the immigration of Catholics, and the mistaken liberality of our government, as well also as the divisions of the Protestant body, it is comparatively a powerful as it is an increasing sect, in the upper province. The Popery of the lower province has, we believe, exhibited hitherto a somewhat mild character. This may be attributed to the fact that it has been nursed by the government, and little disturbed by movements on the part of Protestants for the evangelization of the *habitans*. So, too, the policy of the demagogues, preparatory to the recent insurrectionary movements, not being identified with that of the Popish priesthood, but rather contrary to it, has given to the latter an appearance of inactivity. But, from the very nature of Popery, especially from the all-controlling influence of the priesthood, the politics of a Roman Catholic community cannot continue long at variance with the ecclesiastical policy; and this cause of inactivity is likely soon to be removed. And then, even though the spiritual darkness of the people were to be as little disturbed by efforts to disseminate amongst them the holy scriptures, and to preach a pure gospel, as it has been since the conquest of Quebec, we cannot suppose that Popery would continue any longer mild and inactive even in Lower Canada. The movement which “the Man of Sin” is making in the old world, not merely to defend the possessions which are left to him, but also to recover those which he

has lost, will be transmitted to the members of his body on this continent; and, therefore, we must expect to see Popery a far more formidable enemy to the truth than we have yet seen it. In a community thus circumstanced—where ignorance, vice, and corrupt religion prevail, how can we expect that the Christianity which we profess can maintain itself, and spread over the land unless it be genuine? We may not expect miracles—still less impossibilities. Yet, what so impossible as that the dead should quicken the dead—that religious lukewarmness and Pharisaism should transform into sound Christianity, ignorance, depravity and superstition! The religion which consists only in the form of knowledge, and the form of godliness, may long keep its ground in a community if no active agencies oppose it. But, let error find active and zealous advocates—let it come recommended by some temporal advantages, or let it have the power to depress and persecute the adherents of orthodoxy—and when has anti-christian error possessed that power without exercising it? Then, such adherents will speedily be diminished in number, to the few, who, amidst much barren profession, had known something of the life and power of godliness. If, then, we would see our church retain the footing in this community which she has gained—if we would see her preparing herself for the arduous work to which her great head calls her, and the mountains of difficulty that are in her way becoming plains—then indeed must we wait on Him resolutely and patiently for the putting forth of His mighty arm.

Some may, perhaps, think that the difficulties in the way of the progress of the gospel, in these regions, are to be surmounted chiefly by increased resources being placed at the disposal of the church; and we do not deny that these are greatly wanted, but we maintain, that a revived state of religion amongst us is necessary, to a right use of the resources that we do possess, and that it would certainly augment those resources, and that in many ways. We would throw into a note Kirkton's description of the Church of Scotland, at the time of the restoration, the era, it will be remembered, that succeeded on the second Reformation in Scotland, or, as we would call it, the Revival of 1633, and that preceded the bloody persecution of the Stewarts.* We ask our readers, after reading

* The Reverend James Kirkton was minister at Merton. Like many of his faithful brethren, he was intercommuned (outlawed) in 1676, by the tyrannical and persecuting government of the time. After the revolution, he was, according to Wedrow, “a most

this, to consider what might be expected from a copious effusion of the Divine Spirit on the Presbyterian Church in these provinces.

IV. *The notices of prophecy regarding this latter age of the world, may well urge us and all the branches of the Christian Church to seek a revival of religion.* Luke-warmness and worldliness are at no period to be excused or tolerated in the followers of the Saviour. But, as he himself intimated to his first disciples, in reference to the approaching destruction of Jerusalem, such vices are especially to be guarded against, and the opposite virtues of watchfulness and prayer cultivated in the prospect of temptations and dangers,—(see Luke xxi, 34, 36). Even an indistinct intimation of a storm, in the sky, affects the conduct of those whose pursuits are modified by the weather.—The traveller endeavors to make sure of a shelter; the mariner, who cannot reach a haven, contracts his canvass, and otherwise trims the ship, as he can; the husbandman hastens to cover the seed which he has just committed to the ground, or to house the shocks that are

standing ripe on the field. Now, in addition to all that is portentous in the times, prophecy intimates that the times of the Gentiles, the 1260 years of the great apostacy, have well nigh run their course, and that a brighter and more glorious era shall ere long dawn upon the church and the world. Yet, it were contrary to all analogies, furnished by the arrangements either of the physical or moral world, and also to the nature of philosophy itself, were that transition to take place without some tremendous convulsion. The darkest and coldest hour of the night is that which precedes the dawn; the vernal and autumnal equinoxes are both alike stormy. The fiercest and most protracted persecution which christianity endured under ancient Rome, was that of Dioclesian, when Paganism was expiring. The reign of his successor, Constantine, was the era of its greatest external prosperity. So, according to the language of the angel to the apostle John, the two witnesses that prophesy, clothed in sackcloth, 1260 years, are to undergo a temporary death, when they have finished their testimony; and, in the judgment of some of the wisest and soberest commentators, this prediction is yet unfulfilled.*

Some of the vials of divine wrath on prophetic Babylon are certainly yet to be poured out, and those who are partakers of her sins shall receive of her plagues; and she herself will not expire under the last of these vials without a tremendous effort to retain her dominion, and to vent her deadly rage at the people of God. The demon leader will ere long take the field—if they have not already done so—to muster their armies for the final conflict. Who can think of that without awe? It shall be eminently “the battle of that great day of God Almighty.” (See Rev. xi, 1—12, and xvi, 1—14.) Even if our children, and not we ourselves, should see this day, we are yet deeply concerned to hear the message which Christ has, since the days of John, been addressing to the church, in connexion with these revelations.

* Faber, one of the profoundest writers on prophecy, in the latest of his writings, which we were privileged to read, “The Sacred Calendar of Prophecy,” finds the two witnesses in the Waldenses and Albigenses, and their temporary death and resurrection in the political extinction and subsequent reviviscence of these communities in the end of the seventeenth century. Commentators on the prophetic scriptures have modified their interpretations of some predictions from the aspect of the times when they were writing. It is not unlikely that if the author referred to were yet to write, he might not be so confident, that the witnessing church had already been at its lowest point of depression.

useful minister for a good many years in the city of Edinburgh.” He left, in MS., a “Secret and True History of the Church of Scotland.” This was first published a few years ago. The length of the following extract will, we are sure, be excused. It is, at the same time, pertinent to our subject. “At the king’s (Charles II) return, every parochie had a minister, every village had a school, every family almost had a bible. Yea, in most of the countrey, all the children of age could read the scriptures, and were provided of bibles, either by the parents, or by their ministers. Every minister was a very full professor of the Reformed Religion, according to the large confession of faith framed at Westminster, by the divines of both nations. Every minister was obliged to preach thrice a week, to lecture and catechise once, besides other private duties in which they abounded, according to their proportion of faithfulness and abilities. None of them might be scandalous in their conversation, or negligent in their office so long as a Presbytie stood: and among them were many holy in conversation, and eminent in gifts; nor did a minister satisfy himself, except his ministry had the seal of a divine approbation, as might witness him to be really sent from God. Indeed, in many places the spirit seemed to be poured out with the word, both by the multitudes of sincere converts, and also by the common work of reformation upon many who never came the length of a communion: there were no fewer than sixty aged people, who went to school, that even then they might be able to read the scriptures with their own eye. I have lived many years in a parochie where I never heard ane oath, and you might have ridde many miles before you had heard any. Also, you could not for a great part of the countrey have lodged in a family, where the Lord was not worshipped by reading, singing, and public prayer. Nobody complained more of our church government than our taverners, whose ordinary lamentation was, their trade was broke, people were become so sober.” We have quoted the above from a large extract in Wodrow. Book 1, chap. 1, sec. 1.

"Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame." Let us—let all the churches of the Lord Jesus Christ, and all their members individually, studiously cultivate purity, the love of the saviour, self-denial, prayerfulness, and watchfulness. To have these graces is likewise is to be prepared for the storms of trial that may beat upon us. Let us at the same time too labour more abundantly in sowing the good seed of the word,

and in raising up labourers to take part with us in our spiritual husbandry. The more uncertain the seed-time is, the more diligently are days of sunshine to be improved. And, even though a storm should be at hand, that shall drive the labourers from the field, the seed sown will not be destroyed, but, under a more propitious atmosphere, will spring up to yield, it may be to other labourers, a plentiful harvest. But in the end reaper and sower shall rejoice together, and "gather fruit unto life eternal."

A BRIEF VIEW OF CHURCH HISTORY, BEFORE A. D. 4 TO A. D. 66.

History is interesting to all, to the young and the old, to the learned and the unlearned.—Here, as in a mirror, we have a view of those things which occurred ages before we came into being, and inasmuch as we too must run the race, so it is of importance both to quicken and warn us while so doing, that we know how other men have run before us. The history of the church is especially interesting, being the history of that society which professes to walk in the ways of wisdom and truth,—and inasmuch as eternal things exceed temporal, even so the importance of the history of the church of God excels all other histories. We purpose devoting a brief space of our Magazine to this department, and would hope and pray that our readers may find the same to be profitable as well as interesting. We have always thought, that reflections in history, unless very "few and far between," were uncalled for, and that the best way of writing history, is to confine ourselves to a simple and unadorned narrative, being well persuaded, that in the end the lessons both of the excellency of wisdom and virtue, and of the evil of sin and folly, will be the more full and impressive. The limits allowed in this work, moreover, require of us brevity, so that, while both from necessity, and from a sense of propriety, we suppress all embellishments and lengthened reflections in writing this view of church history, we do so, not that our readers should not reflect, but rather by furnishing them with a pure and unbroken narrative, that their reflections may be more deep and more personal; and if so, then more through the blessing of God, to their advantage, than any

that we might attempt to teach them.

At the time of Christ's appearance there was a general expectation all over the East, that a great Prince was about to come, and bring the nations under the sway of his sceptre. The heathen nations had sunk into a state of profound ignorance of the true God. They acknowledged a multitude of gods, to whom they rendered a formal worship. These gods, as is generally understood, were for the most part dead men, who had been famous for their achievements in their day and generation.—They worshipped, moreover, the sun and moon and stars, and the Egyptians, the most distinguished nation of antiquity, made gods of plants and animals. The character of the gods was in no respect, save in respect of power, superior to that of men,—many of them were inferior, being the promoters of the most abominable vices. The nations had multitudes of priests, but what they taught the people was merely to continue in the rites of worship which had come down to them from their fathers, and this was all the gods required. It could not be that such a theology could enforce the principles of a pure morality. War was patronised by one of the immortals, and rapine and bloodshed overspread the earth. The Roman empire, which arose to its gigantic greatness, on the principle of universal spoliation, was under the special protection of the gods, and along with it the reputation of the Roman divinities grew great in the earth. The Apostle Paul gives in the first chapter of the Romans, a catalogue of the wickedness which had settled over the Gentile world, and every one who has dipped into the literature of those times,

will find a full confirmation of what he has written. The scriptures speak of the period of Messiah's advent as peculiar. It was "in the fulness of time." A trial had been made, during four thousand years, of man's character and powers, and the result was, he was a fallen and ruined creature. The evil principle of sin had at this period disclosed its fearful nature in the rise and consolidation of an idolatrous power which seemed to bid defiance to every rival power that would attempt to deliver the nations from its iron grasp. And then in the land of Judea, though a few were waiting for the consolation of Israel, the most of the nations had turned out of the way. The amount of the religion of the people generally consisted in the performance of the ceremonies given by Moses. Their priests and chief men, according to Josephus, had purchased their places by bribery, and they upheld their authority by fraud. They were divided into sects, who, though they differed among themselves, agreed in opposing the truth. The Sadducees denied a future state of rewards and punishments. They were plausible infidels, invested, however, with a shew of authority in consequence of their professed reverence for Moses, and in high esteem among the richer part of the community. The Pharisees, though adhering more strictly to the written word set it aside by their glosses, and imposed on the people by the appearance of peculiar sanctity. In such a state of things, when iniquity abounded, and the faithful few, who shone as stars in a dark and troubled night, were doubtless pouring forth the prayer of the Psalmist—"Help, Lord, for the Godly man ceaseth, for the faithful fail from among the children of men"—Christ appeared upon earth. The learned differ as to the year in which he was born; the general opinion is, that it was four years before A.D. 1. The inspired Evangelists, while they give a full narrative of his birth, say little as to what happened between that time and his entering upon his ministry. When a child, he was taken down to Egypt, to escape the death which Herod purposed against him, and when twelve years of age, he disputed with the Jewish doctors in the temple, though the topics discussed are not given by the Evangelists. After this nothing is recorded of Christ until the beginning of his ministry, nevertheless, the little that is said, is sufficient to shew us, that he was an example to the young of studious retirement and of filial obedience.

Jesus began his public ministry when thirty years of age, and to prepare men for receiving

him as the Messiah, the Lord raised up John the Baptist, a man remarkable for the austerity of his life, and for the faithfulness with which he preached the doctrine of repentance to a sinful generation. John's preaching was crowned with remarkable success, multitudes flocked to his ministry, received his doctrine with joy, and were baptized with water as candidates for the promised kingdom of Messiah. Jesus, that he might be a pattern to his people of all righteousness, submitted to this ordinance, and was baptized by John, an honor which distinguishes John as the greatest of the prophets. After this, Jesus entered upon his ministry, and by his miracles, as well as by his doctrine, evidenced himself to multitudes, as the Messiah promised to the fathers. As it was the purpose of God that the gospel should not be confined to the land of Judea, Jesus chose out of the multitudes twelve persons whom he named apostles. These attended him during his ministry, and we read of his sending them out on one occasion to preach the gospel among the Jews. Besides the apostles, Jesus appointed seventy other disciples to the same work.—It would appear that the twelve apostles were named with a reference to the twelve tribes of Israel, and the seventy may answer to the great council of the nation or Sanedrim, introduced by Moses, and these appointments were fitted to teach the Jewish Church, that the Messiah was come, and that the supreme power belonged to him. The fame of Christ's ministry spread all over the land, great multitudes followed him to hear his discourses, and for the period of three years he was assiduous in public and in private, in the city, and in the country, in the synagogue, and by the mountain-side in preaching the gospel. The rulers, and more especially the chief priests and pharisees, moved to anger by the severity of his rebukes, and jealous of his great influence over the people, formed a conspiracy against his life. By the treachery of Judas, one of his followers, he was delivered into their hands. He was now brought before the High Priest and Sanedrim, and accused of blasphemy against God; from thence he was taken before the tribunal of Pontius Pilate, the Roman Praetor, and accused of treason against Cæsar. Though the accusations were unfounded, Pilate influenced by the violence of the chief men in Jerusalem, and by the clamors of the multitude, pronounced sentence of death upon Jesus. His ministry being now ended, and the purpose of his coming into the world being to give himself a sacrifice for the sins of his people, Jesus meekly yielded himself up to

the death of the cross, and at length breathed his spirit into the hands of his father. After he had remained part of three days under the power of death, he came forth from the gloomy sepulchre, demonstrating that the law was satisfied, and a way opened by his death into the sanctuary above. He remained on earth with his disciples during forty days, proving the certainty of his resurrection, and instructing them more fully in the mysteries of his kingdom, after which he ascended into heaven, and sat down on the throne which he had possessed with his Father before all worlds.

By the express command of Jesus, the Apostles returned to Jerusalem where they continued in devotional exercises, and with the view of filling up the vacancy which had occurred through the apostacy of Judas, they chose Matthias to be a witness of the resurrection. And now it was when the disciples were united in spirit, supplicating heavenly blessings, that Jesus manifested himself to be their friend and mediator. Fifty days had passed over since his departure from them. Pentecost, a Jewish feast, had now come, and the promised blessing of the Holy Spirit was powered out on them in large abundance. The excellent fruits of this gift immediately appeared: their earthly prejudices in favor of a temporal kingdom were removed; they now saw that their master's kingdom was one of righteousness and peace, and they were filled with boldness to publish over the earth the great salvation. In addition to these spiritual blessings, they received the gift of tongues, whereby they were furnished, without any previous study, to preach the glad tidings to men of all nations. Peter was the first who addressed the multitude who had assembled, on hearing of this wonderful event, and in him we discern the glorious effects of this gift. Before, from motives of fear, he had three times denied his Saviour; but now, with great boldness, he testifies that Jesus is the Messiah spoken of in scripture. He charges the people with his murder, and declares himself and brethren witnesses to his resurrection, and that this great thing, which had excited their wonder, was the promised spirit which he had shed forth upon them. Peter's words came with power to the assembled multitude. They are convinced of their sin in crucifying the Lord of Glory, and they cry unto Peter and the rest, "Men and brethren, what shall we do?" The apostle's answer is, "Repent and be baptized every one of you in the name of Jesus Christ." And now the gospel is seen to be glad tidings to sinners, for "they that gladly

received the word were baptized, and the same day there were added to them about three thousand souls." The first christian church was thus established at Jerusalem, and the members, though they did not at this time abandon the Jewish worship, had separate assemblies, where they were instructed by the apostles, prayed and partook of the ordinance of the supper together, and one virtue, which appears especially to have distinguished them, was their care of the poorer members. Hitherto all seemed to betoken harmony and holiness in the bosom of the rising church, but the tares soon begin to appear. One Ananias had joined himself to the society, ignorant probably of his true character before God, as well as of the holy discipline which Christ requires of his people; being desirous of distinction among the brethren, he sold certain property he possessed, and bringing part of the price, which he pretended was the whole, he laid it down at the apostles' feet, for distribution among the poor. Peter discerning, by the Spirit of God, the wickedness of Ananias, charges him with "lying to the Holy Ghost," and, after declaring to him the gratuitous sin of which he was guilty, the miserable man fell down dead in the presence of all. His wife, who had been a partaker in the design, about three hours afterwards, was visited with the like punishment; and thus an awful warning was given to the church then, and in all future ages, of the danger of hypocrisy and love of the world.—The effect of this visitation filled the minds of all who heard of it with holy fear, and the excellency and power of the gospel was magnified, in large multitudes being added to the church.

The prosperity of the church now began to excite the enmity of the world. The high priest, who was a Sadducee, with others of his party, laid hands on the apostles, and imprisoned them; but the angel of God opened the doors, and set them at liberty, ordering them to go into the temple, and there preach to the people. And on the morrow, when their chief men would have proceeded to extremities against them, they were diverted from their purpose by the judicious counsel of Gamaliel, a Pharisee.—The exigencies of the church rendering it necessary, seven deacons were chosen to take care of the poor. Stephen, one of these officers, having had a public disputation with a synagogue of Hellenistic Jews, who, unable to gainsay his discourse, sought his destruction.—Stephen's defence before the council is a noble specimen of the eloquence of truth, compared

with which, all rhetoric, however approved, must hide its diminished head; and perhaps the highest attestations ever given to the power of a preacher, was in this instance, when a wicked audience refused to hear him to a close, and with one consent arose and shed his blood.

The sacred historian now introduces a young man to our attention, whose name was Saul. He was of Hebrew extraction, and was born in Tarsus, the chief city of Cilicia. According to the custom of the Jews he learned a trade, which was that of a tent-maker. He was educated in the Gentile literature, and had studied the Mosaic institutions and doctrines in the city of Jerusalem. Fired with zeal for the ancient glory of his nation, he eagerly joined in opposing the church. He had kept the clothes of the witnesses who had begun the stoning of Stephen, and in the persecution which followed, when a number of christians had fled to Damascus, armed with a warrant from the High Priest, he was proceeding thither to bring them bound to Jerusalem. When he had come near to the city, a sudden light from heaven surrounded him, and he is struck down to the ground, he hears a voice, saying "Saul, Saul why persecutest thou me," and he said "Who art thou Lord?" and the Lord said "I am Jesus whom thou persecutest, it is hard for thee to kick against the pricks." Saul, trembling, asks "Lord what wilt thou have me to do," when he is directed to go into the city, where he remains three days without sight, and neither did eat nor drink. It would appear from his own account of his spiritual conflict at this time, that Saul was earnest in seeking for some sure ground of acceptance with God. He looked carefully into the nature of the holy commandment, and he saw it to be very broad, taking cognisance of sin in the heart as well as in the outward conduct, so that he seemed to despair of salvation. It was while in this state of distress that Ananias, a disciple at Damascus, is sent to him to preach the way of salvation through Christ. The message brings peace and consolation to his soul; he is baptized, and soon becomes the most laborious and successful of the apostles. Paul now began to preach that gospel which he once destroyed, in the midst of great persecutions from the Jews.—He retired, it appears for three years into Arabia, and on his return to Jerusalem, the disciples, not knowing of his conversion, and remembering his previous conduct, were withdrawing from him, when Barnabas brought him to the apostles, and declared his vision of Christ, on the way, and how he had preached boldly in Da-

mascus. This explanation removed their scruples, and Saul was received as a fellow-laborer with them in the gospel. Here, however, the Jews were so set upon destroying him, that in order to save his life, his friends conducted him to Cæsarea, from whence he went to Tarsus.

By the labors of the apostles, the gospel was preached, and flourishing churches planted throughout all Judea, and Galilee, and Samaria, and when it is remembered that these districts were exceedingly populous, one cannot but admire the success of the gospel in this age as compared with later times. Hitherto the apostles and brethren in Jerusalem appear to have been ignorant that the Gentiles were to be partakers in common with the Jews of the blessings of salvation, but on the conversion of Cornelius, the Roman Centurion, and his friends by the preaching of Peter, they received a more enlightened view of the extent of the Redeemer's kingdom, and we are told they glorified God, because he had granted to the Gentiles repentance unto life. In consequence of the tidings of this event being spread abroad, the brethren, who were scattered by the persecution that arose about Stephen, now began to preach the gospel to the Greeks as well as to the Jews. Success attended their labors. A numerous church was planted in Antioch, and here the disciples first assumed the name of christians, thereby testifying their relation to Christ, their master in Heaven. And it is not the least of their christian graces that they shewed their charity to their poor brethren in Judea in sending a liberal contribution by the hands of Barnabas and Saul.

Herod Agrippa (brother to the noted Herodias) being appointed King in Judea, by the Romans, began to vex the church, and went so far that he slew James the brother to John the Evangelist, and the first apostle who suffered. Christ had spoken prophetically of him, that he should drink of his cup, and be baptized with his baptism, and now the prophesy is fulfilled in his martyrdom. It would appear that by the instigations of their leaders, the Jews generally by this time had become opposed to the christians, and Herod, finding that his conduct was acceptable unto them, proceeded to seize Peter, and shut him up in prison, under charge of a strong guard of soldiers. An angel rescues him from his enemies, and though the guards were without blame, in the matter of his escape, they are ordered to execution. Herod had thus set himself to fight against God, and his destruction was now at hand. Frustrated in his attempts against the apostles, he went down

to Cæsarea where he had a grand palace, and here, while the multitudes are persuading him of his superhuman glory, he is smitten with a loathsome disease, and terminates his career in a miserable death.

Paul and Barnabas having returned to Antioch were sent forth to preach the word.—They proceeded to Celicia, a port on the Mediterranean Sea, from thence they sailed to Cyprus, an island noted for the licentiousness of its inhabitants. They proceeded through it from its eastern to its western extremity, preaching the word in Jewish synagogues.—Here it was that Sergius Paulus was converted to the faith of the gospel, and from this time we find the apostle assuming the name of Paul out of deference, as some have thought, to Sergius Paulus. From Cyprus the two apostles sailed into lesser Asia, and there in Antioch of Pisidia, Iconium, Lystra and Derbe, they preached the gospel, from whence they returned to Antioch in Syria, and gave an account to the brethren of the success of their mission. While the apostles are resting for a season in Antioch, a circumstance occurred which led to important results there and elsewhere. Some persons having come down from Judea, busied themselves in urging upon the Gentile converts, that unless they observed circumcision and the other laws of Moses, they could not be saved. Much discussion having arisen on this matter, it was resolved that Paul and Barnabas should go up to Jerusalem to submit the question to the apostles and elders. On their arrival a meeting was convened, to whom they made known what God had wrought by them, and they stated the point in dispute, that a sect of the Pharisees had come to Antioch teaching that it was needful that the Gentiles should obey the laws of Moses. Peter and James having declared their opinions condemnatory of this doctrine, the brethren decreed that no such yoke should be laid on them, that they should abstain from meats offered to idols, from fornication, from things strangled, and from blood. In terms of this decree, letters were written and sent by Barnabas and Paul, accompanied by Judas and Silas, to the Gentile believers, the reception of which afforded great satisfaction. It was shortly after this that a dispute arose between Paul and Barnabas, which had the effect of causing a separation between them. It had no effect, however, in diminishing their ardor in the work. Paul and Silas accompanied latterly with Timothy, came as far as Troas, one of the most western cities of Asia, preaching the gospel. In obe-

dience to a vision which Paul had, they passed over into Europe. In Philippi, continuing some time, Lydia and her household were converted to the faith of the gospel. Here Paul having cast out a spirit of divination from a certain young woman, her owners raised an insurrection against the brethren, when they were ignominiously beaten with rods, and cast into prison. In this place so unfavorable to the work in which they were engaged, they were the means of converting a jailor, and this introduced him and his household into the privileges of the christian church. Being set free from prison, the brethren proceeded to Thessalonica. Here according to his usual practice Paul preached in a Jewish synagogue, and at length was enabled to plant a church. From thence he passed into Berea, and being forced by the violence of the Jews to withdraw from the city, he proceeded by land to Athens.—While awaiting the arrival of his companions, Silas and Timothy, and witnessing the much idolatry of the Athenians, his spirit is roused to bear a public testimony to the truth. And here it was that the apostle standing in the midst of Mars Hill, declared to the philosophers and people of Athens, the being and attributes of the unknown God, and urged his command to a general repentance by the consideration of Christ's coming to judgment.—But though Paul's discourse on this occasion appears peculiarly animated and appropriate, there were only a few who received his word. From Athens, Paul proceeded to Corinth.—Here he works as a tent-maker, and being joined by Silas and Timothy, he is the more emboldened to preach the gospel. It would appear, however, that Paul was much dejected in this place by a sense of his own weakness, as well as by reason of the opposition of the Jews, and the Lord Jesus appeared to him by night in a vision, encouraging him in the work, and assuring him that he had much people in Corinth. Strengthened by this intimation, Paul continued his labors for a year and a half, and at length by the blessing of God, was successful in planting a church "filled with all knowledge and utterance." Besides preaching, the apostle is supposed (A. D. 54) in the city of Corinth to have written his Epistles to the churches in Thessalonica and Galatia. Leaving Corinth, Paul embarked with Priscilla and Aquila for Ephesus, and leaving them there, with a promise to return, he sailed to Syria. After observing the feast at Jerusalem and saluting the church, he returned to Antioch. Having performed a third journey through the

cities of lesser Asia, instructing and comforting the disciples, he returned to Ephesus, where he remained for three years, during which time he was assiduous in preaching the gospel, which, moreover the Lord confirmed by the great miracles he wrought; and such was the success of his labors, that multitudes believed; and in token of their sincerity made open confession of their former evil deeds, and burned all their magical books. The success of Paul's labors too is manifest from the tumult raised by Demetrius and the craftsmen, because the great goddess Diana and her magnificent temple were in danger of being destroyed by his means. In addition to his other labors, Paul is supposed to have written, at this time, his first epistle to the church at Corinth. After leaving Ephesus, he passed over a second time to Europe, and visited Macedonia and Greece. While on this journey he made contributions for the poor saints in Judea, and wrote his second epistle to the Corinthians, the first to Timothy, and the epistle to the Romans. Leaving Europe, he returned to Asia, and when he had reached Miletus he sends to Ephesus for the elders of the church. He addresses to them a farewell discourse, in which he shews his fidelity in the dispensation of the gospel among them, declares the greatness of the charge which was laid upon them to feed the church of God, and warns them against seducing teachers by the remembrance of the years of care and solicitude which he had spent among them, in seeking their spiritual advantage. After this, Paul and his friends proceed on their voyage, and at length arrive at Caesarea. Here he was received by Philip the evangelist, and notwithstanding the warnings he received of the persecutions that awaited him in the way, he sets his face to go up to Jerusalem. While in the temple he was assaulted by certain Jews from Asia, who, but for the interference of Lysias the Roman tribune, would have put him to death. While Lysias is conducting him to the castle, Paul obtains liberty to address the multitude. He declares his manner of life, that he was trained up in the Jewish religion, and was a persecutor of the church, when he was arrested on his way to Damascus. He declares that, when, after his conversion, he was in the temple, he had a vision of Christ, who charged him to depart out of Jerusalem, and to go and preach the gospel among the Gentiles. The mention of this com-

mission greatly enraged the Jews, and they refuse longer to hear him. On the following day Paul is brought before the Sanhedrim, when observing that the assembly was composed of Sadducees and Pharisees, he so conducted his address, as to excite a violent dissension between them, in the midst of which, Lysias, with an armed force, removes Paul to the castle. Here Christ appears to him, and assures him that he should bear testimony to his name in Rome.—After this, Paul is conducted to Caesarea, and when brought, at different intervals, before the Roman Governors, Felix and Festus, seeing a disposition in them to side with the Jews in seeking his destruction, he appealed to the Emperor at Rome. He was accordingly transported thither, but it does not appear that the Jews followed him with their accusation. He remained, therefore, a prisoner at large for two years in his own hired house, preaching the gospel to all who came to him. It appears that the imprisonment of Paul excited attention in the palace, and, moreover, that certain of the royal household were converted to the faith.—(Phil. i, 13—iv, 22.) Paul employed a portion of his retirement in writing for the behoof of other churches. His epistle to the church at Ephesus, Colosse, Phillippi, as also the one to Philemon, were written while in bonds. His epistle to the Hebrews appears to have been written about this time. (Heb. xiii, 23—24.) Though Luke records Paul's imprisonment, he leaves us to infer that it terminated favorably to the apostle. It is generally supposed he was released about A. D. 63; that he returned again to the East, and preached the gospel, (2d Tim. iv, 20); that he was a second time imprisoned at Rome, from whence, a little before his death, he wrote the second epistle to Timothy, and at length finished his course with joy, A. D. 66.

Clement, of Rome, writing to the church at Corinth, thus speaks of the apostle: "Paul having been scourged, stoned, and seven times cast into prison, obtained at length the reward of his patience. Having preached the gospel in the east and west, he obtained a good report through faith. Having preached righteousness to the utmost bounds of the west, and having suffered martyrdom from princes, he left this world, and reached the shore of a blessed immortality. He was an eminent pattern of those who suffer for righteousness' sake."

THE REFORMED CHURCH AND MISSIONS IN FRANCE.

[BY A CORRESPONDENT.]

Many considerations conspire to lead us to take a peculiar interest in the state of true religion in France. Many confessors and martyrs were found there in the beginning of the third century, when the power of Pagan Rome was put forth against the Church of Christ. And when, in the sixteenth century, a testimony was lifted up against the usurpation and tyranny of Papal Rome, no country suffered more from the persecuting rage of the Popish priesthood. In one week, beginning with St. Bartholomew's day, in 1572, seventy thousand persons were murdered. The streets of Paris ran with blood. The cruel and perfidious monarch amused himself in firing upon the fugitives, who were fleeing for shelter to the gates of the palace. Again, in 1685, the edict of Nantes, which had solemnly guaranteed important privileges to the reformed church, was revoked, and tens of thousands of its members were driven from their homes and their country, or tortured and slain. From the period of the French revolution, the members of the reformed church have possessed equal civil privileges with the rest of their fellow citizens. These were frequently invaded after the restoration of Louis XVIII.; and even now, under the more tolerant regime of Louis Phillippe, the ministers and members of the reformed church sometimes suffer from the violence of mobs and the prejudices of local magistrates. Infidelity had, until lately, extensively corrupted and enervated that church. In France and Geneva, up till the period of the peace, consequent on the battle of Waterloo, the ministers were, with few exceptions, Neologists. They had entirely lost sight of their own ancient creeds and confessions. Their flocks were sunk in spiritual darkness, so that when a few ministers, enlightened in the knowledge of the gospel, through the reading of the Holy Scriptures and intercourse with British christians, began to preach evangelical doctrine, they were reproached for introducing a new religion. Through the grace of God, however, an extensive revival has taken place. The great majority of the pastors of the reformed church now preach the same truths which their own Calvins and Bezas, of a former age, taught from the pulpit and the press, to the illumination of the surrounding nations.

In France, after all the sacrifices that have been made for liberty, no ecclesiastical councils are allowed to be held. It seems that the Popish bishops cannot be trusted to have large meetings of their clergy, and to avoid any appearance of partiality, the reformed church is interdicted from holding synods. The pastors do not, however, consider themselves restrained from holding meetings for deliberation on the affairs of the church, and such meetings are not uncommon amongst them, under the name of *Conferences*. At a recent *Conference*, held at Montauban, in the South of France, the number of members, including professors, in attendance, was sixty-five, of whom forty-five were orthodox. These were gathered together from a wide extent of country, some having travelled, and that by bad roads, eighty leagues. We present our readers with a few extracts from a letter of a professor in the Montauban seminary to the editor of the *New York Observer*, the writer being a regular correspondent of that paper. The perusal of these notices of the labors and sufferings of our French brethren, will, we trust, lead some to sympathise with them, and to pray for them, and to pray also, that we, ourselves, may ere long be able to send Missionaries and *Colporteurs* to the benighted *habitans* of Lower Canada:—

"The Evangelical Society of France employs at this moment 15 ministers of the gospel, 7 evangelists, 22 instructors or instructresses and 3 colporteurs: in all, 52 agents, who announce in different ways the truths of salvation in a great many places. The committee have a vast correspondence. They hold three meetings a month, and lately one hundred letters were the order of the day at their meeting. The calls for evangelists, instructors and colporteurs increase every day; many doors are open in the provinces which it was thought would remain shut for a long time to come against the light of the reformation. The pastors of our churches also apply to the committee to obtain aid in their arduous labors.

* * * * *

"Lately an interesting scene occurred at St. Denis, a small town near Paris, and which is famous for containing the tombs of our kings. The Evangelical Society has established at St. Denis, a protestant school containing fifty pupils, and on occasion of the distribution of prizes, Mr. Grand Pierre, evangelical pastor of the Taitbout chapel in Paris, delivered a discourse before a numerous audience, assembled especially to hear the doctrines of the gospel. The Mayor and other public officers were present. Mr. Grand Pierre preached faithfully, and was listened to with the most serious at-

tion. At the close of the meeting, the Mayor expressed with warmth his entire approbation of what he had seen and heard; the crowd which filled the room retired with solemnity, and some persons have declared that the christian exhortations of Mr. Grand Pierre had deeply affected them.—What would Louis XIV.,—whose bones rest in the vaults of St. Denis,—what would this despotic king say, who believed that he had extirpated protestantism from France, could he return to the earth and see, by the side of his tomb, protestants preaching freely the doctrines of the reformation? The revocation of the Edict of Nantes, and the cruel persecutions which followed have disgraced his memory, but have not extinguished in France the torch of the gospel. The work of man is feeble and transient; the work of God alone endureth forever.

Lately, the Evangelical society of France has made an earnest appeal to the liberality of the servants of Christ; its engagements to the 15th April next amount to the sum of about 73,000 francs.—May this appeal be heard across the Atlantic, and find a response in the heart of American christians!

"The Evangelical Society of Geneva continues also its labors with much zeal. It sought for colporteurs to distribute the Bible during the winter months, and instead of twenty colporteurs which it asked, 50 presented themselves. 'It is with grateful emotions,' say the committee, 'that we announce this blessing; yes, we say blessing; for we do not doubt that your heart reunites with us in thanks to the Lord for sneding many laborers into a harvest which is calling every day for more. A word more, which we commend to the attention of our brethren. From the establishment of the first christian community in Jerusalem until our day, the history of the church proves that living faith in Christ has not made progress except when the influence of the mass of the people has been in favor of the gospel. And how are the people to be reached, unless by sending among them messengers who come out of their own bosom and who feel and talk like themselves? Such messengers are our fifty colporteurs.'

"This last remark is as profound as it is judicious. It is certain that our colporteurs, belonging mostly to the lower classes of the people, can better speak the language of the people; they are better acquainted with the prejudices, opinions, manners and habits of those to whom they bring the word of God, and are thus more capable of doing them good. If we could gain in France the lower classes of the people, the gospel would obtain, humanly speaking, great power among us, and the middle classes would soon obey the salutary impulse.

"But the Romish priests neglect no means to obstruct the evangelization of the country, and when one of their flock has left, they resort to the most persuasive promises, the most perfidious arts to bring him back to the fold. You may judge by the following example:

"A young girl, named J——, a linen-drapeer, had received the truth into her heart and abandoned popery. She was invited by two zealous Romanists to pass the day at their house. The young girl accepted the invitation in the simplicity of her heart, not presuming in any manner that a snare was laid for her. At ten o'clock in the morning came the curate with two volumes, one of which was splendidly bound; he offered them to her on condition that she would hereafter be a do-

cile child of the church. But she refused. Then the neighbors came in to second the curate; some young women of Louhans, who performed the duties of *Christines* (an honorary appellation in the Romish communion) joined their efforts to those of the priest and other persons. Surprised by so many voices raised against her, young J—— was for a moment disconcerted; but God gave her strength, and she replied to the violent charges made against her: 'If I do not confess to men, I confess to God every day. I commune, as the apostles themselves communed, with bread and wine.—I believe that Jesus Christ died to expiate our sins.' 'Bah! bah!' resumed the curate, 'the protestants have taught you this. Jesus Christ died for the sins of the men of his time (!) and now it is we who have the power to forgive the sins of those who confess to us.' At last, and to gain her the more easily, he made her fine promises. 'I will appoint you a Christine,' said he, 'next Friday, All Saints' day; you shall enjoy among us pleasures and honors; I will give you two hundred francs, &c.' All in vain. The young girl, strengthened from on high, resisted all these temptations. Then the priest became furious; he accused the protestant pastor, Mr. Charlier, of being a magician, of bewitching men, and told the young woman that she was possessed with the devil. This distressing scene lasted four long hours.

"In the same city of Louhans, a man named P——, who had also left the Romish church, fell sick. Three days before his death, he said to his pastor: 'No, I do not fear to die; on the contrary I long for death. I know that I am a miserable sinner, but the Lord has had pity on me; he has died for me; I believe in him; let him do with me what seemeth him good.' 'Well?' replied the pastor to him, 'if you believe in Jesus with all your heart, if in him alone you seek your salvation, you are a child of God, and you have a place appointed you in the kingdom of heaven.' This man was very much afraid of falling into the hands of the priests in his last moments; he was afraid that his family would have the ceremonies of popery performed over him, when he should be unable to speak a word, or make the least resistance.—'Yes,' said he, 'they will go for the priests when I shall be without strength, perhaps without consciousness; they will go through their mummeries over me and then will pretend that I am a papist.' In fact, the night he died, a priest was called, but when he arrived, Mr. P—— was dead. God was pleased to deliver him from the cruel siege with which he was threatened.

"The reports of the Evangelical Society of Geneva state several facts showing the obstacles which popery opposes to the burial of reformed christians. The story is always nearly the same. A fanatical curate persuades the mayor of the village to refuse a place in the common burying-ground, under pretence that this holy ground should be profaned by the body of a protestant. The mayor complies with the curate's request. Then arises a dispute between the Reformed pastor and the mayor; and the family is inhumanly tortured by this refusal to bury. At last the superior authority interferes, and the curate of the village as well as the mayor, are obliged to open to the deceased the doors of the burying-ground. It would be tedious to repeat at length the details."

PROVIDENTIAL ARRANGEMENTS FOR THE SPREAD OF THE GOSPEL.—COMMERCIAL IMPORTANCE OF WESTERN AFRICA.

[FOR THE CANADIAN CHRISTIAN EXAMINER, BY A CORRESPONDENT.]

The traces of wisdom in the works of God, are as numerous as are the indications of Divine agency itself. The believer, as he muses on creation and providence, will adore and exclaim, "O Lord, how manifest are thy works, in wisdom hast thou made them all." We have often thought that those marks of design are particularly beautiful and impressive where departments of the Divine works that are in themselves distinct, and in a sense independent, are yet connected with each other, and subordinate to the production of some important result. As for example, the formation of particular localities of our globe in connection with those events of distant occurrence in the arrangements of Providence, by which particular tribes of the family of man have been settled in those localities. Thus, the fate of the world in many important interests, has been bound up with the British nation. Yet, who will say, that the greatness of that nation is to be referred to any excellency of the Anglo-Saxon stock, from which it has chiefly sprung, or to any moral causes alone, without reference to the insular situation, the mineral riches, and other physical advantages of the British Islands. The all-surrounding ocean, however, was left to encircle it when God called off the Diluvial waters to the great deep, then too, its estuaries, bays and harbours were scooped out; or, the processes by which they have been formed, were originated. And in ages long anterior, even when the foundations of the earth were laid, valleys and plains were under-laid with beds of coal and iron, and its rocks and mountain veined with lead and tin.

A manifestation of Divine wisdom of a similar kind, may be seen in the subordination of the secular arrangements of Providence for the advancement of the Kingdom of Christ. For example, the publication of the Gospel, and the planting of Churches in particular parts of the world, have often been determined, in a sense, by the access obtained to nations through commerce, and even war itself. Look to the course of the gospel in the early ages of the church; and it will be found that it was in many cases in the tract of the colonies, and even of the victorious legions of Rome. Thus it was

that the doctrines of the cross were preached in the colonies, or subjugated provinces along the Rhine and the Danube, or on the coast of Africa. And thus in our own favored age it is that the more wide-spread colonies and commerce of Britain, her voyages of discovery, and even her expeditions for conquest, are made subordinate to a spread of the gospel more extended—though as yet less rapid—than that which took place in the apostolic age. The history of all the principal missions of the present day, illustrate this remark. Who could have thought that the islands in the Southern Pacific Ocean, which Captain Cook discovered, and which were for the time the wonder of the civilised world, for the cannibalism of their inhabitants, were in the course of half a century to be not merely civilised, but christianised? Is it unreasonable to think, that in a period even less remote, the numerous communities of Central Africa, of whose existence the civilised world has only recently been informed—for our Parkes and Clappertons who visited them, perished amongst them—shall afford illustrations of the transforming power of the gospel, so much the more glorious as these communities are more populous?

We have been led into these remarks by the following account of the Western Coast of Africa. It is taken from a work on the Slave Trade, by T. F. Buxton, Esq., M. P., though we are due to the *Boston Missionary Herald* for it:—

"The number and situation of the navigable rivers on the western coast of Africa have often been the subject of remark by those who have visited them, and particularly as affording the noblest means for extending the commerce of this country to the millions who dwell on their banks, or occupy the cities and towns in the interior. Along the coast, commencing at the southern point of the Bight of Biafra, and embracing the coast of Calabar, the Slave coast, the Gold Coast, the Ivory Coast, the Grain Coast, the Pepper Coast, the coast of Sierra Leone, and thence northward to the Senegal, there cannot be less than 90 or 100 rivers, many of them navigable, and two of them rivalling in their volume of water and extent the splendid rivers of North America. It is reported that a French steam vessel plies more than seven hundred miles up the Senegal, and that the Faleme which flows into it eight leagues below Galam, is navigable in the rainy season to vessels of 60 tons burden. The Faleme runs through

the golden land of Bambouk, whence the French traders obtain considerable quantities of that precious metal. The Gambia is a noble river. It is about 11 miles wide at its mouth, and about 4 opposite Bathurst. How far it extends into the interior is unknown; it is said, however, that it has been ascended for some hundred miles. It is also asserted, that, from the upper part of this river the Senegal can be reached in three, and the Niger in four days, the Niger offers an uninterrupted passage to our steam boats for 560 miles inland; and there is every probability that, with the exception perhaps of one or two portages, water carriage might be gained to a length of 2,500 miles further; and also that the Techadda, which falls into the Niger, would open up a ready communication with all the nations inhabiting the unknown countries between the Niger and the Nile. It would be impossible to enumerate the wonderful kingdoms in central Africa, which can be reached by the Niger and its tributary streams; but they are represented by various travellers as easy of access, abounding with the elements of commerce, populous, and rich in grain, fruits, cattle and minerals.

"In addition to the mighty rivers above referred to, it has been ascertained that, from Rio Lagos to the river Elrei, no fewer than 20 streams enter the ocean, several of surprising magnitude, and navigable for ships (McQueen;) and that all the streams which fall into the sea from Rio Formosa to Old Calabar, inclusive, are connected together by intermediate streams, at no great distance from the sea, and so may be said to be the mouths of the Niger.—(Leonam, p. 20.)

"Its industrial resources is another feature, demanding serious attention. By these I mean not merely its extreme fertility, and capabilities for the most extended cultivation and commerce, but the activity and enterprise of its people. On the coast there is a belt of slave trading chiefs, who, at present, find it more profitable to supply the slave-market than to conduct a legitimate commerce.—Little business can be done when there are any slaves at their stations; indeed the fair traders are always compelled to wait until the human cargoes are completed. These chiefs not only obstruct the fair traders on the coast, but as much as possible prevent his access to the interior. Insecurity, demoralization and degradation are the results; but as you recede from the coast, and ascend the rivers, comparative civilization exists, industry becomes apparent, and no inconsiderable skill in many useful arts is conspicuous. All travellers have observed the superior cultivation, and comparatively dense population of the inland regions. Laird, in ascending the Niger, writes, 'Both banks of the river are thickly studded with towns and villages; I could count seven from where we lay aground; and between Eboe and the confluence of the rivers there cannot be less than 40, one generally occurring every two or three miles. The principal towns are Atta and Addakudda; and averaging the inhabitants at 1,000, will, I think, very nearly give the population of the banks. The general character of the people is much superior to those of the swampy country between them and the coast, they are shrewd, intelligent, and quick in their perceptions, milder in their disposition, and more peaceable in their habits.' Oldfield says (vol. 1, p. 163,) that from the great number of towns they passed, he is inclined to suppose that the population must be very dense indeed. And (vol. ii, p. 17,) 'no sooner does the traveller approach one town, than he discovers three or four, and sometimes five others.' Parke speaks

(vol. ii, p. 30) of the 'hills cultivated to the very summit, and the surplus grain employed in purchasing luxuries from native traders.' Laing speaks, (p. 156) with delight of 'the extensive meadows, clothed in verdure, and the fields from which the springing rice and ground-nuts were sending forth their green shoots, not inferior in beauty and health to the corn-fields of England, interspersed here and there with a patch of ground studded with palm trees.' Tucky reports (p. 342) a similar improvement in the face of the country at some distance up the Congo, where he found towns and villages following each other in rapid succession. Ashmun, writing from Liberia, says, 'An excursion of some of our people into the country, to the distance of about 130 miles, has led to the discovery of the populousness and comparative civilization of this district of Africa, never till within a few months even conjectured by myself. We are situated within 50 leagues of a country, in which a highly improved agriculture prevails; where the horse is a common domestic animal, where extensive tracts of land are cleared and enclosed, where every article absolutely necessary to comfortable life is produced by the skill and industry of the inhabitants; where Arabic is used as a written language in the ordinary commerce of life; where regular and abundant markets and fairs are kept, and where a degree of intelligence and practical refinement distinguishes the inhabitants, little compatible with the personal qualities attached, in the current notions of the age, to the people of Guinea.'

"The wants of the people of Africa must not, any more than their industry and enterprise, be judged by what is observable on the coast. The Moors who have preceded us in the interior, have imparted more knowledge than we may suppose of commercial transactions. Captain Clapperton told Mr. Hamilton that he could have negotiated a bill on the treasury of London at Socatoo. The Moors have introduced the use of Arabic in mercantile affairs; and that language is nearly as useful in Africa as the French language is in Europe. In 1812, Mr. Willis, formerly British consul for Senagambia; stated his belief that in the warehouses of Timbuctoo were accumulated the manufactures of India and Europe, and the immense population of the banks of the Niger are thence supplied. A Moorish Merchant reported to Mr. Jackson, that between Musghrelia and Houssa, there were more boats employed on the river than between Rosetta and Cairo; that the fields of that country enclosed and irrigated by water wheels—a demonstrative proof of the activity, industry, and civilization of the people.

"'Thirty years' experience,' says an African merchant, (Mr. Johnson,) 'of the natives, derived from living amongst them for the whole of that period, leaves a strong impression on my mind that, with due encouragement, they would readily be led to the cultivation of the soil, which I think in most places capable of growing anything.' Mr. Laird, in a letter to me, observes, 'As to the character of the inhabitants, I can only state that if there is one characteristic that distinguishes an African from other civilized people, it is his love of, and eagerness for, traffic: men, women, and children trade in all directions. They have regular market-places where they bring the produce of their fields, their manufactures, their ivory, and every thing they can sell. At the Iccory-market I have seen upwards of 100 large canoes, each holding from 10 to 40 men, all trading peaceably together. I was informed by the natives that it was considered neutral ground, and that towns at war with each other attended the same market amicably.' The industrious inhabitants of the Grain Coast supply Sierra Leone and Liberia with the greatest portion of their food.

"Nearly the same account may be given of the exuberant fertility of the eastern as of the western coast and of the lucrative character of the commerce which might be there carried on were it not for the destructive slave trade. I have been informed by the captain of a merchant vessel who was long on the eastern coast, that before the slave trade absorbed the whole attention of the people, two merchant ships used to be annually despatched from Lisbon, which

for the most paltry outfit brought home cargoes of from £40,000 to £60,000.

"Other testimonies might be added to show that the African is not wanting in those qualities which accompany civilization, and that he only requires right direction to be given to his industry and intelligence to qualify him for intercourse with the more refined European."

REVIEW.

THE PRESENT POSITION OF THE CHURCH OF SCOTLAND EXPLAINED AND VINDICATED, BY A LAY-MEMBER OF THE CHURCH. EDINBURGH, BELL & BREADFUTE, pp. 53.

This pamphlet contains a vindication of the conduct of that party in the church, by whose praise-worthy exertions the veto act has been passed, and we purpose devoting a few pages to an exposition of its contents, more especially as we have seen in divers of the newspapers that have found their way into this province, statements made concerning this law calculated to prejudice the public mind. The grievance of patronage is no new topic of discussion in Scotland: from the passing of the act by Queen Anne, there has been on the part of the church a persevering protest against its abuse. In the yearly letter addressed to the Crown, at the conclusion of each General Assembly, there was so far back as 1736, a clause inserted remonstrating against this grievance. This public protest was continued until 1781; and during all the intermediate time, until 1832, the subject was more or less reclaimed against, either in church courts, or through the medium of the press. It was not, however, until that year that divers able and pious men were led to look more narrowly into the real state of matters between the church and state, in virtue of the law of patronage; and the result of their labors was a resolution to give effect to the call of the people, *which co-existed with the nomination of the patron*. Dr. Chalmers had published some able papers in his "*Civic Economy of large towns*," calling the attention of the church and community to this subject, so far back as 1819—a work, we may observe, which has influenced the opinions and doings of Christian statesmen and philanthropists perhaps more than any other work that has been published in modern times. That the church did retain a power in the settlement

of a minister to a parish is plain from the fact just mentioned, namely, that the act of Queen Anne had no effect in setting aside the call on the part of the people, neither did it affect the practice pursued by the Presbytery of moderating in the call, and of sitting in judgment on all the circumstances of the case, namely the character and acquirements of the presentee, and of his special competency to minister the word and ordinances unto the people among whom he was to be settled.—Indeed, this was so well understood, that on one occasion, a Crown presentation, in favor of one who could preach only in English, was set aside, because it was for the edification of the parishioners that he should have a service in Gaelic. The crown officers acquiesced in the decision, thus admitting an inherent right in the church courts to judge of the qualifications of the presentee; and it has been for declaring, by a definite act of assembly, not the abolition of patronage, but the principle of non-intrusion, which has brought that court into an apparent collision with the civil power. Having made these remarks, we shall now quote from the tracts at the head of this article:—

"Having a view at once," says the writer, "to the permanent peace and efficiency of the church within its own pale, and to its security as the established church of the country, many of its sincere and intelligent friends, while they on every ground strongly deprecated the total abolition of patronage,—became convinced of the propriety and necessity of introducing some measure by which the uncontrolled exercise and the abuses of that right might be restrained. It was thought most unadvisable to apply to the legislature, if the object could be otherwise effected; but doubts having been expressed how far the required remedy, if applied by the authority of the church alone, might not trench upon the civil rights of pat-

rons, no step was taken without consulting the legal and political advisers of the crown in Scotland; and, independently of being supported by other legal advice of very high authority, the measure ultimately adopted by the church was introduced and carried through the assembly, with the full concurrence and sanction of these public functionaries.

"The matter having formed the subject of deliberation and discussion in the general assembly during the two previous years, and having been, in the meantime fully canvassed throughout the country, the Assembly did at length, in the year 1834, pass an enactment, by which it 'declares that it is a fundamental law of this church, that no pastor shall be intruded on any congregation contrary to the will of the people; and in order to carry this principle into full effect, the presbyteries of the church shall be instructed that, if, at the moderating in a call to a vacant pastoral charge, the major part of the male heads of families, members of the vacant congregation, and in full communion with the church, shall disapprove of the person in whose favour the call is proposed to be moderated in, such disapproval shall be deemed sufficient ground for the presbytery rejecting such person, and he shall be rejected accordingly.'"

The well-known case of Auchterarder soon occurred. Mr. Robert Young being presented by Lord Kinnoul to that parish, was vetoed by the people; the congregation, we believe, consists of about 1300 communicants, and out of these only about two, who were connected with his own relatives voted in his favor. The Presbytery accordingly, in conformity with the veto law, rejected Mr. Young. This sentence of the Presbytery was brought under the review of the Court of Session, by Mr. Young and Lord Kinnoul, as affecting their civil rights; and this court appointed the Presbytery to proceed with his ordination, and on appeal to the House of Lords, their decision was confirmed on the 3rd of May last. The whole matter now came before the last General Assembly, when the following resolution was submitted to their consideration by Dr. Chalmers, and carried by a large majority:—

"The General Assembly having heard the report of the Procurator on the Auchterarder case, and considered the judgment of the House of Lords, affirming the decision of the Court of Session, and being satisfied that, by the said judgment, all questions of civil right, so far as the Presbytery of Auchterarder is concerned, are substantially decided, do now, in accordance with the uniform practice of this Church, and with the resolution of last General Assembly, ever to give and inculcate implicit obedience to the decisions of civil courts in regard to the civil rights and emoluments secured by law to the Church, instruct the said Presbytery to offer no farther resistance to the claims of Mr. Young, or the patron, to the emoluments of the benefice of Auchterarder, and to refrain from claiming the *jus devolutum*, or any other civil right or privilege connected with the said benefice.

"And whereas the principle of non-intrusion is one coeval with the Reformed Kirk of Scotland, and forms an integral part of its constitution, embodied in its standards, and declared in various Acts of Assembly, the General Assembly resolve that this principle cannot be abandoned, and that no presentee shall be for-

ced upon any parish contrary to the will of the congregation.

"And whereas, by the decision above referred to, it appears that when this principle is carried into effect in any parish, the legal provision for the sustentation of the ministry in that parish may be thereby suspended, the General Assembly being deeply impressed with the unhappy consequences which must arise from any collision between the civil and ecclesiastical authorities, and holding it to be their duty to use every means in their power, not involving any dereliction of the principles and fundamental laws of their constitution, to prevent any such unfortunate results, do therefore appoint a committee for the purpose of considering in what way the privileges of the National Establishment, and the harmony between Church and State may remain unimpaired, with instructions to confer with the Government of the country, if they shall see cause."

A clamor has been raised that the church is in rebellion against the law of the land, and this is often spoken by persons who give themselves little trouble as to its truth, and with the view of prejudicing the church in the estimation of the community. In the tract now before us we have a full and solid vindication of the church from this charge; but our limits prevent us from entering largely into the subject. It will be observed that Dr. Chalmers's motion gives up to the civil courts the things over which they take cognizance, we mean the temporalities of the benefice, and provides for that to which the power of the civil court does not extend, "the re-adjustment of the harmony between church and state," by a conference "with the government of the country." In strict language there can be no collision between the ecclesiastical and civil courts, inasmuch as the civil court takes cognizance of temporalities, and the ecclesiastical courts of the doctrine and discipline of the church, while the legislature stands in a common relation to them both. When the state entered into a union with the church, she took her, not as a mere corporation, but in her character as a society, whose sole and only head is Christ, and by whose laws, *in every thing ecclesiastical*, she would be ruled. Has the church, giving effect to her own testimony and articles, adopted a measure which seems as if it would separate the union. To whom is the church amenable? Is it to the civil courts?—She never stipulated with them on this matter, and they may not infringe upon matters of a purely spiritual kind—which ordination is.—She is amenable directly to the legislature of the country, between whom and the church the stipulations of the union were made. And if, consistently with her duty to Christ her only head, she can bring about "the re-adjustment of the harmony" between herself and the state—all is well. If not—then a mutual divorce

and separation, must be the inevitable consequence. This is the scriptural and straightforward course which the church is now pursuing, and surely no charge can be conceived more false than to charge this with rebellion.

The nature of our limits prevents us from following the writer through the full and able exposition he has given of the principles of the Church of Scotland, as an independent society, in alliance with the state. We quote the following passage wherein he shews that the right of ordination, (on which the present dispute turns) belongs to the church:—

Such then being the great fundamental principle upon which the legal establishment of the Church of Scotland rests, the church conceives it cannot admit of question, that the ordaining of an individual to the sacred office in one of its congregations, forms an essential part of its internal government, and has, therefore, as its prerogative, been assigned to it by the state itself. This matter is often perplexed by mixing it up with the matter of the benefice, which usually accompanies the sacred office of a parish minister; and the true bearing of that circumstance I shall advert to presently. But, looking at the matter, in the first instance, simply as it regards the constitution and the internal government of the church, how is it possible for one moment to doubt that the appointment of its ministers is in truth the *most* essential and necessary of all the spiritual functions which the church has to perform? The whole end of the church's government and existence consist in the feeding, guiding, and ruling of the various flocks which compose the church; and the pastors of the church at once feed the flocks, and form the highest office-bearers in the church's spiritual government; and how then can the appointment of these pastors and rulers be otherwise than the most essential and necessary part of the church's proper government? After the church has been solemnly recognised as a distinct community, or spiritual kingdom, founded not on any secular laws, but on the word of God, and having a constitution and government, for spiritual ends, appointed to it, by its sacred and only King and Head, in the hand of its own officers, distinct from the civil magistrate,—how can it yet be told that the appointment of these its spiritual officers, legislators and rulers, is, after all, in the hands of the secular magistrate, who, by its fundamental principles, is absolutely excluded? Any notion of the kind is self-contradictory and impossible. In setting apart the pastors of her congregations, and the rulers of her spiritual courts and assemblies, the church must be guided only by those principles and considerations which determine what is conducive to the edification of the body of Christ, and to the sound spiritual government of his church,—which have been committed by him into its hands, directly and exclusively, as its most sacred and inalienable trust.

While, therefore, the occasional severance of a benefice from a cure of souls is undoubtedly a loss to the church, and a loss also to the state, as interested in the welfare of the church, (and ought, therefore in future, to be prevented,) yet, if the same state which, by a variety of statutes, has conferred the benefices and other civil emoluments on the church, has also, by an act of peculiar solemnity, acknowledged and ratified as sacred and peculiar to the church, the whole of her spiritual and internal government: and if the appointment of her ministers forms the most essential part of that government,—the church expects that the state will protect her right, in that vi-

tal particular, from all illegal encroachment,—while she endeavors to execute her solemn duty,—and the trust reposed in her by the state, in the way which her own laws and the public good seem equally to require.

“Language has sometimes been employed in treating of this subject, which seems to impart, that while the act or ceremony of ordaining a man to the sacred office is spiritual, and is therefore peculiar to the church, yet that the right to judge in what circumstances this solemn act, peculiar to the church, ought by it to be performed, rests not at all with the church, but with the civil judicatories. According to this startling notion, the ceremonial belongs to the church, but the whole spiritual rule and power belongs to the court of session; and the office-bearers of the church, instead of exercising the government committed to their hands, as spiritual officers distinct from the civil magistrates, are reduced to be the mere instruments for executing the spiritual judgments of the civil court. It will not be expected that the church should entertain any such view of its established constitution; or that it can for a moment suppose that the spiritual rule which the state has committed to it, for wise and important public ends, is thus to be reduced to an empty shadow,—a rule in name,—but in fact a degrading bondage, as unprofitable to the state, as it would be unlawful and ignominious to the church itself.”

Speaking of Queen Anne's Act, restoring patronage, we have the following sound and judicious observations:—

“If the state has assigned all civil matters to the authority and jurisdiction of the civil court, and if it has assigned all spiritual matters to the government and jurisdictions of the church and its courts; and if it has thereafter passed an enactment involving in it matter both civil and spiritual, it is competent for the civil court to enforce that enactment as to every thing civil; but as to every thing spiritual, that lies with the church and the spiritual courts; and if the spiritual courts fail in their duty regarding it, they are responsible to the state, but they are not responsible to the civil court, to which the state has given no jurisdiction in such matters. If the church were a mere civil corporation, (and the whole mistake lies in having treated it as such,)—if the church were a mere civil corporation—then, to be sure, the civil court would be entitled to intermeddle in all its affairs, and to construe, apply and enforce every statutory enactment which had the remotest bearing upon any of its proceedings. But as the church is not a civil corporation—nor indeed a corporation of any kind, (according to the Scotch meaning of that word,) but is a separate spiritual community, recognised by the state itself to have all spiritual matters subject exclusively to its own internal government, by officers distinct from the civil magistrate, it is not for the civil court to reach beyond its assigned sphere, and to enforce spiritual obligations—with which it has no concern—upon the church, to which the state has absolutely assigned all such matters, as its peculiar province. The civil matter involved in the above enactment, or in any proceedings under it, is the benefice; and the benefice the civil court may dispose of according to its construction of the civil law; but the spiritual matter involved in the enactment is the ordaining of a man to the holy ministry within the church; and the church maintains, with no small confidence, that if the court of session attempts, by means of the common executories of the law, to enforce the performance of that spiritual function upon the church, it will be guilty of a flagrant perversion of the power intrusted to it by the state, and of illegally persecuting the church of God.”

Seeing then no charge of insubordination can be urged against the church in telling the court of session that she must abide by her fundamental principle of non-intrusion, how does she stand before the legislature:—

“She respectfully solicits the legislature for a corrective and declaratory enactment, to restore to her the benefices of the church, and to remove all future doubts as to her legal privileges; or if the ultimate opinion of the legislature should be, that the view she takes of her rights, under the existing statutes, are more dubious than she confidently considers them to be,—then she still urges that, in regard to the ordination of her ministers, she finds herself absolutely necessitated by principle, consistency and a consideration of the public good, to abide by her fundamental law against intrusion; and she humbly solicits the legislature, upon candid consideration of the views of propriety and sound policy which she submits, to alter the existing law, so as to make it consistent with the first principles and the practical efficiency of the church.

“Now, this is the exact attitude in which the church of Scotland stands at the present moment; and I ask, where is the disrespect,—where is the hostility,—the defiance,—the rebellion that have been so loudly talked of? Is there any thing in her whole conduct that is not perfectly deferential and dutiful,—befitting in every way, her christian character, and suited to that distinguished position which, as she has been long honored to hold it in the country, she hopes still long to hold for the public good? The majority of the church who have guided her recent

proceedings, after having been wantonly and absurdly charged with rebellion against the state, have farther been told that, if dissatisfied with the statute law, as recently interpreted, and unconstitutionally applied by the civil court, the only course they ought to follow, is to walk out of the church. That majority, however, knows its high duty to the church and to the state better than to follow any such hasty counsels, however friendly may be the motives which dictate them. Being a very decided majority of the church, they are entitled authoritatively to pronounce the present opinion and judgment of the church; and it would ill become the Established Church of Scotland,—when it conceives that a judgment of the civil court tends to impair its public utility, and unconstitutionally and injuriously to deprive it of its christian character,—if it did not respectfully urge upon the legislature the necessity of stepping in to preserve its usefulness in the country, and to defend its sacred and statutory privileges by a wise interposition of the supreme power.”

Having thus given a very compendous view of this vindication of the Church of Scotland, which we venture to pronounce unanswered and unanswerable, we shall leave the discussion of the Strabogie case which has since occurred until we receive more full accounts from Scotland. Meanwhile, after much consideration of this struggle in which the Church of Scotland has been for sometime engaged, we must say this, that her friends have no cause to be ashamed.

THE STRANGER AT ANWOTH

[FOR THE CANADIAN CHRISTIAN EXAMINER.]

The noon is past, the evening shadows come,
And reapers weary with the weekly toil
Now done, are hasting home, joyful that morn
Unto the house of God would call them forth
To hear his word proclaimed and sing his praise.
A blessed rest, when man retires from work
To meditate on higher things, marking
The wisdom whence this gift did come,
Sure not from Kings, or Senates eager
Set on worldly things, and toiling to encrease
The unrighteous mammon, but given by him
Who man did first create, and all his needs
Far off doth know. O day once hallow'd much
When first the light of truth broke through the mists
Of error, and diffused o'er British isles
A radiance lovely, wherein all ranks
Rejoiced. And now mindful of Sabbaths past,
A tale I would record of other days
No hollow fiction dreaming bard has framed
To make the idle wonder, and beguile
The hours that else would pass too slowly on,

But a plain tale I had from one, who from
The men of other years received it.
The holy man who dwelt in Anwoth once,
When prelates sought to crush the covenant-work
Of Reformation sworn to by faithful
Ones. His fame had spread 'far to other lands,
A preacher he, clear in expounding Bible truth,
By his sharp rebukes quickening the careless,
And with a pen dipped in the healing balm
That 'erst did grow on Gilead's summits
Ready to strengthen weak and mourning souls,
His friendship, counsel, many sought, and though
In suffering oft, his joy was ever full.
The Sabbath is approaching, and his wife
Plying her toils, that on the hallow'd morn,
All things might be in order, and no work
Be done. Attended by her faithful maid,
Whom taught she had from childhood wisdom's path,
Is busied in the garden, culling herbs
For frugal meal. “Anna” she says, “How high
The blessing, that new the light of truth

Has dawned, driving away the shades of night,
That long did brood. Methinks it sweetens much
Our humble toils, and makes the heart rejoice,
Since service done to one who ministers
In holy things, strengthening the faithful
By the words of truth. How fair the evening!
The lowering clouds are gone that had obscured
All day the sun, and hid from waving fields
Laden with grain his cheering beams, and now
The flow'rs that still survive the summer blaze
Are fairer, and their many hues more bright,
The song of birds perching in thickets deep,
Blends with the hum of children at their play
The lab'ring man retires from weekly toil,
And lifting up his heart 'bove worldly things,
Himself prepares a worshipper to stand
In house of prayer. But lo, some one comes,
And by the path he takes a stranger seems.
Sure he is welcome, for the sake of him
Who bids us ope the friendly door to such,
Since some angelic guests have entertained."
Anna replies—"A traveller by sea,
I ween he is, for looking 'cross the bay,
A bark I saw, hovering along the coast,
With her sails flapping to the iddle breezes,
Seeming still to near the shore, and I thought
Mayhap some seaman tossed upon the floods,
And longing for a resting place, now seeks
This haven, that here on Sabbath morn, he
May join the throng that crowds Anwoth's kirk,
Eager to hear the word preached as it came
From ancient prophets lips, without alloy
Of man's inventions, a pearl worth the search
Of merchantmen, most wise to judge of value;
Hence bringing home gold and bright rubies,
And the gems of east and west, yea all
That ministers to man's enjoyment, thus
Teaching all, if only wise to read the lesson
As earnestly to search, until perchance
Discovered they, the pearl of great price,
More bright, more precious than all things beside."
And now Anna has gone to ask what lacks
The aged man, for sure his silvery locks
Betoken years gone by, and yet his face
Beams with the light of youth. His russet dress
And staff bespeaks the wayfarer. Apart
He seeks the hall. Nought he desires save this,
To lodge a night, and then to go his way—
As freely given as sought, while charity
As with a veil enrobes the stranger. Here
A home he finds, and at the social board
Is pleased with what's set down, still some did look
And marvel at his mien, as if they thought,
That sure a gaberlunzie ne'er was he,
But one of gentler blood, who over kindness
Would refuse in accents mild. Yet none asked
Why he came, or what his occupation.
Sure courtesy is lovely, when it springs
From the pure fountain whence the streams of truth
Do flow. 'Tis Hermon's dew, 'tis the clear brook
That glides down Zion's hill, yea more the oil
That breathed perfumes o'er Aaron and the tent
Wherein he worshipped. Ah! how unlike this,

The ceremonious forms that men have made,
And named as courteous, a mere corpse, devoid
Of life and beauty. But now the master
Calls wife and Anna and domestics, ay,
And all beneath his roof to the exercise,
Three times performed, at morn, even, and noon,
Ready they come, circling the chamber wide,
With hearts attuned to sing a spiritual song—
Which done the word is read, and questions put
To all (none are exempt) and now it came
In turn to ask the stranger, not indeed
To puzzle, but to teach, for much he found
Of ignorance in gaberlunzies, (sure
This was one.) With reverend look he asks
Of the commandments, what the number is—
The stranger raised his eyes, and lowly said
Eleven there were. None at the answer smiles.
The master grieves in spite of all his toils,
To hear such ignorance in christian land,
And shakes his head. The exercise now ends
With prayer, and then all to their rest retire.
The morning comes—yes, 'tis the Sabbath morn,
And the lark soars high in ether, warbling
His varied song, as if he'd charm the ear
Of sloth to awake to his sweet melody.
Forth Anwoth's pastor walks to meditate
On things divine, digesting much the themes
Of high import, he means to teach his flock—
Thrice blessed work, since thus the promise runs,
That he who waters shall be watered too.
The pastor seeks a lonely place, hard by
The manse, where pines and beeches grew, forming
A pleasant shade. The school boys have it named
In modern times. "the minister's place," since
Here he oft was seen walking at even,
While they intent on work unseemly, seek
The tuneful goldfinch and the linnet's nest,
But who is this has come before him there?
The words of one in earnest prayer
Are heard. The pastor looks—"the gaberlunzie sure,
This is"—and yet the voice and mode of one
Well versed in sacred lore, truths weighty and
Ejaculations sweet, from his lips pour,
No time or place for human learning now,
While bending lowly at a throne of grace,
And yet the stranger's prayer shews he knows
Well, the church's enemies, and their wrath
Because her glory shines again. Who e'er
He is, a Protestant most true. But hark,
He speaks of Erin's youthful church planted
In midst of Popish wilderness, and "help
The weak," he cries "against the mighty ones
Who'd lay her waste. Thy turtle's voice O hear,
Nor let the ravening vulture her destroy.
Amen." "Amen" too says Anwoth's pastor,
"And sure I see none else but Usher here,
In gentle guise. No stranger to his voice,
Though rather seen on the destructive page
Penned by his hand. And now O Usher! taught
In things divine by him who gives to all
According to his will, thou'lt feed my flock
With food this day, mayhap their pastor too
Some crumbs may get, to cheer his weary soul,

And help him on the way when sorely faint."
And now the time for keeping holy day
Is near. Loving friends taking sweet counsel
As to the house of God they walk, are seen;
Here they that tend the flock on mountains side,
And they that till the ground, and artizan
That six days plies his toilsome craft. Here too
Are they that labor on the deep, seeking
Their harvest home amid the boisterous waves,
The aged and the young, the rich and poor,
The matrons prudent, and the youthful bride,
The great and small, the servant and his lord,
All moved by one consent, now flock to hear
From Rutherford far famed the word of truth.
The chiming bell has ceased, and all are met
Within the kirk, an ancient pile, round which
The men of many generations sleep,
Each in his narrow house, waiting the morn,
When the great family of Adam, all

Shall meet the Judge in air—(the remembrance
Sure of this great day might teach forbearance
To the froward, and enemies to love.)
The service has begun in sanctuary
Of Auwoth, and the wayfaring man that
Came last night, now turns the leaves of Bible
Laid before him. He marks one verse,
'Tis a small verse, but great with counsel fraught.
The *Eleventh* command, he had explained
E're now, but meekness then forbade, and here
The season meet, his chosen text is still
"A new command I unto you do give
Each other love." The fields have whitened oft;
Since then, and the men who heard good Usher
Preach, are to their fathers gathered, and all
His words are now forgotten; but there were,
That said—"Sure gaberlunzie ne'er was he
So good discourse and wise to have set forth."

Z.

PRACTICAL SERMON BY THE REV. DAVID RINTOUL,

MISSIONARY MINISTER OF THE GLASGOW COLONIAL SOCIETY.

But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.
—JOHN, 1, 12.

In every age of the church there has existed a great amount of false professorship. Notwithstanding all the vigilance of office-bearers, individuals ignorant of the gospel have intruded themselves into the Church of Christ, and have possessed themselves of all the privileges which belong to the true people of Christ only; and so common has this conduct become among men, that the external privileges of the gospel are now possessed by persons, of whom it is no breach of charity to say, that the great majority of them are living in opposition to the holy commandments which Christ enjoined as the rule of life for his followers. In such a state of things, the holy lives of christians, once so powerful in converting the heathen during the first three centuries, have, in a great measure, ceased to recommend the holy truths of the Gospel to humble enquirers, because the persons who represent the Church of Christ are, for the most part destitute of those graces, which are so fitted to impress the minds of some men with an earnest desire to be possessed of the same holy natures. But although holiness of life, in the scriptural sense, is, in few cases, represented by professing christians in the present state of the church, and cannot therefore be urged with

confidence as falling under the observation of all men indiscriminately, because all men may not have observed with attention the character of those persons who are truly the members of Christ's Spiritual Church, still we do believe that there is a numerous class of men in whose minds the holy lives of his people have excited very considerable interest. It is most true indeed, that the great proportion of men who partake of gospel privileges do not live according to the gospel morality, yet it is also true, that in this and in every age, there are and have been a great body of men who, having received Christ the Saviour as their saviour, "rejoice in him with a joy that is unspeakable and full of glory," and as the strongest testimonies of their gratitude and love, are careful to conform their lives to all his requirements.—should we then suppose a man who was not possessed of the power of the gospel, to observe with a careful and minute attention the character of such persons, he could not it would seem, fail to be deeply impressed by what he saw.—if he should follow the whole path of such men in common life, he would find that the law of God was the standard to which they were continually referring for direction, He would see that the pleasures of the world, perhaps, arose before them to seduce them from following the

guidance of God's word, and if he should search into the secrets of their heart, he might discover that there was a struggle there for a short time between the vanities of the world and the favour of God. But he would soon find that they recovered their wonted character—that the law of God was recognized by them to be of paramount importance—that the suggestions of the earthly principle was rejected—and that they went on their way with the law of God in their hand, and most earnestly desirous of conforming every part of their conduct to its decisions. If he continued to mark the conduct of such persons for a considerable time, he would see the same uniform sustained course of obedience to the precepts of the divine law. If the observer was only candid in giving us a true narration of what fell under his observation, he would most certainly say that he had witnessed men living in the midst of a world which was filled with every thing fitted to excite the depraved appetites of the soul, and that they were obviously uninfluenced by them. He would say that he saw other men drawn away by the immediate prospect of enjoyment which the continual recurrence of new events and new scenes opened up to them, but that in these men who professed to have received Christ, he had seen an entirely different spirit. He could not well understand what peculiarity of character and temperament they possessed, for they were altogether unaffected by those motives which wrought so powerfully upon other men. He saw throughout their whole deportment a seriousness in regard to religion. It was not a spirit that existed for only a short time that he witnessed, but it was steady and sustained seriousness. They never appeared to be taken off their guard. The element which pervaded their presence seemed to be devout. They were the uniform patrons of all that is decorous in outward conduct, of all that is moderate in regard to the enjoyments and pleasures of the world. They were always meek and gentle in their demeanour. They were always ready to instruct their neighbours and friends in the doctrine of the gospel. The Sabbath was their delight. They were men that persevered in prayer to God. They were men in short, who seemed to have every motive and principle of their souls influenced by a system of things nowhere visible in this world, and shadowed forth only in the inspired narratives of the sacred volume. It would be a very natural train of reflection for a person who thus observed the conduct of those servants of God, to turn his eyes on his own conduct, and if we should suppose him to be

ingenuous enough to state the contrast that existed between himself, and that of those persons concerning whom we have been speaking, it would be enough to make him pause, and earnestly to investigate the cause of the difference that existed between them. He would tell us candidly, that as for him, he could not by any means acquire that spirit of sustained devoutness which he saw to be so marked a principle in the character of the persons of whom we have just spoken. He would say that there were particular seasons when momentary feelings of a serious kind were impressed upon him, but he could not by any possibility realize their habitual seriousness. The slightest intercourse with the world, put to flight every serious thought from his mind. He could be serious on the death of a friend, or he could be serious when he was brought to a sick bed, or he could be serious when he heard some awakening sermon about the necessity of repentance and the terrors of the judgment day, but that seriousness should pervade the whole extent of his life was far beyond all that he could possibly accomplish. He would tell us, besides, that he possessed no sustained resolution, to resist the influence of circumstances. He could not conceive how the will of any class of men, could be so steadfastly turned in the direction of virtue and holiness, that it was, apparently, proof against all the varieties of times, of places, or of company. As for him, his spirit was easily seduced into the paths of vanity and folly. When the temptation came round, he immediately yielded. The principle of sin, which dwelt within him, was so strong, that it broke, at once, through the feeble resolution which he had formed to restrain it. He had often in secret resolved to lay aside his besetting sin, but he found these resolutions to be weak as water, in the hour of his trial. The pleasures of life intoxicated his soul. The mirth of associates when they came in his way, dissipated all his seriousness. The sympathies and smiles of the world could not be put away by him, and so the law of God, he thought not of. It never entered into his mind so as to lay its authoritative arrest on his sinfulness and folly, and, altogether, forgetful of God, he is passing long periods of time in the same state of moral imbecility. When the man thus contemplates his own exceeding proneness to sin—his own love for immediate enjoyment—his feebleness in repulsing the very smallest temptations—his confirmed carnality—his strangeness in regard to the holy ways of God—the fruitlessness of his attempt to imitate the manners of the people who are so pre-

cise, and so devout, all confirm him in supposing that there must be in his particular case, some natural defect which prevents him from being possessed of the same character. The person of whom we are speaking is, at times, pre-possessed in favor of the people of God. He has heard good things of them—and perhaps the holy and consistent life and conversation of some of his relatives, has made him desirous of casting in his lot with them, and of partaking in their privileges. But then he feels that he is possessed of a nature which seems to differ widely from theirs. He has long been a transgressor of the law of God, and although he does not disbelieve that the mercy of God can be extended to him—for he has been told that Jesus Christ died for the chief of sinners, and therefore he does not feel so much difficulty on the subject of pardon. But he feels that although he was pardoned, it would not avail him, for he is conscious of an utter incapacity to live according to the scriptural standard. He, therefore, puts off all attempts to turn in good earnest unto God, for he supposes that the effort would be, altogether, unavailing, seeing that there exists within him a power of sin which no effort can possibly restrain. He, therefore, gives up the notion of reformation, as a hopeless thing, and with the plain offers of the pardon of the gospel, placed before his eyes, he cannot move a step, in proceeding to accept of that pardon, and enter into a state of favor with God, because he imagines that the reformation of his character is hopeless. We believe that the character, here alluded to, is by no means an uncommon one; and, while we think that there is much in the character of such persons, deeply to interest every true disciple of the Lord Jesus, we must, at the same time, say of them that they greatly err, not knowing the scriptures or the power of God. The statement, which is here made in the text, we would beg to urge upon this class of persons. If they are only candid in their professions, we think that they are in the very condition, in which they are peculiarly fitted to receive the gospel, in its life-giving power.—For what is the condition in which they are? They are persons who profess not to doubt that the blood of Christ can wash away all their sins, but they cannot see what effect this would have, in altering their condition, because they are conscious of a dead load of carnality dwelling within them, which they possess no power of removing. They feel that there is such a strength, as well as subtility, in the sin which dwells within them, that it is, altogether, the

dominant principle in their souls—and this is not a mere opinion, which, possibly, may not be well founded, but they have the experience of their whole past life to convince them that their besetting sin is the dominant principle within them. They have often tried to put it under restraint, but they have never been successful. Sin has always gained the victory when the hour of trial came, and, therefore, they have, in a measure, given up the contest, and have confessed themselves to be its willing slaves, and sin, which at a former period of their history, had to contend with the strong remonstrances of conscience, now rules without a rival; and when they look forward to the future, they can only sigh at the prospect of the contempt and misery into which it is hurrying them. Now I would beg to ask whether it has ever occurred to them that the gospel, not only provides for all such persons as they are, an immediate pardon of all their sins, but that it provides an immediate power, by which they are delivered from the tyranny of sin. We ask them, calmly, to meditate on the statement which is here made by the beloved disciple John, “that as many as received the Lord Jesus Christ, as their Saviour, to them gave he power to become the sons of God.” They should know that there are truths in the bible fitted for men, at every stage of their progress in the spiritual life; and the truth which the text contains, is just the very truth which is most suitable for the persons to whom we have alluded. We would, therefore, with all earnestness, beseech them to meditate upon it with a personal reference to themselves. The statement which is made in these words, leads us to the great truth, that whenever a man receives the Lord Jesus Christ as his Saviour, he receives, also, a new and a holy nature.

It is not my intention to enter into any metaphysical discussion, as to the manner in which this great renovation is produced, because such discussions have no sanction in scripture, and because they have no tendency to make the weary and the heavy laden sinner a participator in this holy and divine nature, but rather to encourage a spirit of pride and vain curiosity, and so to remove him farther than before from the glorious blessing. I would rather direct his mind to the fact, that the Lord Jesus Christ makes all those persons to be partakers of a holy nature like unto himself, who submit themselves to him as their Saviour. The great truth, that a regenerating power is applied by God to the hearts of those who come to him for help, is not peculiar to the New Testament.—

It was well known to the saints, who lived prior to the coming of the Redeemer. Moses speaks of it, when he says to the people of Israel, Deut. xxx, 5, "And the Lord thy God will circumcise thine heart and the heart of thy seed to love the Lord thy God with all thy soul, that thou mayst live." David refers to it, when he says, the law of the Lord is pure, converting the soul. And Christ, who spoke of it to Nicodemus, expresses his wonder that he should have been ignorant of it, "Art thou a master of Israel and knowest not these things?" Paul gives a striking exhibition of the greatness of that power which is given to believers in Christ to become the sons of God, in his epistle to the converts at Ephesus, and it is well that you should look into such living illustrations of the power of the gospel, that so your souls may be charmed out of that satanic delusion that you are, and have been, so immersed in sin, that you cannot be rescued from its dominion. The power and energy of the grace of God was seen in a glorious light in the early ages of the church. The men who had passed their lives in spiritual darkness, the most gloomy and dismal, and whose moral natures were depraved by the indulgence of the vilest desires, became, on a sudden, by receiving the glad tidings of the gospel into their hearts, the holy, the consistent, and the steadfast disciples of the Lord Jesus. We would call upon those persons who imagine that their souls are so immersed in sin, that it is in vain for them to think of turning unto the Lord and receiving mercy at his hand, to look at the condition of the first converts to christianity. They had been immersed in sin as well as you, and they had been as destitute of all power to save themselves, and yet they became all on a sudden remarkable for self-denial, purity, holiness, devotedness to Christ, and unbounded charity to all men. The holy army of martyrs, whose names shall be held in everlasting remembrance, came out from among the blind and the licentious worshippers of the heathen divinities.—Those men, whose simple zeal in the cause of Christ burned with so pure a flame, whose unaffected love to each other formed the whole of the christian society into one happy and peaceful family, and whose heroism in the midst of deaths the most dreadful, excelled all that the most renowned warriors of antiquity had ever exhibited. These men, at once so noble, so meek, and so holy, had been once the devoted worshippers of cruel demons. Paul, addressing his Ephesian converts, speaks of that mighty power by which they had been made

the holy disciples of the Lord Jesus, under the figure of a person passing from death to life : "And you hath he quickened" or made alive, he says, "who were dead in trespasses and sins."—In Ezekiel, the same great truth, as to the might of that power which is conferred upon those who believe and turn unto God, is brought before us in the description of the resurrection of the dry bones. The bones which were seen by the prophets, we are told by him, were very dry; and the question which was put by God to the prophet, was intended to draw his attention to the hopelessness of their being ever revived by any power short of a divine interposition: "Son of man, said the Lord, can these dry bones live?" And although it was an impossible thing that they could have lived from any effect that the prophesying of Ezekiel could have produced, yet, no sooner does the spirit of the Lord breathe upon them, than they are clothed with sinews, and flesh, and skin, and stand up an exceeding great army. We would tell those, therefore, who despair of being able to deliver themselves from the power of sin, that they are quite correct in the estimate they have formed of the inveteracy of that depraved nature which they possess. And we would admit, also, were there no divine power communicated to those weary and heavy laden sinners, who look up to Christ for his pardoning mercy, that all hopes of reformation were utterly visionary, and in the nature of things, could not be effected by them. But I would tell them, that they were guilty of a great oversight, in not knowing the word of God; in not knowing that he bestows upon them a power which is greater than their own, and that this power is able to make them to become the sons of God. We would tell the person who feels his utter inability, by means of his own resolutions, to deliver himself from sin, that he has so far made progress in the knowledge of that path which conducts to everlasting life, for the bible expressly declares, that it is only that principle which is born of God which overcomes the world. But we would ask him to look a little farther, and he will see that a great provision has been made by God for helpless sinners, such as he. Why should he stop, we would ask him, at the very point, when he comes in contact with that divine power which can break the shackles of sin and satan, and set him forth as the free born son of the most High? The fact of his knowing that he cannot deliver himself from sin, and which exists as an obstacle in his way towards a life of holiness, so far from being any obstacle, if he will only look to

the bible for direction, is in truth a considerable step in his progress. He has just arrived at the confines of that blessed truth, that he must look out of himself for power to rescue him from sin. He has come to see that the strength of mere human power can avail nothing in rescuing a soul from sin. He has come to feel that his pride has deceived him, as to his own capabilities of saving himself.—He has come to see that the struggle which he had made to escape from the slavery of sin, by his own expedients and doings, was not sufficient to perform what he intended. He has been brought to make a very humbling confession, for he now says, “I have struggled against the power of my besetting sin, but I have completely failed. Sin exists so powerfully within me, that it can neither be charmed into silence, nor can it be crushed by the united efforts of all the powers of my soul. No! It is a principle which rules and rages within me; and I, miserable man, lie prostrate before it. I am its wretched slave; and although my conscience points out to me where the way of holiness and bliss lies, yet I am utterly incapable of holding on that way. I am tempted by a thousand temptations which the Devil puts in my way, and I am impelled by a strong body of sin within me to seek after unholy ways; and under the influence of these, I am descending into an abyss of misery and despair.” This, certainly, is a case which requires to be met with a remedy as operative as the disease, and the Bible does meet it with such a remedy, when it tells the miserable sinner that he is incapable by his own power of saving himself from sin, and that it is to the power of God that he must look for such a salvation. In illustrating the manner in which this power, which is given by Christ to every repenting and believing sinner, operates in the soul, I would remark, first, that it is a power which communicates light to the understanding. One great reason of the power which sin possesses within men in their natural state arises from the darkness of their understanding. They have no distinct perception of the high claims which God has to their service. They have no perception of the excellency and glory of the Divine character, as it is revealed in the gospel. They have no abiding impression of the entire vanity of all temporal things, or of the unspeakable importance of securing our interests for eternity. Paul states it as the cause of the sinfulness of the Gentile nations, that they have the eyes of their understandings darkened—that they are alienated from the life of

God through the ignorance that is in them, because of the blindness of their hearts. It hence arises from this blindness of the understanding or darkness of the heart, that men in their natural state are altogether incapable of being influenced by the truths which are revealed in the scriptures. They may read of the greatness of the love of God, in giving up his son to die for the sins of the world: but this great truth affects not them, for they are unconscious of the exceeding sinfulness and deformity of sin, and, consequently, they cannot perceive any glory in the great scheme of redemption, in which sin is exhibited in its naked deformity to the eyes of the whole intelligent creation of God and holiness in ineffable glory. Their hearts are uninfluenced by the combination of mercy and righteousness, of justice and compassion, which shines forth in the moral character of Jehovah, as represented unto us in the life, sufferings and death of Jesus Christ, the saviour of sinners. They have no eye of faith to see beyond temporal things. They have no apprehension of that kingdom of righteousness and peace which Christ is about to establish at the end of the world. In reference to all these holy and most momentous matters, their understandings have no natural discernment. St. Paul alludes to this darkness of the understanding in his Epistle to the Corinthians, where he says, “the natural man receiveth not the things of the spirit, neither can he know them, because they are spiritually discerned.” Men in this state see only the things that are visible to the eye of sense, and, consequently, their souls are altogether uninfluenced by that glorious state of things which the holy scriptures have opened up to the eye of faith, and they are wholly immersed in the concerns of this world, and they seek only after those things which may gratify their sensual desires, or their vain and foolish imaginations. It thus happens from the blindness of their understandings, that they are conversant only with the things of earth, because they perceive no other things except these, which are capable of gratifying their various lusts and desires. They see no such excellency in holiness as can engage them to follow after it. They see no form or comeliness in Jesus Christ, and no beauty that they should desire him.

The power, however, which is here spoken of in the text, gives light to the understanding. Paul refers to this great truth, when writing to the Corinthians, he prays, that the eyes of their understandings may be enlightened, that they

may know what is the hope of God's calling, and what the richness of his inheritance of the saints. An understanding, enlightened by the Holy Ghost, introduces a man into converse with things of which he had no previous perception. It enables him to see the plan of man's redemption in its true character. Before, when he read about the sufferings of Christ in the room of sinners, he had no abiding impression of the reality and glory of this great work. But now he sees in the redemption of sinners, by the death of Christ upon the cross, the holy love of God for sinful men, shining with a radiancy which is truly divine, and the hatred of God against sin so strongly expressed, that he meditates with holy fear upon the aspect of the suffering Redeemer. His eye now penetrates into the sinfulness and vanity of worldly lusts and worldly pleasures; for it sees more definitely the nature of that heavenly kingdom which Christ is preparing for his people, and he can now compare its great and everlasting blessedness with the transitory pleasures which this world can afford. This light enables a man to see things as they really exist. It enables him to see that holiness so far surpasses sin, and that eternity so far surpasses time, that whatever sacrifice it may cost him, holiness to the Lord must be impressed upon all his actions, and the bliss of eternity must be kept continually in his thoughts. This light, which is communicated to the understanding, enables a man to see that it is not folly, as the world supposes, to give up present enjoyment to secure future bliss, but that this is the highest wisdom. It was by means of this divine light that Moses perceived that it was better to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. It was in consequence of this light, which was shed abroad upon the disciples of Christ after the day of Pentecost, which produced so great a change in their views and feelings, making those men, whose minds were before ambitious of earthly glory, and of such honors as the kings of earth can bestow, to consider all earthly things, and even life itself, as unworthy of being placed in comparison with the favor and love of God. It was this light shining into their understandings which enabled them to see that, which at one time they saw not, that all the glory of man in his best estate is only as a vapor which appears for a very little time and then vanisheth away, and so to reject all the allurements, and to defy all the terrors, which the mighty ones of the earth could use to shake their allegiance to Christ their heavenly King; and it is this same

light, in all its youthful beauty and heavenly radiance, which shining in the hearts of the saints who are now living in our native land, enables them to order all their ways, although, perhaps, amid much sorrow and distress, with a meekness and wisdom which the world may deride, but cannot imitate.

But I would remark in the second place, that the power referred to in the text, gives also holiness to the heart. The state in which the sinner is previous to his coming unto Christ, is a state not only of blindness of the understanding, but it is a state also in which the soul is given up to the dominion of the most unholy passions. Christ expressly declares that the heart of man is sensual and unholy by nature, when he says, "that which is born of the flesh is flesh." And Paul refers to the same great truth, when he says, "they that are after the flesh do mind the things of the flesh;" and again "to be carnally minded is death." And the same apostle in Galatians v. 19—21, has given us a catalogue of what the works of the flesh really are, and without at present enumerating them at large, we would characterise them in the words of the same apostle, as earthly, sensual, devilish. We would tell then, the man who desires to turn unto God, but who feels that sin is so strong and impetuous within him, that he supposes all hopes of amendment to be vain; that he has just arrived at the knowledge of that truth which, had he listened to the statements of God's word, he might have arrived at much sooner. He feels that sin is an impetuous principle and exceedingly deceitful, and that it is an impossible thing for himself to subdue it by the strength of his mental decision, or to elude its power by all his wisdom. He feels that he is its slave without the ability to emancipate himself from it. Now the Bible just tells him the same thing. It tells him that the heart of man is deceitful above all things, and desperately wicked; that the natural mind is enmity against God. But while the Bible thus tells the sinner, that which he already knows by his own sad experience, it tells him that which he does not know, for it tells him that God has taken upon himself, the power of imparting holiness of heart to all who receive Jesus Christ the Saviour of sinners. The manner in which this great truth is spoken of in the scriptures, is peculiarly striking. Paul speaks of the condition in which the Roman converts were held by sin, previous to their believing the gospel as a state of slavery to sin, and he speaks of that state into which they had been brought after believing as

His Excellency the Governor General by memorial, the Commission adjourned to the third Wednesday of March, to meet at Oakville on that day at twelve o'clock noon.

At Oakville there was no quorum of members, and accordingly no business was transacted by the Commission. But as the meeting had been appointed mainly for the purpose of considering what steps ought to be taken to carry out the views of the Synod, for the incorporation of the Ministers of the United Synod with this Church, and for conferring on this subject with such of the committee of said Synod as might be present at Oakville on the occasion,—the committees of the two bodies

had a lengthened conference with reference to the preceding acts of both Synods in the matter. A series of suggestions was drawn up and unanimously agreed to, to be presented to the Presbyteries of both Synods, in the hope that, being approved by them, the way may be opened for an immediate union. The members of the commission present at Oakville, united in a requisition to the Moderator, to call a meeting of the commission, to be holden at Kingston, and within St. Andrew's Church there, on the twentieth day of May next, at seven o'clock, p. m., for the transaction of such business as was intended to have been done at Oakville, and of any other competent business.

MEETING OF THE PRESBYTERY OF TORONTO.

and 17

The joint committee of the Synod of Canada in connection with the Church of Scotland, and the United Synod of Upper Canada, on the subject of the admission of the ministers and congregations of the latter body into the former, having had a meeting and agreed to certain recommendations as to the course of procedure to be adopted by Presbyteries in carrying this object into effect, the Moderator of the Presbytery of Toronto, at the request of several members, called a *pro re nata* meeting of the Presbytery to consider the said recommendations. The Presbytery met in the city of Toronto on the 7th of April, and after approving of the Moderator's conduct in calling the meeting, the minute of the joint committee was given in and read, as follows:—

At a joint meeting of the Committees of the Commission of the Synod of the Presbyterian Church of Canada in connexion with the Church of Scotland and of the United Synod of Upper Canada, held at Oakville, the 18th March, 1840—after conference respecting the incorporation of the ministers of the United Synod with the Synod of the Presbyterian Church of Canada, the Committees jointly and unanimously resolved, that it is highly expedient and desirable that this incorporation be accomplished without farther delay, and, if possible, before the next meeting of Synod.

The Committees jointly and unanimously agreed to offer to the several Presbyteries of the

two Synods the following recommendations, as to the procedure to be adopted in effecting this object:—

First—That a roll of the United Synod, duly attested by the Moderator and Clerk thereof, such roll exhibiting the arrangement of members of said Synod into Presbyteries, shall be received as satisfactory evidence of the character and standing of the members appearing on said roll.

Second—That on a certain day, the naming of which is hereinafter provided for, the members of the Presbytery of Brockville, of the United Synod, shall be received by the Presbytery of Bathurst; the members of the Presbytery of Hallowell by the Presbytery of Kingston, and the members of the Presbytery of Toronto by the Presbyteries of Toronto and Hamilton; and that the books and records of said Presbyteries of the United Synod shall at the same time be transferred to the Presbyteries of the Synod of the Presbyterian Church of Canada, and be received as sufficient evidence of the ordination of such ministers, as appears by said records to have been ordained by said Presbyteries of the United Synod; and that such ministers of the United Synod as may have received ordination elsewhere, and whose ordination extracts have not been recorded in the said Presbytery books, shall present such extracts to the several Presbyteries of the Synod of Canada to be recorded in their books.

Third—That the several ministers of the United Synod, shall, on their reception by Presbyteries of the Synod of the Presbyterian Church of Canada, subscribe the usual formula for ministers of the Church of Scotland.

Fourth—that the adherence of the several sessions and congregations, of the United Synod, shall be ascertained, by their severally commissioning elders to take their seats in the Presbyteries of the Synod of Canada, to which their ministers may be attached.

Fifth—That it be held as distinctly understood, that in joining themselves to the Presbyteries of the United Synod of the Presbyterian Church of Canada, the ministers of the United Synod shall be subjected to no unfavourable change, as to the Government allowance enjoyed by them.

Sixth—That copies of the foregoing minutes be forthwith transmitted to the several Presbyteries of both Synods for their consideration, with a request that they will severally, as soon as possible, communicate their views respecting the adoption of the suggestions therein contained, to the Rev. Mr. Gale or the Rev. Mr. King, and that as soon as it shall appear to these gentlemen that the Presbyteries have agreed to the adoption of these suggestions, and have resolved to act thereon, the said gentlemen shall com-

municate to the several Presbyteries information of said agreement, and name a day on which the Presbyteries of the Synod of the Presbyterian Church of Canada shall meet for carrying the same into effect.

(Signed)

WILLIAM RINTOUL,
WILLIAM KING,
ALEX. GALE,
GEORGE MCCLATCHEY,
ROBERT MURRAY,
ANDREW BELL.

After lengthened and mature deliberation on the several recommendations contained in this paper, "upon motion made and seconded, the Presbytery did unanimously agree to adopt the course of procedure recommended by the joint committees of the two Synods, as embracing all that is required by the resolution of the Synod of Canada at last meeting as to the admission of the ministers and congregations of the United Synod—with the distinct understanding that the scheme recommended be submitted to all the Presbyteries of the Church."

the REGISTER—ANCASTER, 1840.

DATE	Thermometer.		Barometer.		Wind.		WEATHER.
	9 A. M.	9 P. M.	9 A. M.	9 P. M.	A. M.	P. M.	
Mar. 1	41°	51°	28.94	28.94	S	S	Fair and clear.
2	43	46	29.04	29.06	S W	S W	Partly cloudy.
3	48	52	.00	28.85	S W	S	Ditto.
4	51	42	28.74	.74	S W	S W	Fair and clear, windy.
5	30	36	29.00	.96	S W	S W	Fair and clear.
6	40	42	28.76	.86	W	W	Ditto, ditto.
7	33	25	.82	29.10	W	S W	Ditto, ditto, windy.
8	27	43	.95	28.60	W	S W	Ditto, ditto.
9	39	38	.50	.47	N W	W	Cloudy.
10	23	21	.62	.92	W	W	Fair and clear.
11	25	27	29.01	29.05	W	W	Partly cloudy.
12	28	34	28.96	28.93	N E	N E	Ditto.
13	31	36	29.10	29.25	W	W	Fair and clear.
14	37	36	.33	.16	W	W	Ditto, ditto.
15	37	36	28.93	28.89	W	W	Cloudy, a very little snow.
16	36	39	.90	.85	W	S W	Mostly cloudy.
17	40	37	.80	.90	S W	S W	Cloudy, a. m., clear, p. m.
18	36	40	.96	29.10	S W	N W	Partly cloudy.
19	39	41	.88	28.85	W	N W	Hazy, thunder and rain in the morning.
20	38	36	.95	29.26	S W	S W	Cloudy, some rain, a. m., fair and clear, p. m.
21	36	30	29.28	.34	S W	S W	Fair and clear.
22	30	34	.40	.26	W	N W	Ditto, ditto.
23	35	35	.18	.04	N E	N E	Partly cloudy.
24	33	30	28.62	28.64	N E	N E	Stormy, snowing heavily and drifting.
25	30	32	.78	.83	N E	N E	Fair and clear
26	29	40	.84	.80	N E	E	Ditto, evening cloudy.
27	44	40	.88	.98	E	E	Partly cloudy.
28	39	39	29.00	.88	S W	N W	Misty, rainy, thunder and lightning at night.
29	40	39	28.88	.98	N W	N W	Mostly cloudy.
30	40	34	.75	.70	W	W	Cloudy, snowing, a. m., night windy.
31	31	35	.74	.88	W	N E	Partly cloudy.
Means.	38.7	36.97	28.921	28.941			

Mean temperature of the month, 37.83°. Highest, 60°. Lowest 15°.

Erratum in Register for January, last figure, for "lowest 5°," read "lowest -5°."

a state of freedom from this slavery—thus shewing us that there must be some great and decisive blow given to sin, at that period when a man comes to Christ, and is accepted by him. The same truth is more fully represented in the seventh chapter, by the struggle between the old and the new principles of his nature, and the victory which the one gains over the other. It thus appears that there is at the time when a man turns unto God, and receives the Lord Jesus Christ as his Saviour, that he is not only accepted as righteous by God, but a principle of holiness is implanted by the divine power in his soul, while at the same time, as a consequence of this, the old principle of sin is subverted from its dominion. A mighty change has taken place in the soul, by the power of the word and the Spirit of Christ. It is such a change as was represented by the case of the man, in whom there dwelt a legion of devils, and who, after these had been expelled by the Saviour, immediately resumed without any difficulty, all the habits of ordinary men, so that, he who before had been found to wear no clothes neither to abide in any house, but in the tombs, was seen sitting at the feet of Jesus clothed and in his right mind. And that we do not in any degree exaggerate the greatness of that power which is given to the weary and the heavy laden sinner, who has fled to the Saviour for peace and salvation, is manifest from the words of the apostle John, where he says, "We know that whosoever is born of God sinneth not, but he that is begotten of God, keepeth himself, and that wicked one toucheth him not." The character of Christ might give confidence to the drooping soul and encourage him to come to him, if he only reflect what that character is. I would tell him then that Christ is the Saviour, not of righteous men, but of sinners. Christ expressly stated this when he was upon the earth: "I came not to call the righteous, but sinners to repentance. They that are whole need not a physician, but they that are sick." The Divine Saviour sets himself forth to sinners, expressly as *their* Saviour. And he could not be truly the Saviour of sinners, if there was a class of sinners whom he could not save. From the fact then of Christ's being expressly the Saviour of sinners, would we urge a reason upon the weary and the heavy laden sinner, for trusting his mighty power for conferring upon him that degree of holiness of which we have spoken. Has any one, then, whom I am addressing, the consciousness of having sunk deep in the pollutions of sin. Has he departed far away from

the holiness of God's law. Does he feel sin, like the leprosy of old, spreading itself over him, and has it become so inveterate, that he cannot by any possible effort, escape from its power. I would just ask such a man then, is he willing to come to Christ, and is the fact of his being a depraved man, the only reason why he does not come. Does he say "I can well understand that there may be men characterized for self-denial, devoutness, and other such graces, but as for me, I have been an unholy person, and I have departed far away from God's law, and my heart is so hardened by sin, and so prone to indulge in it, that I feel that I am without the pale of the gospel salvation. I can believe that Christ can pardon me, for I read in the Evangelists that he shed his blood upon the cross for sinners. But I feel the power of sin within me, to be altogether overwhelming, and therefore, on the subject of my salvation, I have sunk into despair." Hear me, then, my friend, whosoever you are, and may the heavenly tidings fall upon your ears in accents sweeter and more melodious than all the music of earth. May they fall upon your ears like that music which was heard at night on Bethlehem's plains, when the angelic choir enveloped in the glory of heaven's radiance, sung in the hearing of the wakeful Shepherds of Israel. "Glory to God in the Highest, peace on earth, good will to men."—Hear me when I tell you that Christ is the very Saviour whom you need. I do not say that you have formed too desponding views of your disease. But I would tell you with all earnestness, that you have formed wrong notions of Christ as the Physician of souls, and did we only meet with such a person as this, all that we would ask would be, to tell his case as plainly unto Christ, as he has told it unto us. Let him go unto the Saviour, and let him unbosom before him all his sorrows, and all his sins, and all his sufferings. Go unto thy closet then this night, and when thou hast shut the door, say unto the Lord thy Saviour, "Have mercy upon me O Lord, have mercy upon me, I have read in thy book that thou never didst put away from thee, the most depraved sinner that ever sought for thy assistance. I cast myself at thy feet as a ruined sinner. I pray thee to extend unto me that power which will enable me to become one of thy holy children. O Lord, deny me not. Cast not away the weary and the heavy laden from thy presence." Persevere, friend, in this your prayer to God by day and by night, and by the authority of scripture we would say, that you will receive a most welcome and gracious reception, that the power of

Jehovah shall rest upon you, so that in the very joy of your heart, you will bless and praise your saviour, and pure in heart and holy in conversation, you will walk the earth, shewing forth his glory in all the relations of life, and ascribing salvation and honour and praise unto that Saviour that heard your cry, and delivered you from all your distresses.

You see, then, my friends, the glorious salvation of Christ. I would place it before you in all its freeness in respect of mercy, and in all its fullness in respect of power. The blood of Christ, which was shed upon the cross, is able to take away the guilt of your sin, and the spirit of Christ, most freely given to those who receive him, is able to enlighten your understanding and to sanctify your heart. Here, then, is a complete salvation laid before you, most fully adapted to every want and to every wish of your soul—a salvation, glorious in the beauty of its holiness, and in the majesty of its power. Let me beseech you, then, to receive this salvation, by

receiving Christ as your Saviour. And let me tell every weary and heavy laden sinner, that by coming to the Saviour, he is just rendering honor to whom honor is due, for Christ is just the gracious and powerful Saviour of sinners such as he is; and, as a farther encouragement, let me tell him, that by so coming, he will have the peace and the power of Christ dwelling in his soul. He will be blessed while he lives. He will be blessed when he dies, for his soul will enter into paradise, into the very presence of that Saviour who loved him; and, at the day of judgment, clothed in a glorified body like that of the Redeemer, he will stand erect among the sons of God; and when the tempest of God's righteous indignation shall sweep the wicked from his presence, he will enter into the peaceful kingdom prepared for him by his Redeemer, and there in the presence of his Father and his God, he will partake in the fulness of joy, and in pleasures for evermore.

QUEEN'S COLLEGE.

After having had opportunities of conversing with divers Presbyterians in this Province, regarding the above institution, we have reason to believe that a strong feeling exists in its behalf. We have met with parents, who would willingly, providing only it was in their power, dedicate one of their sons to the service of the church, but we do not give them the opportunity. As matters now stand, we can only say to them—"It is well that this thing has been in your heart." We cannot accept the proffered boon, though the highest that can be offered, and though our present destitution much requires it. We trust, however, that this state of things will not long continue. It would not, indeed be to the credit either of the country at home, or of ourselves, if it was allowed to continue. One strong and persevering effort must be made, and none should refuse to co-operate. Our readers will see, from the following letter of Mr. McGill's, of Niagara, embodying the substance of a letter from Dr. Welsh of Edinburgh, that our friends at home take, as usual, a lively interest in our concerns.

This, itself, is encouraging. They have con-

tinued for the present year £500 for behoof of our unendowed ministers, and in this letter, they agree to endow one professorship in our college, on receiving assurance of our earnestness in the good cause, by our endowing the first. We doubt not our people will see the reasonableness of this proposal, and come forward with their offerings:—

To the Subscribers to the University and Queen's College of Kingston.

Niagara, April 8th, 1840.

To give a fresh impulse to the exertions now making to raise funds for the establishment of a University at Kingston, I am happy in having it in my power, to lay before you, the following extract from a communication received by me yesterday, from the Rev. Dr. Welsh, Professor of Church History, in the University of Edinburgh, the Secretary of the Acting Committee of the General Assembly on Colonial Churches:—

"Edinburgh, 18th Jan. 1840.

"It gives me much pleasure to inform you, that the deliverance of the Commission of the Synod of Canada, respecting the establishment of an Institution for the education of candidates for the Ministry, has been taken up by the Acting Committee on Colonial churches in a way that promises a result, that I trust may prove satisfactory to you and our other Canadian brethren. At the meeting of the Committee on Wednesday last,

a report was given in, speaking in the most favorable terms of the zeal of the Synod, and recommending that in the event of our receiving satisfactory information upon one or two points, the Church at home, immediately upon your endowing a professorship, should be prepared to secure for you the services of a second professor; the plan proposed towards this end is, that an adequate salary should be granted by the Committee for a certain period, and that, at the same time, a subscription should be opened in Scotland and England for a sum to endow the professorship. We trust that in a short time the Committee would be relieved to a considerable extent, and ultimately altogether, it being understood that the Committee would make up the salary till the endowment should prove sufficient.

"Before proceeding, however, to take any steps, we must be satisfied that effectual provision shall be made for a complete system of Theological education in the College to be erected. This we conceive will depend upon the Constitution of the Faculty—the determining distinctly the branches to be taught—upon the preliminary education exacted of students—and upon the length of time they are to continue under the Theological professors.

"From the spirit manifested by the Synod of Canada, I have no doubts whatever that your views in regard to all these particulars will prove satisfactory to the Committee. At the same time it is indispensably necessary that we should be in possession of explicit information, and my object in writing you at present is, to beg that at your earliest convenience you would enter into a full statement to be laid before the Assembly's Committee of the Constitution you propose for your University.

"We are satisfied that it may be perfectly safe to commence with only two Professors of Divinity, from the number of students, in the first instance, likely to attend. A good deal may depend upon the character and habits of the professors to be appointed as to the branches to be taken up by each. At the same time it would be desirable that the leading department to be appropriated to the different chairs should be defined. And here we would like to be made aware what plan has been proposed, and how far you would be disposed to receive suggestions from this side of the water.—We should wish also to be acquainted with your views as to the duration of the College Session and the number of Sessions required in order to become a candidate for Licence.

"Much will depend upon the Constitution of the College, but much also will depend upon the character and qualifications of the individuals appointed Professors. And your prospect of good Professors, in the first instance at least, will depend in a great measure upon the endowments. We are not able to form an opinion of what might be considered an adequate salary, and upon this point we should be particularly anxious to have the opinion of one or two of the lay members of your Synod. I have no doubt you have considered the matter carefully, and that the sum of £5000 was fixed upon after due deliberation. You can mention however that this is the case. Our mark is that the salary should be sufficient to secure the services, not merely of the most eminent of your own body, but, if necessary, of individuals in this country, who, from their talents, learning and general character, might reasonably look forward to the highest ecclesiastical or University preferment.

"Upon being satisfied in regard to these particulars, the Acting Committee will recommend to the

General Committee in the terms already mentioned, viz. that on the sum of £5000 being raised in Canada, we should ensure a salary equal to the interest of your endowment, *ad vitam aut culpam*."

An offer so prompt and so liberal on the part of the Assembly's Committee, will, I trust, have the effect of stirring us up to increased exertion and liberality, to secure the great object we have in view. I do not entertain any doubt that the Synod is prepared to give the most explicit assurances, that they will require of their students in divinity a full attendance on the course of study prescribed by the laws of the Church, and that they will use their utmost efforts to perpetuate and extend all requisite learning among those to whom shall be committed the ministerial office in this colony, and I am persuaded that the College Trustees on their part are ready to adopt such a constitution for the College, as shall be framed by the highest experience and ability that can be brought to aid them in framing it. Having given to the Assembly's Committee satisfactory information on these points, we may confidently rely on their liberal aid.

But our friends in Canada must not forget that the actual investment of £5,000 on the 1st of May, for the endowment of a Theological Professor, as proposed by the Commission of Synod, is required to secure to us the aid of the Assembly's Committee. And it is quite clear that before we can fully meet all the conditions prescribed by the Assembly's Committee, the Literary and Scientific department of Queen's College must also be provided for. The appeal we have already made to the Canadian public has been met with so much liberality, that I am persuaded it might be within our power to invest £15,000 immediately for the support of the College. This with the Assembly's bounty, would enable us to open the University *within the present year*, with a Principal and three professors, who, under a proper arrangement would be able, not only to conduct the theological department, but to give instruction in all the branches usually taught in a University. The public would thus have the satisfaction of seeing the immediate fruit of their liberality.

To attain this object I would earnestly call on all who have taken an active part in soliciting subscriptions for this institution, to afford without delay, an opportunity to every individual who may be friendly to its design to contribute their mite, and to urge upon as many as are able to spare it, the payment of their *entire* subscription in May next, without any regard to those periods of instalment, to which the payments of the less wealthy must be extended.—We are aware that a large number of the subscribers are able to do this without serious inconvenience. I beseech them to remember by putting it into the power of the Trustees to commence, during the present year, all the departments of the University, an immediate and great advantage will be secured for those students who are prepared to enrol themselves.

The proceedings of the incorporated Trustees at their meeting on the 20th May next, will be materially affected by the amount of subscriptions *actually paid*, as well as by the entire amount that appears on the lists returned. We trust that our local Committees and Treasurers, will keep this in view, and report to Francis A. Harper, Esq. Cashier of the Commercial Bank at Kingston, in due time.

ROBERT MCGILL, *Moderator of Synod.*

MEETING OF THE COMMISSION OF SYNOD.

We have already published the addresses to their Excellencies the Governor General and Lieutenant Governor, adopted at the meeting of the Commission, holden in Toronto on the fifth and sixth days of February. The following farther particulars will prove interesting :

At the suggestion of the Rev. WILLIAM RINTOUL, (the Moderator *pro. tem.*) the Commission unanimously resolved—That viewing as they do, with deep concern, the peculiar difficulties and trials to which the parent church is at present subjected, in asserting and maintaining her spiritual independence, they will set apart a portion of time on this occasion, for special prayer in her behalf. A diet for special prayer was accordingly held on the morning of the 6th February. On the same day the report of the Commission appointed to superintend the introduction into the Legislature of the College Bill was given in by Mr. Rintoul, together with a copy of the bill, as it had recently passed the Legislature. The report and bill having been read and considered, the conduct of the committee was unanimously approved of, and an address to the church in regard to the exertions still necessary in behalf of the College, was ordered to be drawn up and circulated. It was specially resolved, that this address should convey an earnest recommendation, that prayer be offered up throughout the church for light and direction to those who have been entrusted with the chairs of the first principal and professor.

The Clerk gave in a copy of a bill which had been recently passed by the Legislature for the sale of the Clergy Reserves and the appropriation of the proceeds thereof; and stated on behalf of the Moderator, that the rapid progress of this bill through the Legislature had precluded the possibility of calling a *pro re nata*. meeting for the consideration of it, before the final determination of Parliament, respecting it; but that strong representations had been made to His Excellency the Governor General, and to several members of the Legislature, as to various objectionable provisions contained therein, according to the views expressed by the Synod on the subject, and that his best exertions had been applied (but without effect) to obtain such modifications in the bill as might render it accordant with these views. The

Commission had read the bill for the sale of the Clergy Reserves, and having maturely considered its provisions, adopted the following resolutions:—

1. That the Act recently passed by the Legislature of this Province, for the disposal of the Clergy Reserves and the distribution of the proceeds thereof, is at variance both with the great principles on which a christian government is bound to proceed in extending its encouragement and support to the interests of religion, and with the original constitutional object for which the reserves were set apart—inasmuch as in determining the religious denominations among which the proceeds of these reserves should be distributed, the truth or error of the doctrines held and taught by such denominations is wholly overlooked or disregarded, and no provision made to limit participation in these proceeds to a Protestant Clergy.

2. That the said Act, in its practical operation, will not even effect an equitable distribution of the proceeds of said reserves according to the relative numbers of the several churches and religious denominations which it admits to a participation therein; and that it contains no provisions for adapting the distribution to a more extended unity in the condition of the church, but has rather a tendency to perpetuate the present divisions therein.

3. That as the said Act contains no provisions for the repeal or modification of the clauses in the 31 Geo. III, Chap 31, respecting the establishment of Rectories of the Church of England in this Province—some of the principal causes of jealousy, and contention among the religious denominations, remain unhappily unmitigated, and the rights of the Church of Scotland insecure.

The commission appointed the Moderator to communicate these resolutions to the committee of the General Assembly on Colonial Churches, intimating to them, that in the opinion of the commission, no beneficial effects could result from the farther agitation of the subject of the aforesaid act in this country, in the present circumstances thereof; and respectfully and earnestly requesting the committee to direct their attention to such clauses affecting the Ecclesiastical interests of this Colony, as may be introduced by the Imperial Parliament into the bill for the re-union of the Provinces of Upper and Lower Canada.

After the transaction of some routine business, and instructing the Moderator to bring the cases of the unendowed Ministers before

ted to intimate, that the
to be held at Hamilton, on
(April), at nine o'clock, A.M.

We are informed that the next ordinary m
held in St. Andrew's Church, in the city of Toron
o'clock, P.M., and will be opened with a sermon, b
Public worship to commence at seven o'clock.

IN THE PRESS, AND SHORTLY WILL BE PUBLISHED

PRAYERS FOR THE YOUNG

BY THE REVEREND THOMAS ALLEN, D.D.,

MINISTERS, living at a distance, can be supplied with the above for their congregations, by applying to the Reverend Thomas Allen, D.D., at Kingston; or at the Office of the British Colonist, Toronto.
Price—6d. each; by the quantity, 5s. per dozen.

The above work was put into our hands by our respected author, who, with the press, and after having perused it, we were both pleased and surprised to find that its aim is, to lay hold on the young, before they have come under the influence of the world and temptations of the world, and to present them with a "prayer book for the young," and "pleasurableness of a religious life," and many are the passages of Scripture which are made of address. We believe too, it will be found to come as a "prayer book" of parents, and consequently secure more readily their children's attention. The author addresses the young on the subject of prayer, and in the course of the address, here are pointed and faithful, there is, besides, an address to the young, which children love, and which is perhaps with them, a "prayer book." We have next, morning and evening prayers, in rhyme and prose, and after meat, and lastly, a few well selected hymns, all of which, we think, will be the teaching of children to seek the Lord in the days of their youth. We think not the work will be very acceptable to parents, so that the work will be of great interest in the spiritual well being of the rising generation.

Toronto, April, 1840.

The subscription to the *Canadian Christian Examiner* and *Family Prayer Book*, should be paid per annum, payable in advance; if not paid during the year, the subscription will be discontinued, and the subscribers are earnestly requested to pay their subscription in advance, and the price of the work is six pence.

Subscriptions have been received from Britain, Massachusetts, New York, and Perth, and the subscribers are earnestly requested to pay their subscription in advance.

THE
CANADIAN CHRISTIAN EXAMINER,
AND
PRESBYTERIAN MAGAZINE.

VOL. IV.

MAY, 1840.

No. V.

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The profits of this Work will be devoted to the extension of Missionary labor in Canada.



TORONTO:

Printed and published at the Office, corner of Church and Newgate Streets, by HUGH SCOBIE,
General Agent, to whom all communications (post-paid) may be addressed.

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No. II.—A BRIEF VIEW OF CHURCH HISTORY.

Paul's labors and travels are more fully recorded than those of the other apostles, and doubtless for this reason, that he affords in his conversion, a remarkable example of the power of divine grace, as well as in his subsequent life the efficacy of faith in the heart of the Christian as working by love, purifying the heart and overcoming the world. Though the Romish church has set Peter above the rest of the apostles, we have much less said about him.—The last mention of him by Luke is, that he was at the Council in Jerusalem, and along with the rest gave his judgment against laying on the Gentile converts the burden of circumcision, and other ceremonial observances of Moses.—It appears from one of Paul's epistles, that Peter had been more successful than himself in preaching among the Jews. Gal. ii, 8. It would appear also, that in Antioch, Peter had been led to dissemble his sentiments as to the freedom of the Gentile converts from the yoke of Moses; for though he joined with them in eating and conversing while alone, yet no sooner did James and other Jews come to Antioch than he withdrew, being afraid of their displeasure, so much so, that Paul was constrained to rebuke him in the presence of the brethren. The first of his epistles, addressed to the strangers in lesser Asia, has been considered as a precious treasury of consolation and instruction by believers in all ages; and the second, which appears to have been written some short time before his death, contains a warning against false teachers, who had begun already to mis-

lead the people. Of the history of Peter afterwards, we have no authentic account. The tradition is, though as will appear small dependence can be placed on it, that he was crucified at Rome, at the same time that Paul was beheaded. We say that small dependence can be placed on this tradition, (of which the Romanists make so much,) seeing if Peter had been confined with Paul, as is asserted, it is inconceivable that in the divers epistles Paul wrote from Rome while in confinement, and wherein he mentions the names of all that were fellow workers with him, we should find no mention of Peter, no, not even in his second epistle to Timothy, where he speaks of his departure as at hand, and wherein he mentions divers brethren, some who had been a comfort and some a sorrow to him, but nothing is set down about Peter, a strong presumption, we had almost said proof, (considering Peter's character as an apostle,) that he was not there.—And as to Peter's writing his first epistle from Babylon, which is said to have been Rome, this is equally doubtful—for first, it is unusual in a didactic epistle to give a place any other name than its own. In reference to matters of fact, Babylon is called Babylon, and Rome is called Rome; and, therefore, when Peter writing to the brethren in Cappadocia and other regions, says, that the church in Babylon salutes them, the understanding must be, that it was in the city so named, seeing there is nothing said to lead us to suppose the contrary. It would seem, therefore, that Peter had written this

epistle either from ancient Babylon, about which divers Jewish Christians might be residing, or from a city in Egypt, which had also the same name. All this, we may remark, goes to shew the feebleness of the Papal fabric, seeing that on which it rests with all its weight, namely, Peter's being bishop of Rome, has not one verse in holy writ to support it. There is another peculiarity in Peter's life which it may be here proper to notice. Three of the evangelists have mentioned the fact of Peter's wife's mother lying sick of a fever, from which we gather that he was a married person. The Romish church however has laid an absolute interdict on all priests, from the Pope downwards, in regard to the enjoyment of this divine institution—a plain demonstration that they are in no sense the followers of the apostle. Luther, a man not only of courage but of wisdom, saw this, and that he might separate himself from the Romish priesthood, and shew himself to be what he was, a follower of the ancient apostles, married a wife—a circumstance which excited the surprise of many of his contemporaries, but which had a wholesome effect in advancing the reformation.

Of James, the kinsman of Christ, little is known besides what is mentioned in the book of Acts. He has been called Bishop of Jerusalem, and if so, he was a Bishop in the Presbyterian sense of the word, seeing at the Synod held there he had no higher place than the rest of the brethren. He appears, however, to have resided more in that city than the rest of his brethren. He did not confine his attention to the Jews at home merely, he wrote an epistle to the twelve tribes that were scattered abroad, wherein he corrects the errors in doctrine and practice into which the Hebrew Christians had fallen, and seeks to comfort them under their trials. It would seem that James and his brethren conformed to the ordinances of Moses, Acts xxi, 18—24, and this doubtless was one reason why he was less offensive to the Jews than Paul; still so long as the essential truths of the gospel are maintained, there can be no friendship with unbelievers. James, accordingly, after Paul had escaped from their hands by appealing to Cæsar, soon experienced their malignity. He suffered Martyrdom in Jerusalem, and Josephus ascribes the destruction of the city, which happened a few years after, A. D. 70, to their slaying that just man. His words are, "these things" (the calamities of the siege and taking of the city), "happened to them by way of revenging the death of James the Just, the brother of Jesus whom they call

Christ. For the Jews slew him, though a very just man." The cup of their iniquity was full forty years before this, when they slew the Prince of Life, and this murder of an apostle shewed they were set upon opposing to the uttermost his kingdom, and now the Lord summoned the Roman armies against them, who hemmed them in on every side. Jerusalem was utterly destroyed—the temple was burned, and the plough made to pass through the city. It has been computed that 1,200,000 perished in the overthrow, and the Jews were carried captives into all nations, in which state they remain to this day.

The only remaining disciple of whom we shall speak is John. The Lord Jesus, in speaking of Peter's martyrdom, seemed also to foretell that a longer life should be allotted to his fellow-disciple (John 21, 22.) He is accordingly said to have outlived all the other disciples, and wrote his Gospel in his old age, about A. D. 97. He was banished to Patmos by the Emperor Domitian, successor to Titus, and here he was honoured by receiving that series of prophetic visions which unfolds the history of the Church in her struggles with her enemies until the consummation of all things. We are told, however, that he was liberated from his imprisonment and returned to Asia, where he lived until he was about 100 years of age. Many things are recorded of him by the inspired historians, a few additional are added by profane writers, which we shall just mention. It is said, on one occasion, while in a bath in Ephesus, that Corinthus, a noted heretic, coming in, John withdrew, saying, "Let us flee, lest the bath should fall, while Corinthus, an enemy to the truth is within it." He is said also to have been cast into a cauldron of oil by order of Domitian, and to have come out unhurt. An affecting incident showing his fatherly care of the young of his flock, is also recorded. A young man in whose spiritual well being he had been interested, falling into bad company, at length relapsed so far from his christian profession, that he became captain over certain robbers who infested the country. John, at the peril of his life, followed them into their lurking-place, and by his affectionate counsel and exhortations, persuaded the youth to abandon his evil ways, and conducted him back to the society of Christians. The last anecdote carries with it something of of its own internal evidence. When a very old man, and unable to speak much in the congregation, his constantly repeated sermon was "Christians love one another," and on being asked why he preached only one thing, he

answered "this was all that was needed."— Compared with 1 John, II, 9, 10, 11; also III, 14, 18, &c.

The next in order is Clement. He is supposed to be the same person who is mentioned by Paul as one of those "fellow-labourers," whose name is in the book of life, Phil. 4: 3. He is understood to have been a presbyter in Rome, for, like the apostles, he makes the office of presbyter and bishop identical (Chap. 44.) It would appear that the divisions in the Corinthian Church still continued notwithstanding of Paul's epistles enjoining unity. Clement, in the name of the brethren in Rome, wrote them an epistle which is still extant, and considered to be one of the most excellent of the writings of those men who conversed with the apostles, and were by them appointed to the ministry. It is supposed to have been written about the year 96, and was held in great esteem by the ancients. In this epistle are found all the essential doctrines of the Protestant Church, for the errors of the Church of Rome belong to a later age. That church could, at its foundation, peruse the epistle which Paul addressed to them, wherein justification by faith without the works of the law, which Luther preached is unfolded, and Clement, who ministered the gospel to them after the apostles had been withdrawn from their earthly labours, bears testimony to the same doctrine. Having spoken of Jacob, from whom the priests and Levites sprung, Clement proceeds, "and the rest of his tribes were in no small glory; since God had promised 'thy seed shall be as the stars of heaven.' They were all therefore glorified and magnified, not for their own sake, or for their works, or for the righteous deeds which they had done, but through His will, and we also being called by His will in Christ Jesus, and not justified by ourselves, neither by our wisdom, or knowledge, or piety, or the works which we have done in holiness of heart; but by that faith by which Almighty God hath justified all men from the beginning." In this epistle also, Clement every where shows that faith is a living principle, producing as its fruits love to God, humility, patience, and every good work; take for example the following passage:—"Let us therefore come to him with holiness of mind, lifting up pure and undefiled hands unto him, loving our gracious and merciful Father, who hath made us partakers of his election;" and again "Let us do all things which pertain unto holiness, fleeing all evil speaking against one another, all filthy and impure embraces, together with all drunkenness, youthful

lusts, abominable concupescence, detestable adultery, and execrable pride: "For God," saith he, "resisteth the proud, but giveth grace to the humble." Let us therefore cleave to those to whom God hath given his grace. And let us be clothed with concord, humble minded, temperate, free from all whispering and detraction, justified by our actions not by our words."—Clement also illustrates the goodness of God by a reference to the works of creation, and by their order and harmony enforces obedience to the holy commandments. The passage is so beautiful that we shall give it entire:—"The heavens peaceably revolving, by His appointment, are subject unto Him. Day and night perform the course appointed by Him, in nowise interrupting one another. By His ordinance the sun and moon and all the companies of stars, roll on in harmony, without any deviation, within the bounds allotted to them: In obedience to his will, the pregnant earth yields her fruit plentifully in due season to man and beast, and to all creatures that are therein; not hesitating or changing anything which was decreed by him. The unsearchable secrets of the abyss, and untold judgments of the lower world, are restrained by the same commands. The hollow depth of the vast sea, gathered together into its several collections by his word, passes not its allotted bounds; but, as he commanded so doth it. For he said, "Hitherto shalt thou come, and thy waves shall be broken within thee." The ocean impassable to mankind, and the worlds which are beyond it, are governed by the same commands of their master. Spring and Summer, and Autumn and Winter give place peaceably to one another.—The winds in their stations, perform their service without interruption, each in his appointed season. The ever flowing fountains, ministering both to pleasure and to health, without ceasing put forth their breasts to support the life of man. Nay, the smallest of living creatures maintain their intercourse in peace and concord for he is good to all; but, above measure, to us who flee to his mercy through our Lord Jesus Christ, to whom be glory and majesty for ever and ever. Amen."* It is to be observed, however, amid the many excellencies of this epistle we find, also, some defects. The writings of the apostles alone bear the mark and impress of inspiration. Here there is nothing mean or fanciful. In illustrating the mysteries of the kingdom of God, they use many figures, but they are always worthy of the truths which

* Translation by Wake.

they are employed to explain. The writers are so impressed with the importance and reality of the things they declare, that they are never found to hunt after strange comparisons. Thus when Paul would speak of the resurrection of the body—how appropriate—how beautiful are the figures he employs. “But some man will say, how are the dead raised up? and with what body do they come? ‘Thou fool, that which thou sowest is not quickened except it die.—And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat or of some other grain: But God giveth it a body as it hath pleased him, and to every seed his own body—there is one glory of the sun, and another glory of the moon, and another glory of the stars; for as one star differeth from another star in glory, so also is the resurrection of the dead.” But how meanly does Clement speak of the resurrection, and yet he is one of the best of the apostolic fathers. We would, willingly, pass over the passage for the sake of the many and excellent things the epistle contains, nevertheless even this passage will be found not devoid of instruction, seeing it shews the superiority of the writings of the apostles and prophets, and the folly of those who would reduce them to the level of such as have been penned by cunning men. Clement is speaking of “a future resurrection.” “Let us consider,” he says, “that wonderful sign which occurs in the regions of the east in Arabia. There is a certain bird called a Phoenix. It is the only individual of its kind, and lives five hundred years. When the time of its dissolution draws near, that it must die, it makes itself a nest of frankincense and myrrh, and other spices, into which, when its time is fulfilled, it enters and dies. But, as the body decays, a certain kind of worm is produced, which, nourished by the juices of the dead bird, puts forth feathers. And when it is at length grown to a perfect state, it takes up the nest, in which the bones of its parent lie, and carries it from Arabia into Egypt, to the city called Heliopolis; and in open day, flying in the sight of all men, places them upon the altar of the Sun, and having done this, hastens back to his abode.—The priests then search the records of the time, and find that it hath come at the completion of the five hundredth year. Shall we then think it to be any very great and strange thing for the Maker of all things to raise up those that religiously serve him in the assurance of a good faith, when, even by a bird, he shews us the greatness of his power to fulfil his promise.”*

* Wake's translation.

Milner apologises, by saying, that this would be a very good illustration if true, but the question may still be asked, why one, who teaches truth, should traffic in fables? In this epistle we find the reading of the Scriptures urged upon the Corinthians, and, when it is remembered, that the Church of Rome now forbids them to the people, we have a perfect demonstration that she has forsaken her first espousals, and is the enemy of the truth once delivered to the saints. “Ye are contentious, brethren, and zealous for things which pertain not unto salvation. Look into the Holy Scriptures, which are the true words of the Holy Ghost. Ye know that nothing unjust or counterfeit is written in them.” And again, “Ye know, beloved, ye know full well the Holy Scriptures; and have thoroughly searched into the oracles of God.”

It is a common opinion that the persecutions of the church have originated with the magistracy, but it is not supported always by history. On the contrary we shall frequently find that the persecutions which befel the church, arose from the enmity of the multitude against the truth. This appears to have been the origin of the persecuting edict which Trajan published, A. D. 107. The younger Pliny, who had the government of the province of Bethynia, having written to the emperor, enquiring in what way he should treat the christians, received for answer “that the christians were not to be *officially sought after*, but that such as were accused and convicted of an adherence to christianity were to be put to death as wicked citizens, if they did not return to the religion of their ancestors.” In Pliny's letter we have the following account of the worship of the primitive church, as communicated to him by persons who had lapsed from their profession to heathenism: “And this was the account which they gave of the nature of the religion they once had professed, whether it deserves the name of crime or error, namely, that they were accustomed on a stated day to meet before daylight, and repeat among themselves a hymn to Christ, as to a god, and to bind themselves by an oath, with an obligation of not committing any wickedness, but on the contrary of abstaining from thefts, robberies and adulteries; also, of not violating their promise, or denying a pledge; after which it was their custom to separate, and to meet again at a promiscuous harmless meal, from which last practice they however desisted after the publication of my edict, in which, agreeably to your orders, I forbade any societies of that sort.”—

It was under the law established by the above edict that the pious and excellent Ignatius, Presbyter of Antioch, was put to death. He met Trojan flushed with his victories over the Scythians and Dacians, and having made a noble confession of his faith, was ordered to be thrown to the wild beasts, at Rome, for the entertainment of the people, which sentence he was enabled to bear with a holy fortitude and joy. We pass over the epistles said to have been written by this eminent martyr, while travelling from Syria to Rome, as they rather appear to have been done by another hand, or at least they are so interpolated as to render their authority very doubtful.

The next Presbyter, who was a disciple of John, of whom we shall speak, was Polycarp. This excellent person ministered the word in Smyrna, and most probably was engaged in this ministry, at the time that the Lord Jesus addressed to John in Patmos, the epistle to the Smyrnan church: "Fear thou none of those things which thou shalt suffer, behold the Devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life." Polycarp suffered martyrdom A. D. 167. When he was brought before the Roman Pro-consul, and being asked to reproach Christ, Polycarp replied, "Eighty and six years have I served Christ, and he has never done me the least wrong; how can I blaspheme my King and my Saviour." He was condemned to the flames, of which we are informed he had a prophetic intimation beforehand, when he dreamed that his pillow was in flames, and which he interpreted as referring to his martyrdom by burning. The Jews we are informed were especially busy on this occasion in collecting wood and faggots out of the shops and booths for the pile, shew-

ing that their opposition to the gospel was in no respect diminished by the overthrow of their city and commonwealth, and teaching us that adversity has no power of itself to humble the heart of man, or to bring him nearer to God. In his epistle addressed to the Phillippians, and which is generally admitted as genuine, we find the following reference to Paul's epistle to the same church: "These things my brethren I took not the liberty of myself to write unto you concerning righteousness, but you yourselves before encouraged me to it; for neither can I, nor any other such as I am, come up to the wisdom of the blessed and renowned Paul, who being himself in person with those who then lived, did with all exactness and soundness teach the word of truth, and being gone from you, wrote an epistle to you, into which, if you look, you will be able to edify yourselves in the faith that has been delivered unto you, which is the mother of us all, being followed with hope, and led on by a general love both towards God and towards Christ, and towards our neighbour. For if any man has these things, he has fulfilled the law of righteousness; for he that has charity is far from all sin." "Wherefore I exhort all of you that ye obey the word of righteousness, and exercise all patience, which ye have seen set before your eyes, not only in the blessed Ignatius and Zozimus and Rufus, but in others among yourselves, and in Paul himself and the rest of the Apostles. Being confident of this, that all these have not run in vain, but in faith and righteousness, and are gone to the place that was due to them from the Lord, with whom also they suffered; for they loved not this present world, but him who died, and was raised again by God for us."*

* Translation by Wake.

REVIEW. NARRATIVE OF THE CONVERSION AND DEATH OF J. A. CADIOT.

TRANSLATED FROM THE FRENCH.

Very numerous are the dying testimonies which, in modern times, have been set to the truth of the Holy Scriptures. It is true, there has been no persecution of the faithful, so as to exhibit men suffering for conscience sake, still there has been a cloud of witnesses, who, in the furnace of affliction, have manifested the character of confessors of the truth. These, too, have not always been persons of mature years, they have been, judging by the memoirs that have proceeded from sorrowing friends, in the beginning of their days, and yet evincing a wisdom and understanding which the mere experience of the troubles of life cannot confer. Yea, and out of the mouth of babes and sucklings, the Lord hath perfected strength, enabling them to be patient in affliction, and to meet the last enemy with humble confidence and joy. Without doubt, the sufferings of the ancient martyrs, for the sake of the gospel, from their peculiar severity, accompanied, too, as they were, with the scorn of the world, afford a powerful argument to convince gainsayers, seeing we have the spectacle of men neither influenced by enthusiasm, which may carry a man a certain way in these matters, nor yet counting the applause of the world, nor coveting its gains, but upheld only by the testimony of a good conscience, that the path wherein they are walking is that which God hath marked out in his holy word, and assured that he is faithful who hath promised, and so yielding themselves to death, rather than be unfaithful to their God. The world hath often witnessed such a spectacle, and, without doubt, the truth appears very glorious and excellent in such eras of the Church's history, and not a few have been so convicted by it, as to renounce the work of persecution, and become confessors of that faith they had sought to destroy. We think, however, that a believer, on a sick bed, in the midst of severe and protracted suffering, comforted by the sure promises of the gospel, and resigned to the will of God, either to live or die, gives a testimony of a like kind to the truth and excellencies of the gospel. Does the martyr shew his firm persuasion of the faithfulness of God's promise, by the things which he suffers, so does the afflicted christian. It is true, that the one might in many cases receive deliverance by simply denying his profession, whereas the other may be beyond the means of

recovery, and therefore he is without temptation on this matter, nevertheless, in the peace and composure of mind he enjoys, he may make it as manifest, that death is stripped of its terrors, and force on us the full conviction, that in death, as in life, he desires only the glory of God. And the martyr does no more. In many cases, also, the sick man is tired with wearisome days and sleepless nights, saying in the morning, would it were evening, and in the evening, would that it were morning; and though thus beset with temptations, to repine at the dealings of Providence towards him, we find him resigned to his condition, saying, it may be, with Job, "what, shall we receive good at the hand of the Lord, and shall we not receive evil?" And, though it is true, the sick man has not the odium to encounter, but, on the contrary, enjoys the sympathy of friends, who may now as sincerely weep with him when he weeps, as they formerly rejoiced with him when he rejoiced. And this no doubt tends to alleviate distress, nevertheless, when we find him unconcerned about his friends in all other respects, saving only, in respect of their spiritual well-being, bearing a testimony to the truth of the Gospel, warning them of the danger of earthly pursuits, and of the evil and folly of sin, we then see a man in whose heart the love of truth is supreme, and who by the same grace would be ready to overcome the scorn of the world for the truth's sake, as he overcomes all that is earthly in the ties of kindred or of friendship.

The testimony of dying believers to the truth of the gospel, though at first sight not so striking as that of martyrs, yet it will be found, if duly considered, to be equally worthy the attention of the careless and secure, inasmuch as it presents to them men possessing strength and consolation when all others have failed, yea and so large and abundant, that (as has often happened) they are joyful in their affliction. It presents to them men in short who with the measure of trouble and sorrow that has been allotted to them have not been overcome; but through their persuasion of the truth of the promises have certainly gained the victory—men full of sensibility, yet content with suffering—young in years, yet in no way repining because deprived of the pleasures of life and health—of strong affections, and yet loving their friends only to prepare them for a better

country, yea, it may be offending not a few by their faithfulness in dealing with their souls—men who tasted what was good and pleasant and to be desired in the cup of worldly bliss, and yet with a holy loathing have turned from it that they might drink out of the wells of salvation. These are the martyrs with which the Lord hath vouchsafed to favor the men of this generation; and he who says, O that I had lived in the days of the apostles, when I would have seen such ample evidence for the truth of the gospel that I would have been a Christian indeed, has something of what he desires at the sick bed of a dying believer, and should he refuse to attend to the manifest truthfulness of the dying believer's testimony, as well as the credentials of that book from which it is taken, there is reason to fear that he would have witnessed unmoved the martyrdom of a Stephen or a Paul.

The above narrative of the conversion and death of J. A. Cadiot we have reason to believe is in few hands, as it has been given forth in a more expensive form than books of this kind usually are, and we shall therefore make a few extracts from it without much selection. The history of M. Cadiot is soon told. He was a Frenchman, and was educated for the Romish church. He possessed good natural parts, a lively imagination and understanding above the ordinary level. He had been ordained a priest, and appointed to a parish. By studying the scriptures he was enabled to see the errors of popery, which he renounced, and attached himself to the reformed church. He had a strong desire to preach the gospel, but the Lord saw meet to take him away from the sorrows of the world.

"In the course of his theological studies," we are told, "he became dissatisfied with the doctrines and observances of the Romish church, for obtaining peace with God, and the salvation of the soul; and becoming more enlightened by the scriptures on so important a point, he could no longer continue, nor suffer his parishioners, without warning them, to continue, in a way which was not pointed out by Jesus Christ or his Apostles.

"Having, in his public preaching and private instructions, honoured the Christian truths which the Lord by his word had enabled him to see, he was desirous that his form of worship should be likewise in conformity with the Gospel. But he was not suffered to proceed further in the work of reformation; nor was that which he had already effected, and which met with the approbation of his parishioners, permitted to become permanent. He was shortly deprived of his cure, and expelled from that church whose doctrines he was obliged to reject, and which he could no longer preach after he perceived that they were opposed to the Holy Scriptures. He therefore sought some place of retreat; and, being already acquainted with the doctrines of the Reformed Churches, which

he believed to be in accordance with the word of God, he hoped to find there an asylum where he could serve the Lord in spirit and in truth.

"His first intention was to go to England, or to Jersey or Guernsey, to receive, if necessary, new ordination, according to the rites of the Reformed communion. Thence he intended to have returned to France, or to have preached the Gospel in some distant country. His health, however, which had for some time declined, was not sufficiently strong to allow him to prosecute so long a journey, or to enter on his clerical labours. He wished, therefore, to reside on some spot where the worship of the Reformed Church was regularly conducted: but, in renouncing the errors of the Romish Church, he had also renounced all the temporal advantages which he enjoyed in that church; and being deprived of whatever worldly emoluments he might have expected from his own family, he was forced to seek some means of subsistence, wherever he might find a place of security.

"Providence directed him to such a retreat; for, at the very time when he was deprived of his emoluments, which he sacrificed voluntarily rather than act contrary to his conscience and belief; and when he was looking out for some residence, where he might give instructions to the children of some Protestant; a family of this description, in the interior of France, were in want of a tutor, and, having heard of him, they invited him to their house, which was at Andusa, a small town in the department of Gard, being satisfied with the report which they had received of his character.

"By the special direction of Providence, in the house where he was tutor, and where he was treated as a brother and friend in Christ, he met with another minister of the Lord, who was one of the pastors of the church in that place. Their joy was very great, in finding themselves under the same roof, united together by the same doctrinal views, the same love of God, the Saviour of souls; and having the same desire to win men to the faith, and to beseech them, by the love of Christ, to be reconciled to God.

"Oh! what a servant of Christ was the subject of this narrative, the account of whose death will at once excite our admiration and sorrow! What blessed and spiritual days were those which were passed in his company! What love had he for the Saviour, and for the souls which Jesus has redeemed! What love he displayed for Divine truth, with the knowledge of which the eternal interests and salvation of man are interwoven—the truth of the Gospel; for which he had forsaken all, and for a witness to which he was ready, like the faithful martyrs, to sacrifice his life! Oh, with what zeal would he have laboured in the work of the Lord for the conversion of souls, and advancement of the kingdom of Jesus! Had his health permitted, he would have traversed seas and braved dangers without fear: he would have gone to the extremity of the earth, to preach the gospel to every creature; to search in all lands for those lost sheep which the good Shepherd would seek out, and gather in his arms. Even two or three days before his last illness, which confined him to his bed, and three weeks after hurried him to the grave, he expressed his desire to go and preach the glad tidings of salvation in the Isle of France.

"Before he went to Andusa, he addressed a pastoral letter to his parishioners, who bore the same affection for him which he bore for them. In bidding them farewell, and explaining to them his motives and reasons for retiring from them, he expressed to them his tender solicitude for the welfare of their immortal souls; repeated the advice which he had given them; and apprised them, with the most heartfelt

concern, of the deep sense which he entertained of their spiritual danger, and urged on them their need of conversion to the Lord and Saviour Jesus Christ.

"Several of these pastoral letters were forwarded to the church to which they were addressed. He had likewise composed a controversial treatise, which he had proposed to publish. His thoughts were often directed to his church, for which he felt so warm an affection; and while he was continually alarmed for the salvation of his parishioners, who were dear to him, and whose error and ignorance of the true way of salvation he lamented, he addressed two other pastoral letters to them, during the interval of leisure which was allowed to him by his new occupation.

"His life, however, is only very briefly laid before the reader in this narrative: and we proceed therefore, to the scene of his death; which was that of a true and blessed disciple of Jesus; and was so edifying to those around him that the account of it may tend to the glory of God, and may be instrumental to the conversion and sanctification of souls. May the faith, joy, and hope, which were expressed by him in his last moments, be an encouragement to those who enjoy the privilege of being the people of the Lord, and who will shortly arrive at the close of their journey and trial in this world! And may those who are only christians in name be persuaded to become so in earnest, by the renewal and the devotion of their heart to Christ!

"The health of Cadot continued to decline. He appeared, indeed, to amend for eight or ten days; but, notwithstanding medicine was constantly administered to him, his complaint, which was seated in the chest and lungs, made rapid though silent progress; till on Thursday the 1st of July, its nature became evident. He suffered acute pain in the right side; and, being confined to his bed, he could not raise himself without inconvenience. This state of suffering with occasional variation, lasted for some days; till at length his illness reached an alarming height. The physician now considered him in danger, and soon afterwards despaired of his case.

"He was himself ignorant of his own state of health; but, if he had any idea of danger, he thought, as we supposed at first, that it was only temporary, and that he should recover. His friends, however, amongst whom was M. M.—a minister of Christ, who was with him at the time—experienced considerable uneasiness, on perceiving that the prospect of a restoration to health drew his attention to the body, and to the means of recovery, while he was less anxious about the concerns of his soul. They were therefore desirous that he should be informed of his danger, and determined to acquaint him with it.

"On the 3th of July, M. M. addressed him on his critical situation in these words:—'The affliction which we entertain for you, and our desire to see you employed in the work of Jesus Christ in this world, would make us anxious for your recovery; but we have reason to apprehend that our prayers will not be answered, for we can no longer conceal from you your extreme danger.' 'May the Lord,' he replied, 'be pleased to blot out all my sins, and I am contented. I am in his hands, and all is right.' The same minister on that day used some expressions in his prayer which indicated to this sufferer that time would soon be exchanged by him for eternity. A few minutes afterwards he said, 'I am ill, and perceive that I shall die.'

"Without being interrogated, he uttered occasionally some expressions, which evidenced that he was a child of God, who was hastening to the conclusion of his mortal career. 'What a change will take place in me,' he remarked, 'by the passage from time into

eternity! How insignificant and miserable appear the good things of this world! what are its riches, what are its honors!—I think that I see the enemies of the gospel clap their hands at my death: they will laugh, particularly the clergy. 'Well,' he added, in an energetic accent, 'let them laugh: they know not what they do.—What a conflict! Satan shews me my sins, to make me despair of salvation. He would conquer; but he shall be conquered; my Saviour will be triumphant.'

"Mr. M. who had just entered, on hearing these last words, remarked, 'Satan is always deceived in his attempts on the children of God; in shewing us our sins, he excites us to approach closer to the cross of Jesus Christ, who has expiated them by his death.' He then again expressed the firmness of his hope in the merits of the Saviour; and the joy which he experienced;—and he wished to acquaint his parents with the near approach of his death. I offered to write to his father; but he said, 'I believe that I can write to him myself—Yes, I will write to him,' and, sitting up in his bed, he wrote the following letter:

'Andusa, 9th July 1824.

'My Dear Parents,

'It is from my bed of pain that I write to you these few words. I think that the Lord intends shortly to call me to himself for ever: but if such be his will, I submit to it with pleasure, and it is now the only thing which I desire. I die in peace and joy, having accomplished what has been near my heart for many years. I die free from all the superstitions of the Romish church. I have been much persecuted; but may God shew mercy to my persecutors. I pity them from the bottom of my heart, for they are all in the thickest darkness; and you, my dear parents, who survive me, what will you do?—Think of your soul; of that precious soul which has been redeemed with the price of the blood of Jesus. Attend to the entreaty which your son makes to you, when he is about to be removed from this world.—Think, I say, of your soul. Resign yourselves into the arms of Jesus, and quit all the vain ceremonies of the Romish church.—My strength fails me.—If I recover from this sickness, I will write to you at length; but expect rather to receive the intelligence of my death, which I await with great joy. I love you all—my dear sister, her husband, and my niece, and remain, my dear and kind parents,

'Your very affectionate son,

'J. A. CADOT.'

"His pupil, A. N., approached his bed; whom he addressed with emotion and tenderness. 'My dear child, you will soon be deprived of your instructor; but recollect the advice which I have often given you, and which I again give you now: Be wise; obey your parents, and love the Lord.'—His feelings prevented him from continuing; and the child, who had begun to weep at the first word, possessing great sensibility and affection for his tutor, now shed so many tears that it was necessary to withdraw him from so painful a scene.

"A. G. having entered, and enquired after his health, he answered, 'Well, well; for I am drawing near to eternity. I beseech the Lord to give me grace to appear before him with my robe washed in the blood of the Lamb.'

"If we have such a desire, we may be assured of salvation."

"Yes, yes; and I shall gain the victory."

"The Lord strengthen you."

"Amen, Amen."

"A moment afterwards several other christian friends came near to his bed; and stretching out his hand, he said, 'Adieu! I am going to be separated

from you; but I hope that we shall meet again in the heavenly Jerusalem.'

"C. B. entered; and, on asking 'How are you?' he said, 'Very ill.'

" 'May the Lord strengthen you.'

" 'Oh, yes! he will do it: he does do it.'

" 'Trust in the Saviour.'

" 'I have always put my trust in him; but I feel my need of it at this moment more than ever.'

"He then asked to be assisted, that he might sit up in his bed. Some persons observing by his look that he wished to speak with them, they all drew near, and he thus addressed them:—'I perceive that my departure is at hand, and I wish to tell you what are the feelings which influence me at this moment. I have quitted a religion which is full of errors and superstitions. I have embraced the Reformed, voluntarily, with a knowledge and conviction of its truth. I make this declaration in my last moments. I die in the peace of my Saviour, and I only regret that I have so often offended him. If he should restore me to life, I promise to labour for his glory and to publish his great mercy towards me. I beseech you, who will survive me, to cherish an increased zeal in the service of the Lord. I forgive from my heart all my enemies; all those who have persecuted me; and I would wish to tell them so myself. I wish that they were all here!' and he repeated, with an energetic accent, 'I wish that they were all here! It was my desire to preach the Gospel to the ends of the earth; but since it has not been the will of the Lord, may his will be done. I am assured that I shall be with the Lord Jesus; for I have the eternal witness of it.'

"After a moment's silence, he said, 'I am very weak.'

"S—— replied, 'As your bodily strength diminishes, may the strength of your soul increase.'—He made a sign with his head, but was unable to answer.

"Shortly afterwards he observed, 'The Lord Jesus had not a place where to lay his head; but I have a bed. Soon this house of clay will be dissolved, and my soul will fly to the arms of its Saviour.'

"On the same day, when his face was covered with moisture, he said to the person who wiped it for him, 'These are tears; but in the kingdom whither I go, there will be none.'

"On the 10th, before day-break, he prayed in private, with a low voice, 'O Lord, have compassion on me, and receive my soul in thy hands;' and some other words he uttered, which I could not hear. 'I feel that I shall soon be set free.'

" 'There remains one conflict for you to endure, but that will be the last.'

" 'I hope that the Lord will strengthen me.'

" 'He strengthens us as we have need; and he will conduct you through the trial with glory. This last combat will be succeeded with a triumph. May the Lord prepare for you the crown of glory, the crown of life and immortality, which is unmerited.'

" 'I merit nothing; but it is my Saviour who merits it for me. It is he, indeed, who has sustained the conflict, and gained the victory. He has conquered Satan. He has destroyed death, and the reign of death. Yes, he has destroyed it; and when we have passed through our trial in union with him, we shall never die; but we shall pass from death, and enter into life. Oh! how compassionate is my Saviour, and how inexpressible is his love! All my blood could not redeem me from one of my sins; but there needed other blood than our's, and the blood of an infinite value. It is for me—for myself, that Jesus has shed it; and it is for my sins, for he had no sin.'

" 'Now you have none, for he has blotted them all out.'

"N——, who was in the country, having come very early to see him, and to assist in taking blood from him, inquired tenderly after him. 'Well,' he replied; 'I am well—I am happy! I have no pain; but my life will soon be ended.'

" 'Take courage,' said this person to him, being quite overpowered; 'perhaps this may be nothing.'

" 'Oh! I take courage, and I enjoy the peace of God.'

" 'Our dear brother Cadot,' said I, 'does not fear death. He does not wish to remove it from him; for he knows that a christian ought not to dread it, and that one of the redeemed of Jesus ought to go and see him with joy.'

" 'Yes, thanks be to God, who has given us the victory by Jesus Christ, I shall go to the arms of my Saviour and my God.'

"That day he spoke less than he had done previously; but it would be tedious to mention every remark which he made under the influence of the Spirit of Jesus, with whom he held communion.

" 'Are you happy?' said a young Christian to him, who saw him smile. 'Yes,' he replied, with a voice and look which denoted the joy with which his heart was filled. On referring to the heavenly Canaan, he thus expressed himself:—'Here I know not how to sing the praises of the Lord, but there I shall know how to sing them.'

"One circumstance should be noticed: that, from the moment when he was apprised of his approaching death, the Christian's peace and joy were the most strikingly exemplified in him, and became increasingly so till his dissolution. He had experienced much restlessness and anxiety, while he was occupied with his own complaint, and with the means of his recovery; but from that time he was in a totally different state of mind and heart. The serenity of the children of God, and the anticipated blessedness of the elect in heaven, were conspicuous in him.

"We often prayed with him according to his own request, and still more frequently he prayed alone.—Once he exclaimed, with great emotion, 'O God! may my soul flee to Thee! give to it the crown of life! I forgive all my enemies. O Jesus, I love thee with all my heart; and I desire to be with thee.—Thou hearest those who love thee; hear me, Lord! I call on thee upon this bed of sickness. May my soul flee to thine arms!'

"We all met together again in the evening, when he had raised himself a little, and we conversed on our eternal interests, and on the love and merits of our Saviour, who purchased salvation for us, and prepares for us in heaven unspeakable joys.

"M. M. asked him this question: 'Yesterday you shed tears: will you say what was the cause?'

" 'Yes; it was the sense of my sins. Oh! what an unbeliever have I been! How many times have I offended my Saviour, and sinned wilfully against my God!'

" 'You uttered with pain the expression, Oh my father!'

" 'I was then thinking of him; of my poor parents; and I wept at the idea of the gross darkness in which they are buried.'

" 'Do you still sustain a conflict?'

" 'Yes; Satan continues to set my sins before my eyes, to drive me to despair, and make me believe that they are too many to be pardoned; but I have imposed silence on him in the name of Jesus Christ. I know that the blood of Christ blots out all the sins of those who believe in him; nor can the greatness or number of sins outweigh the merit of the

blood of Jesus. Yes, 'This is a true saying,' affirms St. Paul, that 'Christ Jesus is come into the world to save sinners, of whom I am chief;' and St. John also states, that 'the blood of Jesus Christ cleanses us from all sin.' Satan has suggested to me that I have need of an auricular confession; but I put this impostor, this father of lies, to silence.'

"Luther, the blessed Luther, was tried with a similar temptation in such a situation as yours; and he also imposed silence on the tempter, and put him to flight. Thus is the promise of the Gospel fulfilled; 'Submit yourselves to God: resist the devil, and he will flee from you.' (James iv. 7.) Certainly we ought to confess our sins; but to God, whose ears are always open to our supplication; to Christ, who can and who will pardon us.'

"On the 15th, after having read the Bible, and two or three of the hymns above referred to, which gave him joy, he desired that one might be sung to him, and S— therefore sung, in a low voice, one which particularly pleased him.

"In the afternoon a woman, who had heard in the town of the joy which M. Cadot experienced on his death-bed, and of the pious observations which he had made, came to his house, with the desire of visiting, as she expressed it, this excellent gentleman, who had been a Romish Priest, and who wished afterwards to become a Reformed Minister; whom she had heard preach in our church (where he had officiated three or four times), and whose preaching she admired. She said, that there were many who wept on mentioning the near approach of his death, and on reading his Pastoral Letter; of which she desired herself to have a copy, for the benefit of her neighbours and acquaintance, though she could not read herself.

"We brought her into the sick chamber. She expressed at first the pity which she felt on seeing so young a person lying on the bed of sickness and death; and, with the view of giving him comfort, she mentioned the virtue which he had practised, and which she imagined was the present cause of his assurance.

"'Oh, I should be very miserable,' he said to her, 'if I must appear before God with my virtue; for I have not practised virtue, but I have committed many faults and sins. What would become of me, if my own righteousness must be my title to the heavenly inheritance; for I should then have no part in it but, I should be rejected, and the gate of heaven would

be closed to me. I should be found to be a sinner, and not virtuous; deserving of condemnation and death—for death is the wages of sin—and not deserving of paradise. Alas! how miserable is our virtue! what a deceitful ground of our hopes! for all our virtue is nothing worth. I wish not for mine, but I cast it from me. I wish for none of my merits; but I cast them all far away, and desire the merits of Jesus; and none except his. 'What is man, that thou art mindful of him; and the son of man, that thou visitest him?' (Psalm viii. 4.) We are all stained with sin; all full of sin; all guilty of many transgressions; and we have all need of a Saviour.—It is to him that I fly, and his bosom and merits are my refuge.'

"Being then very much exhausted with the effort which he had made to speak, he was obliged to take some repose.

"When this woman was retiring, he took leave of her with these words, 'May the Lord bless you!—May he be pleased to enlighten you, and to adorn you with every gift of grace?'

"At length he drew near to his last hour. We were all on our knees near his bed, and we did not think that he could hear our prayers; but when I uttered, 'Lord Jesus, come, and receive his soul into thy bosom,' he repeated the word, 'come!' and when I said, 'Amen; yes, Amen;' he repeated likewise, 'Amen!' A little while afterwards we again prayed, having no idea that he could still hear us; but when I again said, 'Amen,' his eyes, which were half open, were raised to Heaven.

"These two words were the last which passed his dying lips: the last which evidenced his faith, his hope, and his love to the Lord; and his eyes, which were lifted to heaven, gave the last indications of life. Quickly, indeed, the Lord transported from time to eternity, transplanted from earth to paradise, and received into his bosom, that immortal soul, which was his own gift, and which he had redeemed with the price of his own blood. This dear brother, this pious and blessed follower of Jesus, fell asleep with the sweetest peace in the arms of his Saviour.—His last moments were perfectly calm, and nothing denoted a feeling of pain. After his death a smile remained visible on his countenance.

"He died at half-past eight o'clock in the morning of Monday the 19th of July, 1824, aged nearly twenty-seven years."

CROSSES ON PROTESTANT PLACES OF WORSHIP.

When we change our position, the object at which we had been formerly looking will be found to present, to some extent, a different appearance. All are aware of this, but all do not seem to be aware of the change that may be produced in our minds, and the extent to which our moral sentiments may be affected sometimes by simply changing the position of the same object. It is almost impossible to conceive the effect that would be produced on a

Protestant congregation, were the cross that has long stood conspicuous on the outside of the church to be found, some sabbath morning, placed on the top of the pulpit. In any one of our congregations, we venture to affirm, that more than one Janet Geddes would be found ready to hurl a stool, or some other instrument of destruction, at the idol; and in no long time, the Nehustan would be pounded to atoms, or committed to the flames. While the person

who had dared to transfer the obnoxious thing from the outside to the inside of the church, would require for their protection a better defence than the logic of the schoolmen, or the liberal opinions of the moderns. Nor would the Cathari spend time in inquiring whether the thing that has so offended them underwent any change in its nature by changing its position.—It is enough that it is now found in the inside of the church. On the top of the spire it was regarded with indifference—on the top of the pulpit it is viewed with intolerable aversion, and out it is thrown with becoming Christian indignation.

Now, were we standing by, we should say, this is right—this is a piece of church reform—out with it—smash it—burn it—it ought not to be there. Papists may call this impiety. High Churchmen may sneer at it, and if they choose, call it the wicked fanaticism of Knox. While those who pretend to liberal views may hint, that a cross can do no more harm on the top of a pulpit than on the church spire. This may be true; but our question is, why should it be on either—what have Protestant churches to do with crosses? For is a cross not the same thing, to all intents and purposes, whether placed on the summit of a mountain or above the altar in a cathedral? The Papist thinks it the same sacred thing—a thing to be adored wherever it is seen. In this he is consistent. The views we hold are widely different from this; and our views are also consistent; for we regard it as a mere piece of wood, yet withal very mischievous; and even when gilded, or were it solid gold, we have no reverence for it, but hate the very sight of it wherever it is seen, but never so intensely as when we happen to see it in Protestant places of worship. Let it not be inferred that crosses are frequently seen on Presbyterian churches. Indeed, we do not know a single Presbyterian church in the province that has a cross on it. We wish we could say the same thing regarding all Presbyterian places of worship in other parts of the world. Yet we are not aware that the thing is very common with our denomination in any country. With the Episcopal church, nothing is more common. And we perceive, in this province, the custom we are reprehending is obtaining countenance, or rather, we should say, is giving countenance to others from a very high quarter. We were truly grieved, when lately in the city, to see that the splendid Episcopal cathedral desecrated by a flaming gilded cross placed on the top of the spire. We do not take upon us to say what the motives were of those

who put up that cross. But we repeat, to us it would not be more offensive had it been placed in any part of the inside of the building.—The thing is the same wherever it is placed.—Protestants ought not to have crosses in their places of worship. Conventional authority is in all cases something, and in many cases it is much. Now, by conventional authority—and all the world knows this—the cross is the *sign of the beast*, the *armorial bearings* of Popish Rome. Surely all good Protestants ought to avoid the *badge* of that corrupt and persecuting church. And this will be done by all who are sincere in the *grand protest* that has been made:

It is true, that those who are but partially Protestant in their hearts will see little harm, and possibly some good, in crosses in churches. If they have leanings to Popery, they may find this a suitable way of expressing their affection. We do fear this, in many cases, is the true explanation of the matter. Without any reference to individuals, may we not suppose, that the cross on a Protestant church is used, not unfrequently, as a sort of telegraph by which a communication is delicately kept up with the Old Lady of the Seven Hills. May she not in this way be informed, that although some of her children have departed far, very far, from her maternal care, still they have not forgotten *all* the lessons she has taught them, and in good time may yet—return. This telegraphic power of the cross may do more than the simple are aware of. But the thing may work in another way. Suppose a poor ignorant Papist, who hardly knows anything more of his religion than to make the sign of the cross, and who regards it with reverence when he sees it, such a man cannot but look with some degree of respect at Protestant places of worship on which the object is placed, and must surely look upon such Protestants as not very far from the *true faith*, and no very bad heretics, at least, not nearly so bad as those who have no crosses on their churches. How far this may tend to confirm the man in his errors, will depend upon circumstances which we do not stop to notice. This, however, seems plain, that it may afford no small consolation to the Papist, if he ever needs such consolation, that he is so much safer, who has the whole of the spiritual apparatus at his service, than those who have only a part.—But then, in the eyes of many, it is a main part. Let those who choose, talk of the sister church of Rome, and put up the symbol of relationship—we repudiate both the language and the sign, and in this case the thing signified. Yet symbols tend more to union than the simple

think. The clear-headed understand this. And this will be found especially true among those with whom symbols constitute nearly everything, and abstract truth is regarded as next to nothing.

Still, it is said, Protestants do not put up crosses, as Roman Catholics do, to adore them. We do not accuse them of this, and yet, the respect, or reverence paid to such things, has its degrees. The Papist reveres the cross in a high degree. Some Protestants we know have revered it in a low degree: both we regard as in error, although both are not chargeable with the same amount of error. We put the simple question, why put up a cross at all? The answer of the Papist is ready, and it has the advantage of being explicit. All know what it is. On the other hand, the Protestant talks of it, as a matter of taste, an ornament, a thing that can do no harm, and may do some good; and above all, that the Gothic order requires it. Gothic, indeed; if we may be allowed a pun on such a serious subject. So, we doubt not, thought the Waldenses, when they beheld it blazoned on those banners which were waved by the faithful servants of the church, over many a ruined village, and many a desolated valley. Truly, the visible cross has been to millions, the sign of more than Gothic barbarity. How often have superstition, fanaticism and hypocrisy mustered their respective bands under it, and then led them on to deeds of unutterable ferocity. Now, this is one reason, and a very sufficient reason it is, why we dislike to see the cross on Protestant churches. It has, as we have already said, been made the sign and badge of Popish Rome. Let her keep it. The sign is all she has. In her hands, to the world, a dreadful sign. We have the thing signified.—We need not a cross of wood to teach us the glories of redemption. It can teach nothing of salvation, which we may not know as fully had we never seen it. The believing penitent thinks not of the cross of wood, but of the glorious personage who died upon it. What can a piece of wood tell of God's justice, truth and holiness? or of his law and its claims, and its penalty? of man's guilt and his impotency? or of the person of Christ, and his glorious work, and his ability and willingness to save sinners? These are the precious truths on which Paul had his eye when he gloried in the cross of Christ, and these are the truths which must be understood and embraced by all who, like him, shall glory in that cross. But what one of these does a piece of wood teach or illustrate? Preposterous folly! "To the law and to the

testimony," is the declaration of Protestants, and those who have gone to "the living oracles of God" for their knowledge of salvation, what can they learn, what do they need to learn on this matter from a cross of wood? While those who do not possess information drawn from the word of God, cannot obtain a single thought, or a single holy feeling from any symbol or relict. "God was in Christ reconciling the world to himself;" "This is my blood, shed for the remission of sins;" "The blood of Christ cleanseeth from all sin;" are but a few of a multitude of similar declarations which might be adduced, and we fear not to affirm, that any one of these received for the authority of God, will do infinitely more to enlighten and console the mind, than all the crosses in the world. Persons who make a show of wisdom or moderation, by uttering truisms, may tell us, that the best things may be abused. We deny that a cross in the hand of a friar, or on the top of a spire, was ever a good thing. We ask what good has it done, or can do? It were indeed difficult to answer this. But it would not be difficult to shew that it has done, and is still doing incalculable mischief. It is a grand instrument of superstition. This is enough to condemn it. Nor will it do to reply, that, according to our reasoning, all signs and symbols ought to be banished from the church, because they have been abused.—We shall meet the objection, here supposed, when once it is proved, that the cross was appointed by God to the church, as a sign or symbol. It is true, it answered *one* great end, the Saviour died on it. But this end answered, the thing itself was to have no place among the symbols of religion. The brazen serpent, put up by Moses, served an important purpose.—That purpose accomplished, and the value of the thing was at an end. But the Jews preserved it, and at length worshipped it. Many in the same way worship the cross. Yet, we are told, the cross on churches may produce pious thoughts and divine emotions. A pile of grass may do this, if the heart be right with God. But is it true, that in those countries, in which crosses every where meet the eye, the people are distinguished by piety and virtue?—Is it so in Italy, or in Spain? There, there is no want of crosses. The robber stabs you with a stiletto, the handle of which is embossed with the figure of a cross, and when he bends down to take your money, another cross, suspended round his neck, dangles in your face, and you are robbed amidst jingling of crosses and the sound of saints' names. It is indeed a thing

that requires no proof, that in those christian countries, in which the traveller sees no cross, he finds the *cross of Christ* best understood and revered.

Yet, how often do we hear Protestants prate thus: a cross, if kept on the outside of a church, can do no harm and may do good. Then take it to the inside, and that the amount of good may be increased, put an image upon it, and surround it with holy relicts. Make the apparatus as complete as possible, that the ignorant vulgar—the phrase is a Popish phrase—who cannot think on any thing, may at least see something which may do good to their souls. This is the language (and the practise is in keeping with it) of the Romish Priesthood. For certain very important ends, important to them, they have sunk the minds of men into the grossest ignorance, and have turned religion into show and fancy. Hence it is, that Popery has not only subverted christianity, but has also seriously injured the human mind, speaking of mind in the language of the metaphysician.—Within the circle which the priest draws, the intellect and the heart cannot enter. The senses and imagination alone find admission, and in the service of the Popish Church, they alone are called into exercise. This is placing human nature in a condition the most deplorable that can well be conceived; and this sufficiently accounts for the combination of superstition and fanaticism, which has been so often witnessed in the Church of Rome. Human beings, thus, in a sense, deprived of intellect and heart, are in a fit state for being amused with the beggarly elements of monkish trumpery, such as crosses and relicts.

In fact, the Protestant who conceives, that such things can in any way be servicable to religion, is in the worst sense more than half a Papist. And we venture to affirm, that the man who holds such views, only requires the spur of a motive (and not a very powerful touch) in order to make him pass into that church, which he has been taught to regard, from a similiarity in certain symbols, as a sister communion.—There is much in this which not a few persons of the Protestant Church of England would require to ponder well. For it cannot be denied that not a few in that church occupy ground which will not be much longer tenable. Such Protestants as they, the Oxford divines for example, and the followers of Laud in Canada cannot much longer protest.

Still it will be said, why all this anxiety, a cross is but part of Gothic architecture, or only a mere ornament. To this we reply that a cross

as it simply strikes the eye is certainly no ornament.—Such at least is our taste on the matter, that we cannot regard it as adding any beauty to a building. But even were it an ornamental object, we should have serious objections against putting it up merely to adorn an edifice, just as we would object to many other things mentioned in scripture, as having been closely connected with certain great events in religion, being employed to embellish life, or minister merely to taste. But again, what shall be said when a cross is put up on a building the architecture of which in no sense requires it? The plain answer is, the thing is liked, and liked for other reasons than its being an ornament.—There is more in these things says the papist than meets the eye: certainly there is to those who hanker after them. And when we hear the word *ornament* used as an apology for the practice we have been condemning, we are apt to suspect there is more in it than is intended to meet the ear of the uninitiated. Let it not be said this is a groundless and harsh surmise.—Those who in any way make use of the *peculiar instruments* of superstition lay themselves open to even severer charges than is here made.—The inspired writer makes a difference betwixt the *image* and the *mark* of the Beast. Some may not be chargeable with the former who are not altogether free from the latter, Rev. xv. 2. Alas, we fear that every Protestant denomination has less or more of *this mark*.

The Scottish reformers were in the right when they declared that truth was exposed to great danger while any of the things remained which had contributed so much to the growth of superstition. These men of God entered the sanctuary with the word of God in their hand, and whatever they found there that is found written in the sacred volume they held sacred, upon that they laid no violent hands: but every thing found in the house of God, not found in the book of God, they cast to the moles and the bats. It was thus that the mass-books, holy vestments, crosses and relicts perished in Scotland. The reformation in that country was truly a bible reformation, and therefore thorough. The consequences have been extremely beneficial. Before the reformation, Scotland was covered with thick darkness, and all ranks of the people were given up to the grossest vices, while the lower orders were exposed to constant oppression and the severest poverty. It is true, in our native land there is still much poverty and much vice. But take it all in all where shall we find its like? What intelligence, what piety, what comfort and social

order are there! The reformers—or rather we should say, the pure word of God in the hands of those men, formed the foundation, and gives beauty and stability to this delightful order of things. Scottish glory, as far as it is worthy of a thought or feeling, is just bible truth made visible.

It has long been the fashion, nevertheless, with sentimental tourists, infidels, papists, and high-churchmen, to speak of the Scottish reformers as mere savages; because in the accomplishment of their great work they destroyed crosses, statues and altar-pieces, which, it is said, were exquisite specimens of the fine arts. And then we are referred to England, and told that nothing of the sort happened there. No. And the Church of England is to this day but a half-reformed church. It requires an intimate acquaintance with human nature, as well as divine truth, and an extensive knowledge of the moral history of our race, to be able to form accurate conceptions of the extent to which truth may be corrupted by means of those things which were consigned to the flames during the reformation in our native land. Our Scottish reformers were not only pious men, but also in the fullest sense, profound metaphysicians. They fully understand the principle in theory to which

we have referred. Its disastrous results they had the best opportunity of witnessing. Now suppose the distinction of crosses, paintings and statues, how excellent soever as works of art, was essential to accomplish the reformation, who will say that these men did not act wisely in what they did? The things which they destroyed—and the value of many of them has been grossly over-rated—had been long the instruments of superstition. Indeed it may with propriety be affirmed, that superstition in a great measure leaned on them for its support. What were paintings and statues in the eyes of men who sought the glory of God, and the good of souls? Were they destitute of all taste then? So it has often been affirmed. We do not believe it. We believe them to have been men of good taste and of exquisite sensibility. But they thought, and thought rightly, that better if so it must be, that the finest works of art should be destroyed than that one soul should be lost. They feared their God too much to trifle with his divine authority, and they loved the souls of men too ardently to put their eternal interests into competition for a moment with the mere matters of taste.

Springbank.

REVIEW.

FAMILY AND INDIVIDUAL PRAYERS FOR EVERY DAY IN THE WEEK,

BY THE REV. JAMES THOMSON,

Agent for the British and Foreign Bible Society. Second Edition revised and Enlarged. Montreal, printed for the Author, and sold at the Bible and Tract Depositories in Montreal and Toronto, &c. 1840. pp 156.

This little manual has reached a second edition. It is prefaced with various testimonies to its excellencies from several ministers of our church, and of other churches in the Canadas. To almost all that is contained in these testimonies we can subscribe. And we cordially recommend the work to our readers. The prayers which it contains express an enlightened and fervid devotion, and happy are those who can appreciate them, when they approach the throne of grace in the family circle or in their closets. These compositions though not at all limited to the language of scripture, are yet thoroughly impregnated with sentiments de-

rived from that fountain, and breathe the savor of an ardent and living piety. They are of a truly Catholic spirit; and in saying this of them we think that we are giving a better description of them than that which stood in the title page of the first edition—"for the use of all denominations of christians." This clause Mr. Thomson, on the suggestion of some friends, has wisely removed. Divisions amongst christians are numerous enough, but we need not hold out to enemies what is scarcely true, that christians are divided amongst themselves, as to the matter of their prayers. Here and there, indeed, some professors of a very strait sect

may be met with, who refuse to join in prayer, with any but those whom they believe to be true christians, and who scruple to make use of any petition that might at all imply, that the person using it, was not in a state of grace, but such persons are very few. They are sometimes found alone, cut off from all communion with christians around them; because, as they think they can find none pure enough to unite with. Such persons, however it is to be feared, are, notwithstanding their high pretensions, the separatists whom Jude describes v. 19 : *Natural men who have not the spirit.*

The little manual now before us, may we think, be read with profit, and occasionally used too for the purpose of actual supplication by the established christian who ordinarily expresses his desires at the throne of grace in his own words. We all know that devotional fervor and earnestness often flag, and that vain and foolish thoughts often intrude into the soul, and are even entertained in it when we are professedly holding communion with the Father of our spirits, and thus our prayers become formal and lifeless. Now, as in such circumstances we may be benefitted by joining in prayer with one who enjoys much of "the spirit of grace and supplication," so we may derive good also, from forms of prayer, like those now before us, which have been composed as we think, under a vivid discernment of the wants of the spiritual nature and of the grace and all-sufficiency of God, as these are manifested in the gospel, to invite our hope and confidence.

Forms of prayer, however, have generally been prepared for those who, as our author expresses it in his remarks on family worship, "are hindered from attempting this family duty from timidity, or an inability to conduct the worship in a proper manner." And in the preface of this little work, he tells us that it originated chiefly in a "desire to be able to put a book of prayer, on whose gospel accuracy he could depend," into the hands of persons to whom, in the course of his journeyings, he was recommending the duty of prayer. And it is to persons who require some help in commencing the important work of conducting the morning and evening worship of the assembled household, that this manual is most fitted to be useful.

Forms of prayer are not indeed in great repute in the Presbyterian church; and we are not aware of the existence of any book of prayer, for private and family use, in the Reformed Church of Scotland. Yet, in the directions for

family worship, approved and published by the General Assembly, in the year 1647, we find the following statement :—"so many as can conceive prayer, ought to make use of that gift of God; albeit, those who are rude and weaker may begin at a set form of prayer, but so as they be not sluggish in stirring up in themselves (according to their daily necessities,) the spirit of prayer, which is given to all the children of God in some measure; to which effect they ought to be more fervent and frequent in secret prayer to God, for enabling of their hearts to conceive, and their tongues to express, convenient desires for their family."

We are quite sure that our esteemed friend—such we will call him—the author of *the set forms of prayer* now before us, does not covet any higher honor for his work than that it may thus contribute to help many to obtain the spirit of prayer. And, when we consider that it is the principal and proper object of such forms to assist persons of the description mentioned in the above quotation, we think that the family prayers would have been better without responses. No response but the Amen was used in the primitive church; nor could any other have been conveniently employed, as no form but that of the Lord's prayer was then known.

The repetition of the same invocation before the morning and evening family exercise of every day, together with the responses after every collect in the family prayers, gives to this little work an appearance of formality which we fear may hinder the use of it in some families in which it might be desirable to see it introduced; and they seem to claim for it a more permanent use in the family than what we conceive is due to so small a number of prayers, rich and varied in their matter though they be. The responses, indeed, as we learn from some of the testimonies to this manual, will commend it to the members of the Church of England; and those who do not approve of them, may omit them, as our author states in the preface, without any inconvenience.

Besides a prayer for a family for the morning and evening of every day in the week, there are individual prayers for the same period, and also a few occasional prayers—as before reading the scriptures, on entering on any particular duty, and on commencing the perusal of any particular book. The individual prayers are particularly excellent, and we think the volume might have been rendered still more useful by a greater number and variety of occasional prayers. We can conceive circumstances in which written prayers for occasions such as

these :—opening a Sabbath school, attending a missionary prayer meeting, visiting the sick, would be very seasonable help to those who were restrained from extemporaneous utterance in prayer. This department of the book might be enlarged without any great increase of the absolute volume, as we think it would be enough to insert the prayer before the family exercise once; and if it is not to be varied, to refer to it without repeating it before the morning and evening prayer of every day. We make the suggestion in the anticipation of Mr. Thomson's being called on for a third edition.

In his important public work, opening channels for the circulation of the Holy Scriptures, and in his occasional ministry of the Gospel, we heartily bid him God speed. We know that in his intercourse with men of all nations, and of every variety of sect and character, who yet agree in possessing some esteem for the word of God, he has peculiar opportunities for urging them to seek after that communion with God, which is the earnest of all the blessings of salvation, and we pray that this little volume, which in the course of his journeyings, he has prepared, may be blessed to help many to the attainment of that communion.

NOTE.—Our commendation of forms of prayer which in any circumstance would be qualified, is, we must explicitly state, the rather qualified on account of the extravagant claims to a scriptural warrant for forms of prayer, which have been put forth here and elsewhere. Dr. Strachan, now Lord Bishop of Toronto,* in a Visitation Sermon from Acts ii, 41, 42, contrives to make out “that the prayers spoken of in the text were prescribed devotions appointed by the inspired and legitimate governors of the church, and offered with one accord in all the assemblies.” This had to us, as it may have to some of our readers, something of the freshness of a new discovery.

Those who know his Lordship † (the Bishop's) opinions concerning tradition as supplementary revelation in some of its supposed obscurities, will at once suppose that his Lordship (the Bishop) is indebted to tradition for the above conclusion.—But no—he seeks it in the more theological-like way of biblical criticism. On the clause “and they continued in prayers” he says it *ought to be translated* “IN THE PRAYERS.” And after some show of reasoning on the usage of the Jews, and

the form of prayer which our Lord taught his disciples, he recurs to this interpretation, and thus sums up the matter—“all this assumes the force of demonstration when it is further observed that the article *the* ought to be placed in the text before the word prayers as in the original Greek; that is; the converts continued in *the* prayers of the Church.”—Rare scholarship truly! Surely in vain has the late Bishop of Calcutta learnedly and laboriously shown that the Greek prepositive article is not the common definite article. Surely if our Lord Bishop's interpretation be correct, then our authorized version of the New Testament must be amended in hundreds if not in thousands of cases, in which the article is not rendered by *the*. Certainly at least in the passages noted in the margin* and many others, the article *the* should be prefixed to *prayer* or *prayers*, and then also we might infer that in such prayers as those of the Apostles for the new converts, or of the converts for the Apostles written forms of prayer were always employed. The veriest tyro who can turn up PROSECUTE in a Greek concordance, and see how frequently it has the article prefixed, may satisfy himself that correct biblical interpretation will furnish no argument for an apostolical prayer-book. To the rash statements of the Lord Bishop of Toronto on the actual usage of forms of prayer in the Apostolical age, we content ourselves for the time with opposing the cautious conclusions of a distinguished inquirer into Christian antiquities; one who, in his day virtually possessed the secular headship of the Established Church of England.—We mean Lord Chancellor King. In his *inquiry into the Constitution of the Primitive Church*; he thus, after various quotations from Justin Martyr, Cyprian and others, concludes the inquiry *whether they sung their prayers, and used responsals?* “It was the priest that solely pronounced the prayers without the voice of the people: and indeed it was impossible for the people to respond since they had no fixed form of prayer except the Lord's prayer, which Lord's prayer they frequently though not always repeated, and then as to their other prayers, every bishop or minister of a parish was left to his own liberty and ability therein.”

If any other reply were required to the fact that our Lord gave his disciples a form of prayer, we would refer his Lordship (the Bishop) to the answer in the shorter catechism “What rule hath God given for our direction in prayer?”

* We must here observe, with all respect for our friend, who sent us the above article, that we disapprove calling a Presbyterian, “Lord.” Let him receive the title of Bishop, but nothing more.—EDITOR.

* Acts vi, 4; Rom. i, 10, xv, 30; Eph. i, 16; Colos. i, 12, &c. &c.

REMARKABLE HUMAN PHENOMENON.

[From the Hartford (Con.) Courant.]

The last Report of the Boston Asylum for the Blind gives a large variety of further intelligence concerning the progress of Laura Bridgman, the little girl of whom our readers may have heard something. Besides being deaf, and dumb, and blind, she is also deprived of the sense of smell, and enjoys taste but imperfectly—the *touch* alone being the medium of communication between her and the outer world. It is gratifying to know that careful observations continue to be made with a view of ascertaining the order of developements, and the peculiar character of her intellectual faculties. We quote the following interesting statements:

The intellectual improvement of this interesting being, and the progress she has made in expressing her ideas is truly gratifying.

She uses the manual alphabet of the deaf and dumb with great facility and great rapidity; she has increased her vocabulary so as to comprehend the names of all common objects.

She can count to high numbers; she can add and subtract small numbers.

But the most gratifying acquirement which she has made, and the one which has given her the most delight, is the power of *writing a legible hand*, and expressing her thoughts upon paper. She writes with a pencil in a grooved line, and makes her letters clear and distinct.

She was sadly puzzled at first to know the meaning of the process to which she was subject, but when the idea dawned upon her mind, that by means of it she could convey intelligence to her mother, her delight was unbounded. She applied herself with great diligence, and in a few months actually wrote a legible letter to her mother, in which she conveyed information of her being well, and of her coming home in ten weeks.

She has improved very much in personal appearance, as well as in intellect—her countenance beams with intelligence—she is always active at study, work or play—she never repines, and most of the time is gay and frolicksome.

She is now very expert with her needle; she knits very easily, and can make twine bags and various fancy articles very prettily. She is very docile—has a quick sense of propriety—dresses herself with great neatness, and is always cor-

rect in her deportment. In short it would be difficult to find a child in the possession of all her senses, and the enjoyment of the advantages that wealth and parental love can bestow, who is more contented and cheerful, or to whom existence seems a greater blessing than it does to this bereaved creature, for whom the sun has no light, the air no sound, and the flowers no colour or smell.

No definite course of instruction can be marked out; for her inquisitiveness is so great, that she is very much disconcerted if any question which occurred to her is deferred until the lesson is over. It is deemed best to gratify her, if her inquiry has any bearing on the lesson; and often she leads her teacher far away from the objects he commenced with.

In her eagerness to advance her knowledge of words, and to communicate her ideas, she coins words, and is always guided by analogy. Sometimes her process of *word-making* is very interesting; for instance, after some time spent in giving her an idea of the abstract meaning of *alone*, she seemed to obtain it, and understanding that being by *one's self* was to be alone, or *al-one*. She was told to go to her chamber, or school, or elsewhere, and return *alone*, she did so; but soon after, wishing to go with one of the little girls, she strove to express her meaning thus—*Laura go al-two*.

She has the same fondness for dress, for ribbons, and for finery, as other girls of her age, and as a proof that it arises from the same amiable desire of pleasing others, it may be remarked that whenever she has a new bonnet, or any new article of dress, she is particularly desirous to go to meeting, or to go out with it. If people do not notice it, she directs their attention by placing their hand upon it.

She seems to have a perception of character, and to have no esteem for those who have little intellect. The following anecdote is significant of her perception of character, and shows that from her friends she requires something more than good-natured indulgence.

A new scholar entered school—a little girl about Laura's age. She was very helpless, and Laura took great pride and great pains in showing her the way about the house, assisting her to dress and undress, and doing for her many things which she could not do herself.

In a few weeks it began to be apparent even to Laura, that the child was not only helpless, but naturally very stupid, being almost an idiot. Then Laura gave her up in despair and avoided her, and has ever since had an objection to being with her, passing by her as if in contempt. By a natural association of ideas, she attributes to this child all those countless deeds which Mr. *Nobody* does in every house—if a chair is broken, or any thing misplaced and no one knows who did it, Laura attributes it at once to this child.

* * * *

With regard to the sense of touch it is very acute, even for a blind person. It is shown remarkably in the readiness with which she distinguishes persons; there are forty inmates in the female wing; with all of whom, of course, Laura is acquainted; whenever she is walking through the passage way, she perceives by the jar of the floor, or the agitation of the air, that some one is near her, and it is exceedingly difficult to pass her without being recognised. Her little arms are stretched out, and the instant she grasps a hand, a sleeve, even part of the dress, she knows the person and lets them pass on with some sign of recognition.

The innate desire for knowledge, and the instinctive efforts which the human faculties make to exercise their functions, is shown most remarkably in Laura. Her tiny fingers are to her as eyes and ears and nose, and most deftly and incessantly does she keep them in motion; like the feelers of some insects which are continually agitated, and which touch every grain of sand in the path, so Laura's arms and hands are continually in play; and when she is walking with a person, she not only recognizes every thing she passes within touching distance, but by continually touching her companion's hands she ascertains what he is doing. A person

walking across the room while she had hold of his left arm, would find it hard to take a pencil out of his waistcoat pocket with his right hand without her perceiving it.

Her judgment of distances and of relations of place is very accurate; she will rise from her seat, go straight towards the door, put out her hand just at the right time, and grasp the handle with precision.

The constant and tireless exercise of her feelers give her a very accurate knowledge of every thing about the house; so that if a new article, a bundle, bandbox, or even a new book is laid any where in the apartments which she frequents, it would be but a short time before in her ceaseless rounds she would find it, and from something about it she would generally discover to whom it belonged.

At table, if told to be still, she sits and conducts herself with propriety; handles her cup, spoon, and fork like other children; so that a stranger looking at her would take her for a very pretty child with a green ribbon over her eyes.

But when at liberty to do as she chooses, she is continually feeling of things, and ascertaining their size, shape, destiny and use, asking their names and their purposes, going on with insatiable curiosity, step by step, towards knowledge.

Thus doth her active mind, though all silent and darkling within, commune by means of her one sense with things external, and gratify its innate craving for knowledge by close and ceaseless attention.

Qualities and appearances, unappreciable or unheeded by others, are to her of great significance and value; and by means of these her knowledge of external nature and physical relations will in time become extensive."

HINTS TO A CONTINUANCE IN WELL DOING.

It has been a subject of frequent observation that people leaving their native country and coming into a foreign land to sojourn, become luke warm in religion. One cause of this is to be ascribed to the change of circumstances.—Order has a tendency to generate good, confusion to generate evil. The scriptures manifestly suppose this, in the divers injunctions which

are given to parents, and children, and servants to be faithful in the stations wherein they are placed. How many virtues and graces flourish under the paternal government that prevails in a well regulated household. Not more regularly does the sun rise, and the tide ebb and flow, than do the members of such a household proceed in the order of their duties and labors.

God is the God of order, as we may see from the blessings that attend it. By means of order, a fence is cast up along the path on which the young and the inexperienced are called to walk. The fence may, indeed, be overleaped by the wayward and the evil, but it prevents all who are well-disposed from wandering out of the right way. The evil effects of a disruption of habits of domestic order, are often seen illustrated in the history of young men, who leave their fathers house to reside in large towns. It is no uncommon thing to find youths who, while under their father's roof, and within the restraints of an orderly household, manifest great circumspection of conduct, and bid fair to earn for themselves the respect and esteem of the good; nevertheless, when in a strange place, and surrounded by other associates, relapse into the ways of sin and folly. Faithful ministers in large cities are so impressed with the frequency of such lamentable occurrences, that they have earnestly courted the means of winning around themselves *the attendance of immigrants from the country*. I remember once hearing Dr. Chalmers in a public sermon, lamenting the frequency of departure from the ways of holiness by young men, after leaving their homes, and coming to our large towns.— So numerous were such instances, that they swelled the tide of corruption that rolled down our streets, and another and another victim dropped in, and were speedily beyond the reach of recovery. One case of this nature, if duly considered, were sufficient to rouse from their lethargy, both our ministers and legislators.— Edmond was a young man of the most promising genius. He was the ornament of his family. When he accompanied his parents and sisters to the sanctuary, he might be viewed as one of those olive plants, that was soon to bless and to gladden all around him. His parents cherished the most sanguine hopes of his future prosperity. His sisters already clung to him as their dearest friend and protector. His companions tendered to him their confidence and their love, and the aged seemed already to joy with him, as if the prize had been won, when he had not yet entered on the course. It was needful, so his friends imagined, for the sake of his future glory, that he should go to a city, that might be some fifty miles from his fathers abode. He was now removed from a father's love, a mother's tears. The restraints of the paternal roof and pious neighbors were removed also. He received new companions. He became pleased with their gaiety. He imitated what was light, he forgot what was serious. He swerved farther and farther from the

paths his parents had taught him. They were narrow-minded, and their views must be enlarged, rather than his contradicted. His love to his sisters became cool. They were too unlike the gay world that surrounded him, to meet his views. He spoke slightly of family worship. And the habits of economy and prudence which he had learned, he began to ridicule. By and by, he associated himself with companions who encouraged him in dissipation, and he became at length a source of grief and sorrow to his family and friends.

Now the same causes which operate in leading astray an individual, tell in like manner upon a community. It is much to be feared that families of immigrants, who had been characterised for sobriety at home, after coming into a foreign land, are no longer so. They may have in their houses that book, in which their fathers found their "title to a treasure in the skies." But it lies on the shelf unopened and unread, and the dust which covers it, is a witness against them. They had been zealous for the observance of the sabbath, while at home, but their zeal is now cooled. They had prized, while there, the ministry and ordinances of the gospel, but these are prized no longer. They are now ready to say that their highest good is to be found in the possession of the things of this life. What shall we eat, and what shall we drink, and how shall we be clothed, are all that seem to concern them. Such persons may fancy that they are emancipating themselves from the thralldom of early prejudice. Like Israel of old they are saying "we will be like the heathen, like the families of the countries," and this is their sin. Oh! that they were wise, that they understood these things, that they would consider their latter end. There is a tendency in moral evil, to propagate itself in an encreasing ratio. The men of one age relapsing from the paths of truth and righteousness, bring forth children, who following out the principle of their fathers, depart farther from the good way, until at length in the third generation, every trace of godliness is obliterated. I was struck with the truth of this principle, in turning over the leaves of a printed journal of the late Matthew Miller, a missionary in this country, he gives indeed neither name nor place, and so far I can say to no one "thou art the man," nevertheless, seeing the evil thing is within our territory, it justifies me O reader, in asking the question, whether thou mayest not be the man; and if our hearts witness against us, let us cease to follow a multitude to do evil.

"In crossing a river," says Mr. Miller, "on Sabbath forenoon, I observed two lads standing on the bridge fishing, I stopped and asked the elder of them, who seemed about sixteen years of age, whether he had ever heard of the fourth commandment. He said he had not, I then repeated the beginning of it, and inquired whether he had ever heard that. He still replied no. I asked again if he had no idea of its being wrong to fish upon the Sabbath day. I received the same answer as before, given not at all with the appearance of obstinacy, or unwillingness to acknowledge a fault, but with every mark of unsuspecting ignorance." We might add many examples of a like kind, in illustration of the woeful ignorance, of the youth in this province. On a late occasion at the assizes in the district of Niagara, a young woman in giving her evidence, for the purpose of serving an end, was observed tampering with her oath, the Queen's Counsel surprised at such depravity in the case of a young female, wished to discover the extent of her religious knowledge, with this view he questioned her as to the number of the commandments in the moral law, and the answer returned was, that there were *three*. The learned counsel, astonished as he well might be, at the manifestation of such ignorance, repeated the question, and the answer still returned was, there were only three commandments. Was she sure, it was again asked, if she was correct in the number; and the girl unhesitatingly replied she was perfectly sure. She was called upon to name them, and now she could no longer hide her ignorance, but I fear that we could not say with Mr. Miller, that hers was "simple unsuspecting ignorance," for she remained silent, thereby confessing that the knowledge which she professed to have, was only to deceive. I know well that these examples cannot be said to be fair specimens of the youth of our people. I will even admit that they are extreme cases, but

I fear much that there is a spirit of degeneracy among us, which will soon manifest examples of a similar kind as its legitimate fruit. I would ask those of our people who are in danger of being led away by the latitudinarian principles of too many, alas! in these provinces, what were the doctrines which they confessed when they dedicated their little ones to the Lord in baptism? Did not that ordinance teach them, that they came into the world under the guilt of a broken covenant, and with a heart estranged from holiness, yea, prone to sin as the sparks fly upwards? Did it not teach them, that there was only one way whereby their little ones could be saved, namely by virtue of the knowledge of Jesus Christ, and him crucified?

And did it not teach that in order to be members of the church above, we were required to wash away our sins by repentance, and our iniquities by newness of life? I had thought that open breaches of the sabbath was matter of history in this province, and not of observation. I had hoped that there was not a corner in our back woods in which there was not an outward respect manifested towards the weekly sabbath. In this however it appears, I have been much mistaken. So late as last sabbath, an eye witness assures me that not more than twenty miles from Toronto, he saw divers individuals engaged in shooting and fishing.—Sins of this kind are a reproach to any people, and while they should quicken parents and ministers to more zeal, in teaching the word of God to the young, they make an immediate call on our rulers, to do their part in removing them from the midst of us. Ezra is an example to us of the duty that rests with the civil magistrate to suppress sabbath breaking, as well as of the beneficial effect of such interference to the community at large. Ezra, 13th Chapter, v. 16—21.

REMARKS ON THE LATE DEBATE IN THE HOUSE OF LORDS ON THE
CLERGY RESERVE BILL.

The Clergy Reserve Bill, which after years of agitation had been passed by our Provincial Parliament, has been before the House of Lords, and by a narrow majority has been handed over to the lawyers in England to decide as to its legality. The chief question on which they are to decide, is whether the words "Protestant Clergy" in the act 31 Geo. III., include any other than the Church of England. Now, to speak with all candor, we cannot help thinking, that this is treating both the parliament and people of this country with little respect,—that after some twenty years of discussion, and when the question had been set at rest (we do not say in the best way possible, for we think that the Romanists should be excluded), the bill is to be set aside by the craft of lawyers, for this is the simple English of the matter. We ask where is the deference that was to be shewn to the sentiments of the people of this country, by the government at home. The despatch announcing this promise is scarcely borne across the atlantic, than the next arrival brings us the information, that in so far as the House of Lords is concerned, it shall be trampled in the dust. Questions of this sort require a different order of gifts for their solution, than what lawyers generally possess. It is a question to be settled by christian men rather than by subtle lawyers, seeing it involves not so much the pecuniary interests of a handful of clergy, which the episcopal ministers are in this country, but the moral and spiritual well-being of a large community. Is it just, that we who never belonged to that church, who are a more simply Protestant society than she is, to whom by the treaty of union, equal rights and privileges were assigned with England; is it just, we say, or reasonable, that our religious standing should be left to the determination of a few English lawyers? The proposal we perceive came from the Bishop of Exeter, and we cannot help thinking that the Bishop in making it, manifested more of the partizan, than of the divine. If the Bishop's love of truth had been as genuine as his toryism, we should never have found him burying a great moral question like this, among the quagmires of legal artifice. It is utterly preposterous in the face of a Protestant community to say, that the enactment

of our Provincial Parliament is to be held in abeyance until the meaning of the word "Protestant," one of the simplest vocables in our language, is to be ascertained. We do not think that lawyers are exclusively competent to the solution of this question. The habits of their profession unfit them for being so held. In order to solve it in the constitutional meaning of the word as used in Great Britain, it simply requires men acquainted with the principles of the Protestant faith, and history of the Protestant church, and the members of our Provincial Parliament possess these requisites in a higher degree, than men who have been educated by the clergy in England, and taught that all other denominations of christians are schismatics, and learned that the King is the head of the church, and been taught "no bishop, no king," and other sayings of the like orthodox kind. It would be somewhat wonderful we should think after all that has been written in our confessions ratified by parliament about protestantism, and after all the oaths that have been taken by us at home, "to maintain the true Protestant religion," if it should be held by the lawyers that Protestant was to be wrested from us, as descriptive of our clergy. The remarks of Lord Melbourne when the question was before the House of Lords are judicious, and the train of argument which he followed might shut the mouths of not a few of the spiritual Lords, who secretly countenance the Oxford doctrines, as to the meaning of the words "Protestant clergy." His Lordship has obviously studied the matter with some care, and coming from such a quarter we give his remarks entire.

"Lord Melbourne said it was impossible to believe or to conceive that the words 'Protestant clergy,' in the act of 1791, were not carefully chosen and selected for the purpose of embracing all denominations of Protestant Christians, and of extending protection to them exactly in the manner in which it was extended by the bill now sent from Upper Canada. Otherwise, why should there have been such a departure from the language and phraseology of all former laws and acts of Parliament? In no other act would they find the Church of England signified by the words 'Protestant clergy.' 'The words 'Protestant clergy,'" said his Lordship, 'were not to be found in any late ecclesiastical history. They were not in the Thirty-nine Articles, neither in the body of the articles nor in the title. They were not in the canons of the church—at least he believed not; and though he did not mean to say

he had read all the canons, he had certainly read a good half of them—(a laugh)—all of them, he might say, which were most material respecting the discipline of the Church of England, and throughout them the Church of England was uniformly called the Church of England, and nothing else—*Ecclesia Anglicana*, the Church of England—(hear, hear.) There were no such words in the Act of Uniformity; there were no such words in the Act of Toleration; in both these places the words were “Church of England;” and, in short, he believed he might safely assert, that the word was not used in any act of Parliament, unless coupled with Dissenters, or inferring Dissenters—(hear.) The word was brought from Germany, and had not reference to what took place in England.—It was generally applied to foreign churches, and not to the “Church of England.” It was to be remembered that at the period of the act 14 Geo. III, (the act 31 Geo. III, was only a copy of 14 Geo. III, in that respect,) when all their rights were reserved to the Roman Catholic clergy of Canada, saving to his Majesty the right of making such provision as he might deem it fitting to make for the maintenance of the Protestant clergy and the support of the Protestant religion, the neighbouring states of North America were not separated from Great Britain—that we had never established the “Church of England” in those states; and that it was not very probable that the legislature of that day looked to the establishment in Canada of any other church than that known in the neighbouring dependencies. He saw no grounds nor necessity for submitting these questions to the judges. The act of the colonial parliament before them was perfectly clear and plain, involving no legal subtlety, and with all his respect for the judges, he did not perceive that they were more competent to form a sound opinion upon them than other men.”

His Lordship might have pursued his argument a little farther with perfect justice. The word Protestant, as he well observes has a reference to Germany not to England, and is descriptive of the principles of those who declare that the word of God is the rule of faith and discipline, and superior to all princes and councils. That the Protestant religion, which the reformation revived, was established in England, and has been a source of blessings to her people, we most heartily admit. But we would just ask what have the Oxford Tracts, put forth by Episcopal ministers in Oxford, and largely patronized both by bishops and clergy, what have they been saying about Protestantism for the last seven years? In many ways they have been labouring to subvert it by insinuating Popery into the minds of the people, and have in no very equivocal terms, abjured both Luther and the reformation, and yet now that it will serve their pecuniary interests in Upper Canada, they will deny us of the Protestant Church of Scotland to be Protestants at all, or they will condescend so far as to take the opinion of the episcopal lawyers on the subject. We have a great respect for the judicial office, and no sentence we trust which has fallen from our pen may be construed otherwise; but when we find

the sacredness of that office violated by party influence, and the legislature of the Province crippled in its exercise by an appeal to the judges, in a matter open to the common understandings of men, we must denounce the wretched authors of such appeal, under whatever pretext they may cloak their motives as the enemies of the country. For what is the position in which they place the judges supposing them to be favourable to their views? they assuredly put them in this very unseemly position of being told by the members of our legislature, that their opinion is an erroneous one, and devoid of all support from history; ay, “and we shall abide by our enactment still.”

We believe that the sheet anchor of the episcopal party in grasping at the clergy reserves of the province, rests in the circumstance that the scriptural terms bishop, priest, and deacon occur in the act 31 George III. They hope these words will swamp the rebellious epithet “Protestant.” They would have wished this last word had never been in the act at all, but seeing it is there, they will do what is next best, they will edge it out of its place by means of the three words just mentioned. But the words “Protestant Clergy” manifestly gives us the key to the interpretation of the word “bishop,” “priest,” and “deacon.” Protestant is not peculiarly descriptive of the Episcopal Church. And not only so, but as Lord Melbourne proves, the proper designation of that church in the canons and acts of parliament is simply the Church of England. Had the Church of England been meant, the usual designation would have been given, but as they could not mean that church exclusively, they shew it by using a general expression which comprehends both the Church of England and Scotland as well as orthodox dissenters; though in respect to these last we would not dogmatize, and neither do we see any thing in the circumstance that bishop, priest and deacon, (words familiarly used in scripture), occur in the act, to warrant the Church of England in making the rapacious demand, that the reserves shall be conceded to her, and none of them to the Church of Scotland. We have objected to lawyers being considered as exclusively competent to judge of the meaning of the words Protestant clergy; but that episcopal lawyers should decide upon the words bishop, priest, and deacon, *on which their minds are already made up*, would be an abominable mockery both of justice and common sense. And no one can read the speeches of the bishops on this matter, without being satisfied that they were making an appeal

not to a disinterested, but to a partial tribunal, and all with the view of damaging the bill of our Provincial Parliament, because it sanctioned the righteous claims of the Church of Scotland as co-ordinate with their own. Do these men not know that our parish ministers are bishops, yes, and bishops who agree fully as much with the definition of a bishop as given in the word of God, as those of the episcopal communion? Our ruling elders are presbyters (of which priest is only an abbreviation), and although in many quarters the eldership might be improved; nevertheless, speaking generally, they will bear a comparison with the presbyters of the Episcopal Church, for the dutiful discharge of their unbought services, in visiting the sick, exhortation in private, and "ruling" within their appropriate jurisdiction. And to come to the last order, we have our deacons, of whom it is enough to say, they manage the concerns of the church with discretion and frugality, and have under God warded from our land and people the incubus of pauperism. We would ascribe the chuckling of some of the bishops at the mention of the three orders, as not applicable to the Church of Scotland, to sheer ignorance, inasmuch as the Presbyterian system of church government declared in our formulas, and ratified by parliament, has a place and province, according as they are delineated in the word of God, for all the three. The bishop labors in word and doctrine—the presbyter rules and exhorts, and the deacons manage the concerns of the poor. And yet we are told that the mention of these three orders shews that the Church of England is meant,—why we say it tells conclusively in favor of the Church of Scotland. Had the Church of England been meant exclusively, they would have described her as consisting not of three orders which she has in common with our own church, namely, men who preach, rule and manage the concerns of the poor—they would have described her as consisting of many more orders than three; they would have spoken of arch-bishops, bishops, arch-deacons, deacons, deans, sub-deans, prebends, vicars, curates and the like; but seeing there is no such special reference so as to identify the Church of England as specially pointed out in the act, but a more general description which applies as much to the Church of Scotland as to that of England, we say (connecting this act with the stipulations of the union, securing to Scotland her integral rights as a nation and specially the the Protestant religion,) that the ministers of the Church of Scotland must come in for their

full share of these reserves, along with the clergy of the Church of England, as has been already decided by our provincial parliament. We have deemed it our duty to say this much to enable our readers to understand the present position of this most important question. We have purposely refrained from whatever might cause irritation to the members of the Church of England, being only intent in stating the nature of our claim. We were happy to find the Earl of Haddington stand up so firmly in his place in the house in support of our righteous demands.

"The Earl of Haddington regretted that the Right Reverend Prelate should, in his observations, have used language calculated to create hostility between the Church of England and the Established Church of Scotland. Notwithstanding the opinion expressed by the Right Reverend Prelate, many were of opinion that in all colonies that had been or might be conquered since the Union, the Church of Scotland ought to be considered as an Established Church. The noble Earl entered into an argument to show that the words Protestant clergy clearly comprehended the Church of Scotland. His countrymen, said his Lordship, in Upper Canada resembled their brethren at home. Attachment to their own church was perhaps the strongest feeling they had; and he thought that there could not be a greater misfortune than to raise in their minds any idea that there was an intention on the part of the Legislature to lower the church to which they were attached, and which they knew to be the church by law established in their own part of the United Kingdom at home. If clergymen of the Church of England were provided sufficient to teach the whole of them, the only effect would be that they would not listen to those teachers. Persons would come from the United States and preach more congenial doctrines; but he need not remind their Lordships that there would be no guarantee of the character of those persons, and that their politics would probably be of a very questionable nature. He wished to take the opinion of the judges, but he suggested to the Right Rev. Prelate whether, in the first question he proposed to put to the judges, he would not include words that would put it to them to say whether or not the clergy of the Established Church of Scotland were entitled to participate in those reserves?"

The opinion of Lord Ellenborough is equally decided. His Lordship has obviously paid some attention to the doings of a small section of high churchmen in this province, at whose door all the inconvenience and injury inflicted on this province by the late rebellion, may very justly be laid.

"Lord Ellenborough hoped the noble Viscount would consider well before he consented to the putting the first of these questions to the judges. It was not such a question as ought to be put to the judges. The bill passed by the colonial Legislature on the subject appropriated a part of these reserves to the Roman Catholic clergy. This was clearly beside the intent of the 31st Geo. III, and rendered the question one of expediency for their Lordship's decision, rather than one of law for the opinion of the judges. His own opinion was, that under the provisions of that act the colonial Legislature was clearly entitled to appropriate

these reserves as they thought fit. Suppose they obtained the opinion of the judges, and that opinion was in favour of the right of the Established Church of Scotland to participate in these reserves, did they think that any advance would be made towards the establishment of peace? He (Lord Ellenborough) thought that the Church of Scotland in Canada ought to be provided for out of the public funds, and he knew of no other funds than those which would be afforded by the clergy reserves. He would be ready to agree to an act of appropriation; for he thought that every man who had read the papers relating to Canada, that had accumulated during the last three years, must see it would be inconsistent with the peace of the colony, and with its relation to us, to attempt to

maintain the ascendancy of the Church of England in Canada—(hear, hear, hear.) Whoever might desire to see this accomplished, he told them it was impossible—(hear, hear.) His Lordship condemned strongly the present attempt, as calculated to exasperate the feelings of the people of Canada. As it was, the Church of England maintained its position in the colonies with very great difficulty; and it had little additional strength to hope for from emigrants, who are chiefly either Roman Catholics or Dissenters.

As the meeting of Synod is approaching, we would submit this matter of the Clergy Reserves, as a subject well worthy the vigilant attention of the members.

INFANT BAPTISM.

Scriptural views of this subject are of great importance to children, and to parents also, in order to their being faithful to their children. We think that it should be frequently brought before the people in the stated ministry of the word, and that tracts on this subject should be carefully prepared and circulated in our congregations. It is not enough, that our people have a traditionary or hereditary faith in the scripturalness of infant baptism. Faith in all cases should be founded on enlightened conviction—such faith alone is genuine, and receives the full and distinct impression of the truth to which it has respect, and can sustain itself against the cavils of gainsayers. It should be considered that those who are in greatest danger of being drawn over to the ranks of the antipædo baptists, are not those who are resting tranquilly on “the form of knowledge” and “form of godliness,” but, those, whose minds are just waking up to a sense of the immense importance of divine truth, and are eagerly pursuing it in all its details, for inward peace and comfort, and the direction of their lives. It often happens, that such persons from their previous ignorance of the first principles of religion, have to prosecute the examination of its evidences before they can receive with confidence the statements of the Bible. And so too, though they may have been accustomed to regard infant baptism as warranted by scripture—they yet find, on their becoming the subject of religious convictions, that they have reasons for their faith in this matter to seek.—This was eminently the case with the Rev. Thomas Scott, the well-known commentator.

After being won over, by “the force of truth,” as he has described in the narrative so called, from Socinian and Pelagian errors to a sound faith in the cardinal doctrines of revelation, he was led through some writings in the Baptist controversy, which he had not before studied, to doubt the lawfulness of infant baptism.—This occasioned him for a time great perplexity; but, after long, anxious, and prayerful study of the scriptures he came to the settled conviction, “that the infant children of believers, and of all who make a credible profession of faith are the proper subjects of baptism.” Young persons who have not been well established in the elements of Divine truth, if thrown in the way of christians of the Baptist denomination or attending on the preaching of their ministers at the time they are under spiritual concern, are very ready to embrace the views of this denomination respecting baptism, and to submit to immersion, and the more so, if they have received benefit from them. Hence the duty of ministers, who believe as we do, that “the infants of such as are members of the visible church are to be baptised”—to bring before our people in its own proper place the scriptural grounds for this doctrine, and the duties of parents and children growing out of it.

Our readers will, we think, be pleased with the following little poem on infant baptism, by the Reverend JONATHAN FISHER, of Bluehill, Maine. Its merits do not consist in any great poetical excellencies, but in the minute and at the same time the comprehensive and brief statements which it contains of the doctrine of the Bible, respecting the privileges of the in-

ant offspring of the people of God, and the duty of parents towards them.

Those who will carefully read these stanzas, and the numerous texts to which they refer as proofs, may be convinced, or established in the conviction—that, the Saviour warrants us to bring our children to his servants to have water poured or sprinkled upon them in his name, as a sign and seal of that covenant, whose promises thus run: “I will sprinkle clean water upon you, and ye shall be clean A new heart also will I give you, and a new spirit will I put within you,” Ezek. xxxvi, 25, 26.

Little babe, I now receive thee *a*
From thy Maker's bounteous hand,
With his precious grace I leave thee, *b*
May'st thou in His favor stand.

Weak and helpless, young and tender, *c*
Thou'rt committed to my care; *d*
While my thanks to God I render,
Thou a parent's love shalt share.

Born in sin, in sin conceived, *e*
Satan would destroy thy soul; *f*
But by this my fear's relieved,
Grace can Satan's wiles control. *g*

God's free Spirit in a twinkling, *h*
Can display resistless power;
Can apply the blood of sprinkling, *i*
And thy ruin'd state restore. *k*

Thee, a gracious God, has lent me,
For thy precious soul I feel;
Back to God I now present thee, *l*
To receive a holy seal. *m*

This shall seal the cov'nant to me
In which God has thus agreed,
“I will be a God both to thee, *n*
“And a God unto thy seed.”

Father, Son, and Holy Spirit, *o*
If I truly faithful be, *p*
Stand engag'd thro' Jesus' merit, *q*
To bestow free grace on thee. *r*

Blessed cov'nant, what extension! *s*
Grace abounding over sin! *t*
O the glorious condescension,
Thus to take our infants in! *u*

a Psalm 127 : 3.
b Prov. 20 : 7.
c Gen 33 : 13.
d 1 Chron. 22 : 5
e Psalm 51 : 5.
f 1 Peter, 5 : 8.
g Luke 11 : 22.
h Psalm 110 : 3.
i Heb. 12, 24.
k 1 Peter, 1, 2.

l Luke 2 : 22.
m Rom. 4 : 11
n Gen. 17 : 7. 10.
o Gen. 17 : 1
p Gen. 18 : 19.
q Gen. 22 : 17.
r Isaiah 44 : 3.
s Gen. 26 : 4. 5.
t Rom. 5 : 20.
u Mark 10 : 14.

v Acts 16 : 15, 33.
w Acts 2 : 39.
x Psalm 37 : 26.
y Gen. 17. 11.
z Gen. 17. 7.
aa Rom. 11. 16—25.
bb Luke 18 : 15. 16.
cc Rom. 11 : 17.
dd 1 Cor. 7 : 14.
ee Mat. 19 : 14.
ff Gen. 17 : 14, with
gg Acts 2 : 39.

hh & Rom. 11 : 17.
ii Eph. 6 : 4.
kk Psalms 119 : 32.
ll Deu. 6 : 7.
mm Deu. 5 : 29.
nn Eccle. 11 : 6.
oo Prov. 19 : 18.
** Prov. 22 : 15.*
† Prov. 23 : 13. 14.
‡ Prov. 29 : 17.
§ Eph. 2 : 8, 9.

Still no cause we find to sever *v*
Parents from their children dear;
Both united, still together *w*
In the gracious promise share. *x*

Of God's cov'nant as the token, *y*
Abram's sons were circumcis'd;
If the cov'nant be not broken, *z*
Infants now may be baptiz'd.

'Twas the olive once did nourish *aa*
Jews, rejected now for sin;
On the same the Gentiles flourish
Now thro' faith engrafted in.

If believers, for their offspring, *bb*
Then had heavenly blessings seal'd,
Thus believers are in nothing
From such blessings now withheld.

Jews the olive sap and sweetness *cc*
Did enjoy for Jesus' sake,
Of its precious root and fatness
Holy Gentiles still partake.

Children still are holy named *dd*
From the parent, who believes;
Surely then we must be blamed,
If we slight when Christ receives. *ee*

Hearing what the word has told me, *ff*
Precious babe, a call I find,
In the arms of faith to hold thee, *gg*
To receive the seal design'd. *hh*

O for grace to make me careful
All my duty to discharge; *ii*
Humble I shall be, and prayerful,
If the Lord my heart enlarge. *kk*

Daily I would be instilling *ll*
Heav'nly truths into thy mind; *mm*
If a gracious God be willing, *nn*
These my heart at length shall find.

Sharp corrections, if required *oo*
For thy failings thou must feel, *
To promote the end desired, †
And preserve thy soul from hell. ‡

Still with God's free grace I leave thee,
When my duty all is done, §
His free grace alone must save thee,
For the sake of Christ his son.

MISSIONARY TIDINGS.

DEATH OF TWO MISSIONARIES, MESSRS. WILLIAMS AND HARRIS.

The excellent missionary, John Williams, of the London Missionary Society is now no more. He and a brother missionary, Mr. Harris, were slain by the savages of Arromanga, one of the islands called the New Hebrides, a group to the east of New Holland, on the 20th November last. The particulars of this melancholy event, we copy from the *Philadelphia Presbyterian* :

We are indebted to a friend for the following particulars of this melancholy event.—They were printed in the form of a circular from the Secretary of the London Missionary Society, who states that he had received no direct intelligence, but had no doubt of its truth.

The missionary brig Camden arrived on Saturday from the Island of Arromanga, (South Seas.) By her, we regret to learn the melancholy death by violence, of the Rev. J. Williams, and Mr. Harris.

The following are the particulars :—“On the 19th of November, we had communication,” says our informant, “with the natives of Tanna, one of the New Hebrides. Finding them favorable to receive instruction from our teachers, we proceeded to the islands of Arromanga. The whole of the island is, without one exception, a complete iron bound coast, without the least appearance of culture. The natives are a barbarous race, quite different from those of other islands.

“Wednesday morning, 20th of November. —We sent the ship’s boat ashore, containing Mr. Williams (Missionary), Mr. Cunningham (Vice Consul for the South Sea Islands,) Capt. Morgan, and Mr. Harris. Mr. Harris joined the Camden at Otaheite, for the purpose of proceeding to this port to take his passage to England, with the view of arranging his affairs there previous to returning to the Marquesas as a missionary.

“On the boat approaching the beach, we could distinctly see the natives were averse to holding any communication with us. Mr. Williams attempted to make them presents of cloth, trinkets, &c., for the purpose of gaining their esteem, but without effect. He now proposed giving up the idea of having any inter-

course with the island, and Mr. Harris asked permission to leave the boat for the purpose of making another attempt. He was followed at a short distance by Capt. Morgan, Mr. Cunningham, and Mr. Williams. When Mr. Cunningham reached the summit of the beach, he perceived Mr. Harris running down toward the boat, followed by a large party of natives, armed with spears, clubs, bows and arrows, and he fell the first victim. As soon as one knocked him down, the remainder of the party speared him through.

“When Mr. Cunningham came running to Mr. Williams, the latter turned and made for the boat, but unfortunately stopped to look a moment for Mr. Harris. He then made for the boat, and reached the water, but in the hurry stumbled and fell, when one of the natives immediately took advantage of the circumstance and struck him four blows on the head with a club. By this time Captain Morgan and Mr. Cunningham had gained the boat and pushed off. After Mr. Williams had fallen, another party of natives, numbering between fifteen and twenty, speared him through, although our informant thinks he was dead when they arrived.

“The children threw stones and missiles at the corpse. Neither of the bodies could be procured, though every effort was made for that purpose; but the natives made an attack on the parties remaining in the boat, and part of one of their arrows is to be seen sticking fast in the boat of the Camden. Captain Morgan finding it useless to remain any longer, as no hopes were entertained of getting an interview with the natives, or of procuring the bodies of the sufferers, immediately bore for Sydney direct.

“That the mission has sustained a great loss in the death of Mr. Williams, there can be no doubt; but that God will carry on the work of evangelizing the islands of the Pacific, there cannot be the least question. The missionaries and their friends ought to be, and doubtless are, prepared for catastrophes so mysterious as these.”

—
Mr. Williams, during his late visit to England, published a narrative of missionary enterprises

in the South Sea islands, a work replete with interesting and varied information, fitted to instruct the man of science, as well as to gladden the heart of the Christian, by a manifestation of the peaceful triumphs of the gospel. Mr. Williams was especially known to the Christian public for his great ingenuity and labor in building a large sea-worthy vessel, which he fitted up with masts, sails, and all needful tackling, though poorly supplied with tools, and assisted only by natives, used to stone hatchets. In this vessel, which he named "The Messenger of Peace," Mr. W. boldly stood out to sea, conveying native teachers to distant islands, and by means of such men, Mr. W. records that no less than four islands of the Pacific had been rescued from idolatry, and brought to a knowledge of the true God. Mr. W's. whole heart was obviously engaged in the great work of

propagating the gospel. He had spent twenty years of his life, and travelled more than a hundred thousand miles, to advance this work. But now he rests from his labors, and though some may be ready to apply to Mr. Williams the words of David over the generous Abner, "Died Abner as a fool dieth!" yet when we remember the martyr's crown is not a corruptible crown, but an incorruptible—that the kingdom of heaven cometh not by observation, so in the death of Messrs. Williams and Harris on a far distant shore, with their bodies mangled, yea, devoured, by men as savage as the beasts of the field, there is nothing to draw the carnal eye of the world; nevertheless, theirs is the glory which surrounds the heads of prophets and apostles. They have been faithful unto death, and received a crown of glory.

SANDWICH ISLANDS.

It is well known that the French Government have been from the earliest times remarkable for the bloody persecutions they have sanctioned against Protestants, and we humbly think, if Protestant nations consulted their own safety and peace, they would keep a vigilant watch on her proceedings still, and more especially as the old spirit begins to influence her councils.—She has again, it would appear, taken the Church of Rome by the hand. This appears from two late acts—First, an attack upon Tahiti, because the Queen dismissed certain Romish priests from her shores, and for which they levied a heavy fine upon that personage, though destitute of an exchequer. And now a second time we find them engaged in the like work at the Sandwich Islands, threatening violence to the American missionaries because, as was supposed, they had advised the King to dismiss certain Popish priests from thence.—We are happy, however, to find the missionaries, on this occasion, have found protectors in their own countrymen.

From the Philadelphia Presbyterian.

We have received from the Sandwich Islands two pamphlets, containing a very full and particular history of the visit of Captain Laplace of

the French frigate *L'Artemise*, and also of a subsequent visit from the United States East India squadron, under the command of Commodore Read.

It appears that Mr. Brinsmade, the U. S. Consul, has represented fully to our government, the proceedings of the French, and we trust that conduct so outrageous, will not be suffered to pass without notice.

When Captain Laplace declared that he should treat as natives the American missionaries, thus disregarding their rights as American citizens, they very naturally addressed our consul on this subject. The following was his reply:—

United States Consulate,
Sandwich Islands, July 12, 1839.

To Mr. Levi Chamberlain, Agent for the Secular affairs of the American Mission to the Sandwich Islands:

SIR:—Yours of present date, is this moment to hand. In reply to the inquiries proposed by you, I feel no hesitation to say that in the appropriate pursuit of the objects contemplated by your mission, you are each entitled to the protection of the government of the United States equally with any other American citizen; and

that the passports and certificates of citizenship holden by the several members of the missions are deserving of respect, and that their validity will be vindicated, if wantonly violated.

In case of hostility being extended through the ground, I know not that other or better "protection can be promised to the life and protection of the Missionaries of the American board of Commissioners of Foreign Missions, residing in places remote from Honolulu and other islands," than an unimpaired testimony of their citizenship, under the broad seal of the United States.

I am, Sir, very respectfully, your most obedient servant.

(Signed) P. A. BRINSMADE.

The pamphlets sent us contain, 1st. An article of 47 pages, octavo, by Samuel N. Castle, containing a full account of the visit of *L'Artemise*, with the documents, except such as appeared in a previous article by Mr. Jarves, with a discussion of several points of interest in and connected with the proceedings. 2d. The article by Mr. Jarves. 3rd. Correspondence, &c., during the visit of the United States East India squadron.

The last article comes to us in a separate pamphlet, from which we copy the following:

"We the undersigned officers of the United States East India squadron having upon our arrival at this place, heard various rumors in relation and derogatory to, the American mission at these islands, feel it to be due, not only to the missionaries themselves, but to the cause of truth and justice, that the most unqualified testimony should be given in the case; and do therefore order one thousand copies of the annexed article and correspondence to be printed for gratuitous distribution, as being the most effectual mode of settling this agitated question in the minds of an intelligent and liberal public.

"Being most decidedly of opinion that the persons composing the Protestant mission of these islands are American citizens, and as such, entitled to the protection which our Government has never withheld; and with unwavering confidence in the justice which has ever characterized it, we rest assured that any insult offered this unoffending class will be promptly redressed.

"It is readily admitted that there may be in the operation of this, as in all other systems in which fallible man has any agency, some objectionable peculiarities; still, as a system, it is deemed comparatively unexceptionable, and

believed to have been pursued in strict accordance with the professed principles of the Society which it represents; and it would seem that the salutary influence exerted by the mission on the native population, ought to commend it to the confidence and kind feelings of all interested in the dissemination of good principles:

George A. Magruder, *Lieutenant*.

Andrew H. Foot, *Lieutenant*.

John W. Turk, *Lieutenant*.

Thomas Turner, *Lieutenant*.

James S. Palmer, *Lieutenant*.

Edward R. Thomson, *Lieutenant*.

Augustus H. Kilty, *Lieutenant*.

George B. Minor, *Lieutenant*.

John Haslett, *Surgeon of the Fleet*.

John A. Lockwood, *Surgeon*.

Dangerfield Fauntleroy, *Purser*.

Fitch W. Taylor, *Chaplain*.

Robert B. Pegram, *Master*.

Joseph Beale, *Assistant Surgeon*.

J. Henshaw Belcher, *Prof. Math's*.

Alex. G. Pendleton, *Prof. Math's*.

Honolulu, Oahu, Nov. 1st, 1839."

The "article" referred to above is that by Mr. Jarves. The correspondence consists of various letters by the missionaries, Commodore Read, the U. S. Consul, and the King. The impression made at the islands by the visit of the squadron seems to have been very happy, although the missionaries still feel deeply the necessity of a more direct interference of our government to vindicate and protect their rights, and especially to remonstrate against the principle of the *right of the strongest*, acted on by Captain Laplace, and by means of which he forced a passage to the islands for Popish priests and French brandy.

In consequence of the accusations brought by Laplace against the missionaries, Mr. Brinsmade addressed to the King a letter of inquiry on the subject.

The letter of King Kamehameha III., in reply relative to the conduct of the government and of the missionaries, is highly characteristic. He says:—

"When the American missionaries arrived in this country, we permitted them to remain in this kingdom, because they asked it, &c."

"When the priests of the Romish religion landed at these islands they did not first make known to us their desire to dwell on the islands and also their business. They landed in the country secretly."

And, he testifies, that the Sandwich Islands government were *not* influenced by the Ameri-

can missionaries to turn away the Catholic priests, but by what "certain captains of whale ships told Kahumanu, of the evil of this way."

He further declares that the American missionaries instead of *persecuting* the Catholics, had boldly reprov'd the Sandwich Islands government for imposing on them many burdens.

And further he says, that the law respecting the sale of rum, did not originate in any representations of the American missionaries, but that a number of captains of whale ships commenced the thing, thousands of his own people supported them, his own chiefs seconded them,

and he himself chose it as a rule of his kingdom, because he saw it was an excellent thing.

"But that thing which you speak to me of, that they act with us or overrule our acts, we deny it, it is not so."

"We think that perhaps these are their real crimes. Their teaching us knowledge. Their living with us. And sometimes translating between us and foreigners. Their not taking the sword into their hand, and saying to us with power, stop, punish not the worshippers in the Romish religion."

AN HISTORICAL AND DESCRIPTIVE ACCOUNT OF BRITISH AMERICA,

Comprehending Canada, Upper and Lower; Nova Scotia, New Brunswick, Newfoundland, Prince Edward Island, the Bermudas, and the Fur Countries; their History from the earliest settlement; the Statistics and Topography of each district; their Commerce, Agriculture and Fisheries; their Social and Political Condition; as also an Account of the Manners and Present State of the Aboriginal Tribes; to which is added, a full Detail of the Principles and best Modes of Emigration. By Hugh Murray, F. R. S. E., with Illustrations of the Natural History by James Wilson, F. R. S. E., R. K. Greville, LL. D., and Professor Trail. In three volumes. Edinburgh. Oliver & Boyd.

This extensive and elaborate work, which we are sorry we have been unable to notice sooner, belongs to the deservedly popular series of the Edinburgh Cabinet Library, to which it is a valuable accession. It would be in vain, in the brief space we can devote to this department of our labors, to attempt to enter into anything like an analysis of the varied and comprehensive details indicated in the title of the work as above quoted. We shall therefore confine our notice to the most obviously interesting feature of the subject at the present time—the importance of our possessions in North America to the mother country, as an outlet for our redundant population, as a market for our home manufactures and colonial produce; and as the source whence we are deriving several valuable commodities in return. This will best appear from the following summary of statistics contained in these volumes. And first of the available extent of the country. Independently of Newfoundland and the Hudson's Bay Territory on the one hand, and the Bermudas on the other, the strictly available territory of Lower Canada is 115,000 square miles; of Upper Canada, 141,000; of Nova Scotia, 15,600; of New Brunswick, 25,900; of Prince Edward Island

2100; making a total of 299,600 square miles. The area of Great Britain and Ireland is only 121,353 square miles, being little more than a third of this amount. Only a very small proportion of this enormous extent of territory has as yet been brought into cultivation. It is estimated that at the present time the number of acres of land cultivated in Lower Canada is 2,200,000; in Upper Canada, in 1835, it was 1,302,000; in Nova Scotia, 400,000; in New Brunswick, 250,000; in Prince Edward Island, 100,000, making a total of 4,252,000, or 6650 square miles, being little more than one-fiftieth part of the whole. What a prodigious field is here left open for the enterprise and industry of future generations of our countrymen; and what increasing accessions of opulence and power may Great Britain hope to derive, from the maturity of her infant colonies in North America, unless in her weakness and folly she allow these invaluable dependencies to be "lost or given away!" The staple export of the colonies will ultimately be their agricultural produce, in exchange for our manufactures and the produce of our other colonies. In the present stage of their cultivation, and from the annual influx of emigrants, as well as from the duty of

five shillings imposed on their wheat, in addition to the expensive freight across the Atlantic, the export of grain is inconsiderable; and their staple commodity is now, and must continue for an indefinite period to be, their valuable timber, which is at present almost exclusively imported into Great Britain and the West Indies, although a new market is opening in the Atlantic States, whose own forests have been exhausted, and who will therefore throw themselves permanently upon the Canadas for their supplies. The timber trade will of course decrease in the ratio in which agriculture increases; but ages must elapse before the stock can be exhausted. The exports of timber for 1832 amount to £963,399; in 1833 to £950,335; in 1834, to £1,237,632; and in 1835, to £1,249,337. The next article of commerce, and scarcely inferior in importance to the timber trade, is the fishery, which in 1832, produced £792,324; in 1833, £916,034; in 1834, £349,973; and in 1835, £952,163. Of this department of colonial commerce, dry cod forms the chief item, the largest shipments being made to Portugal, Spain, and the British West Indies. The train oil, which forms the next commodity in importance, is sent almost entirely to Britain. The produce of wheat, which is exported almost exclusively to this country, had decreased in 1834-5, being £99,000, and 12,000 respectively, whereas in 1832-3 it amounted to £177,000 and £174,000. The third article in importance is ashes, which in 1832, amounted to £201,717, but had decreased in 1835 to £181,506.

The total exports, under the heads of timber, fishery, produce of land, ashes, coals, and miscellaneous, for 1832, was £2,450,339; for 1833 £2,613,537; for 1834, £2,611,013; for 1835, £2,706,694. Of which Great Britain took, in 1832, £1,423,593; in 1833, 1,376,333; in 1834, £1,423,768; in 1835, £1,479,177. The West Indies stand as the next best market; Ireland appears as the third; the United States only as the fourth. Turning to the imports into British North America, which include almost every article beyond the necessities of life, we find manufactured goods, for 1832, £1,870,924; 1833, £1,331,659; 1834, 1,413,577; 1835, £1,331,001. Tropical produce, wine, grain, provisions, coal, salt and miscellaneous, making the total value of imports, including manufactured goods as above, for 1832, £3,457,720; 1833, £3,579,905; 1834, £2,900,415; 1835, £3,319,724. From the statement of countries whence these importations took place, we find Britain set down in 1832, for £2,209,653; 1833,

£2,267,235; 1834, £1,777,236; 1835, £2,330,243, being nearly two-thirds of the whole.—We find also returns of the numbers of emigrants during the seventeen years from 1821 to 1837 inclusive, giving a total of 346,269, equal to the whole combined population of Glasgow and Paisley at the present time. The smallest numbers appear in 1823-24-25; the largest in 1830-31-32-34. By far the greatest proportion of emigrants during the last nine years has been from Ireland. These interesting facts are calculated to impress us with a high idea of the present value and future capabilities of these important colonies; and if they do not also open our eyes to the interest we have in consolidating our power in British North America, and knitting still more closely our dependencies there to the mother country, by the strong bonds of British sympathy and Christian principle, they leave us no room to wonder that the cupidity of the United States should be excited to take advantage of our apathy and neglect.

It is unnecessary to state that the history of British America—from the early struggles of the Aborigines with the superior numbers and military skill of their European conquerors, down to the present period when Britain has been called to assert her dominion, first against the rebellion of a portion of her own colonial subjects, and then against the invasion of a neighbouring power—is intensely interesting. With this history, including a general view of the country, an account of the native tribes, and the topography of the Lower Province of Canada, the first volume of the present work is occupied; and we refer particularly to the details of the late insurrection and invasion as the most complete that have yet appeared.—The second volume is devoted to a description of the commercial, social, and political condition of Canada and of the maritime provinces. The third is occupied with an account of the Hudson's Bay Territory, the subject of emigration and a general summary. The scientific reader will find the general interest of the work enhanced by the able and interesting notices of the zoology of British America by Mr. Wilson, of its botany by Dr. Greville (alike distinguished as a christian philanthropist and a man of science,) and of its geology by Professor Trail. The geography of the country is illustrated by maps, and the scenery and costume by wood-engravings. The statistical and commercial information, a large portion of which has never before been laid before the public, will give the work a peculiar value in the estimation of the mercantile community. The whole is got up with the usual good taste of the publishers.

UPPER CANADA RELIGIOUS TRACT AND BOOK SOCIETY.

The annual meeting of this institution took place in the Wesleyan Methodist Chapel, Newgate Street, on Thursday evening, the 7th inst. at 7 o'clock.

The Rev. Dr. McCaul, Principal of Upper Canada College, in the chair.

The statement made in the report of the proceedings of the society during the past year were peculiarly gratifying. The circulation of evangelical truth has greatly increased, and the receipts of the society more than doubled during that period. The different extracts which the report contains of the successful operations of tract visitation are extremely interesting, and specially commend this department of tract usefulness to the active co-operation of all who are desirous of doing good. There are now actively engaged 36 gratuitous visitors who distribute religious tracts to 1025 families in this city and neighbourhood, once in every fortnight throughout the year.

The report further states that the Sailors in the Harbor, the Soldiers in the Garrison, together with the Military and General Hospital and Jail, are visited with tracts by means of the society's agent.

The labors of the society in supplying sabbath schools, and in encouraging the introduction of tracts and books into various parts of the province are no less gratifying. Several of the speakers at the meeting were listened to with marked attention, and elicited the applause of the audience. The Rev. Mr. Baker, of Kingston, was particularly happy in his remarks relative to the distribution of tracts among seamen—he stated that he was an old man of war's man—and related some pleasing anecdotes of the good which has resulted from the distribution of tracts among that valuable but too much neglected class of our countrymen. It is much to be regretted that a meeting so interesting and useful, should be so thinly attended, especially by those who profess to be the disciples of a Master who went about doing good.

The Depository is at 23 Yonge Street, where in addition to a large supply of Tracts and Books, a select assortment of Sunday School publications, and a further supply of Twenty-six Libraries are expected by the first spring ships to Quebec.—*Com.*

MISCELLANEOUS.

DEATH-BED SAYING.

Mr. Edward Deering, on his death bed, in 1576, said, "There is but one sun that giveth light unto the world, there is but one righteousness, there is but one communion of saints. If I were the most excellent creature in the world, if I were as righteous as Abraham, Isaac, and Jacob, (for they were excellent men in the world,) yet we must all confess that we are great sinners, and that there is no salvation but in the righteousness of Jesus Christ, and we have all need of the grace of God. And for my part, as concerning death, I feel such joy of spirit, that, if I should have the sentence of life on one side, and the sentence of death on the other side, I had rather choose a thousand times (seeing God hath appointed the separation) the sentence of death than the sentence of life," Phil. i. 23.

ILLUSTRATION OF DEUTERONOMY, CHAP. XXXII V. 19.—Among the hardships experienced by the first settlers in North America, they were sometimes greatly distressed for want of food, which led the women and children to the sea side to look for a ship which they expected with provision, but no ship appeared for many weeks: they saw in the sand however, vast quantities of shell-fish, since called *clams*, a species of mussel. Hunger impelled them to taste, and at length they fed wholly upon them, and were as cheerful and well as they had been before in England, enjoying the best provision. It is added, that a good man, after they had all dined one day on *clams*, without bread, returned thanks to God for causing them to "suck of the abundance of the seas, and of treasures hid in the sand." This text which they had never before observed particularly, was ever after endeared to them.—*Whitcross.*

PROTESTANTS OF PIEDMONT.

The Turin correspondent of the *Berliner Kirchen Zeitung* mentions, that the Protestants in Piedmont had a meeting of Synod lately, in which they determined that their students of theology, instead of receiving ordination as formerly in the colleges where they finished their studies, are in future to be ordained by their own clergy, and before them sign the Protestant confession of faith. An odd fact is mentioned regarding an English Colonel Beckwith, who for many years had lived among that interesting people, extending schools and churches, but who had left the country because the synod would not agree to a proposal of his, that they should establish as a sort of bishop to be called "Moderator for life" but who was to have no parish. "On more grounds than one," remarks the writer, "this won't be liked in England!" We dare say not, but it is liked in Scotland.—

We are glad to see so much Presbyterianism among a people, who longer and more faithfully than any other "kept the faith once delivered to the saints."—*Scottish Guardian*.

SONNET.

The place was lonely. Neighbouring men had chose
Their dead to bury. The forest deep stood round
Where all was silence, save now and again
The melancholy note of stranger bird
Died on the ear. A gloomy stream winding
Its course 'mid foliage deep of cedars and
Tall pines, that scarce the moonbeams shone upon
Its waters, murmured near. A rustic fence
Was raised around, and a few flowers culled by
The hand of friends, beside the gate-way grew,
And as the spring time came they put forth leaves
And fairest buds. Sure emblem's of a truth
Taught in God's word, that from the darksome grave,
A lovelier form shall rise, on that day
When the last trump shall sound, and earth her dead
Shall yield.

REGISTER—ANCASTER, 1840.

DATE	Thermometer.		Barometer.		Wind.		WEATHER.
	9 A. M.	9 P. M.	9 A. M.	9 P. M.	A. M.	P. M.	
April 1	38 °	35 °	28.88	29.12	N E	W	Cloudy, a. m., a little snow, evening clear.
2	39	37	29.28	.06	S W	S W	Fair and clear. [night
3	46	57	28.88	28.56	S W	S W	Cloudy, windy, some rain, a. m., thunder storm a
4	44	43	.73	.98	N	N E	Partly cloudy.
5	44	42	29.10	29.21	N E	N E	Fair and clear.
6	37	34	.29	.34	W	N W	Ditto, ditto.
7	35	35	.44	.35	N	W	Ditto, ditto.
8	37	38	.36	.36	W	W	Ditto, ditto.
9	41	42	.33	.16	N	N	Ditto, ditto.
10	57	56	.13	.16	S W	S W	Partly cloudy, a shower in the evening.
11	48	55	.08	.04	S W	S W	Misty, a little rain,
12	52	40	28.80	.06	S W	W	Thunder showers, a. m., fair, windy, p. m.
13	43	45	29.34	.33	W	W	Fair and clear.
14	44	46	.14	.13	N	N	Cloudy, a. m., clear, p. m.
15	47	47	.18	.16	N	N	Ditto, ditto.
16	50	59	.09	28.97	S W	S W	Fair and clear, shower in the night.
17	66	70	28.81	.70	S W	S W	Mostly cloudy, windy.
18	52	42	.80	29.16	S W	S W	Cloudy, a. m., clear, p. m.
19	46	46	29.29	.28	S W	S W	Fair and clear.
20	43	47	.41	.37	W	W	Ditto, ditto.
21	46	45	.33	.11	N	W	Ditto, ditto. [night.
22	54	65	28.90	28.75	S W	S W	Cloudy, windy, rainy, a. m., thunder shower in the
23	62	62	.92	29.01	S W	S W	Fair, slight haze.
24	53	50	29.10	.03	N E	N	Fair and clear.
25	62	67	28.95	28.96	S W	S W	Ditto, ditto, windy, thunder storm in the night.
26	61	37	.89	29.08	S W	N E	Cloudy, rainy, a. m., snow shower in the evening.
27	38	40	29.41	.46	N W	N E	Fair and clear
28	41	46	.37	.31	W	W	Cloudy, a little rain in the evening.
29	48	50	.16	28.98	N E	N	Misty, rainy.
30	51	55	28.99	.97	S W	S W	Fair and clear, rain in the night.
Means.	47.5	47.76	29.11	29.106			

Mean temperature of the month, 47.63 °. Highest, 82 °. Lowest 29 °.

JUST PUBLISHED, PRAYERS FOR THE YOUNG, by the Reverend Thomas Alexander, A. M., Cobourg. Ministers, living at a distance, can be supplied with copies for the young of their congregations, by applying to the Reverend Thomas Alexander, Cobourg; John Mawat, Esq., Kingston; or at the Office of the British Colonist, Toronto. Price : six-pence each; by the quantity, five shillings per dozen.

FAMILY AND INDIVIDUAL PRAYERS.

JUST PUBLISHED, second edition, price one shilling and six-pence, **FAMILY AND INDIVIDUAL PRAYERS FOR EVERY DAY OF THE WEEK**, by the Reverend James Thomson, Agent of the British and Foreign Bible Society. Sold at the Bible and Tract Depositories, in Toronto and Montreal. These Prayers are recommended by various Ministers, whose testimonies may be seen prefixed to the book.

TO CORRESPONDENTS, &c.

Mr. Leach's Sermon, preached to the 93d Regiment before leaving Toronto, will appear in our next.

We have received from Dr. Stratton, of Amherstburg, £1 5s., for behoof of the Synod Library.

* * Since writing the remarks on the Clergy Reserves, we have received a much fuller report of the speeches in the House of Lords, which we shall notice in our next number.

TERMS OF SUBSCRIPTION.—The subscription to the *Canadian Christian Examiner and Presbyterian Magazine*, is ten shillings per annum, payable in advance; if not paid during the first six months, the charge is twelve shillings and six-pence.

Remittances have been received from Fredericksburg, Bath, Ramsay, Whiby, Lanark, Streetsville, Amherstburg, Esquensing, Lachine, Hamilton, and Quebec. Agents and subscribers are earnestly requested to remit.

THE
CANADIAN CHRISTIAN EXAMINER,
AND
PRESBYTERIAN MAGAZINE.

VOL. IV.

JUNE, 1840.

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The profits of this Work will be devoted to the extension of Missionary labor in Canada.



TORONTO:

Printed and published at the Office, corner of Church and Newgate Streets, by HUGH SCOBIE,
General Agent, to whom all communications (post-paid) may be addressed.

JAMES CLELAND, PRINTER.

THE

CANADIAN CHRISTIAN EXAMINER,

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DISCOURSE DELIVERED TO THE 93d HIGHLANDERS, ON THE NATURE AND DUTIES OF THE MILITARY PROFESSION.

BY THE REVEREND W. T. LEACH, A. M., TORONTO.

2 SAM. 22, 35.—“He teacheth my hands to war.”

As it is probable, that in the course of Providence, you will soon depart from this to another station in the province, I have thought proper, with a view to present to you, the moral and religious bearing of the matter, to address to you, while the opportunity lasts, a few observations on the nature and the duties of your calling. It is not unknown to me, that in this country where any foolish opinion may have its advocate, that the profession of a soldier has been represented to some of you as inconsistent with the religion of Christ. There is a sort of plausibility and glittering in the arguments usually adduced, and it is desirable that you should be warned against them, that no ignorant and talking person should have any influence upon your convictions. As to the duties of your profession, you have long had the reputation of an exemplary correctness in the discharge of them—a reputation that has not diminished since the time you were quartered here, and which I trust in God *never will* be diminished by any conduct of yours, either in the sunshine of peace or in the tempest of war; and in alluding to those duties, I am moved by a warrantable jealousy of the honorable conduct of my kinsmen according to the flesh, the willing subjects and defenders of the British Crown, rather than any particular necessity, that requires your being admonished of them.

The profession of a soldier is one which the soldier has no reason to be ashamed of. He may always *give* if he pleases, a sufficient reason for his adoption of the calling. He may engage in it without scruple. He may

continue in it innocently and with the approbation of his conscience, and he may discharge the severest duties of it with a perfect confidence that he is acting a part honorable in the eyes of men, and well pleasing in the sight of God. There is no objection of the ignorant and disaffected, no objection of the fanatical or spuriously religious person, but may be fairly obviated and proven absurd. You may always render a reason for the faith that is in you, and proclaim with the boldness of a servant of Christ, and with the courage which naturally belongs to the race of the British islands, that your cause is unexceptionable, the cause of *mankind* and the cause of God.

But in order to proceed with some regularity in the observations I shall address to you, we may first advert to the *nature* of the military profession, and in the second place to the *duties* of it.

Now, as to the nature of the military profession, we say, it is a lawful one. We say, it is has the sanction of God. There are many cases in which war had the *command*, the positive injunction and command of God, for the undertaking of it. Moses, by the instructions of God, said to the Israelites, “Avenge the Lord of Midian, and Samuel gave orders to Saul, to smite Amelek and utterly to destroy all that they had.” For the lawfulness of war, we have besides, the example of holy men, of Abraham, of Moses, of Joshua, of David, and others, all unquestionably guided in every important action and conjuncture by the Spirit of God. You remember that the approbation of the Most High was remarkably expressed, when

Melchisedec, a priest of God, blessed Abraham, as he returned from the slaughter of the kings. The reign of Jehu was continued unto the fourth generation for slaying the stock of Ahab, and Nebuchadnezer was rewarded for the destruction of Tyre. And we find David, king of Israel, declaring in the text, that his hands were taught to war by the instructions of God. Cases of the same description might be multiplied without number, and some instances might be given in which the actual vengeance of God descended upon those who refused to slay the enemies that ought to have been slain.

We know in point of fact, that there was war even in heaven, and it might naturally be inferred from this, that there *would* be war on earth. If Michael and the angels fought against the dragon; if they who formerly rebelled against the authority of God, were tumbled in the press of war from the ramparts of heaven, and if we are actually satisfied, from the closest and most extensive observation, that every lower species of created animals on earth, live in a state of occasional hostility, in a state subject to contention and war; then it certainly would be *singular* indeed, a single case in the history of angels above, and all other creatures of God's making below, if men alone were exempted from the necessity of war.

It is objected against the lawfulness of war, that Christ has declared that all they who take the sword shall perish by the sword. Yes, but that is declared in the case of those who employ it for the purpose of private revenge, and doubtless, had a special reference to the hour then present, *when*, if any one had used the sword, each and all of them who did so, would have perished. Again, it is objected against the lawfulness of war, that we are commanded to have *PEACE* with all men. Yes, but the precept is properly qualified and limited by St. Paul, *if it be possible as much as lieth in you*, to live peaceably with all men—if it be possible, *i. e.* it may be possible and it may *not* be possible. Again, it is objected, that the time shall be when men shall beat their swords into ploughshares, and their spears into pruning hooks, and that nation shall not lift up a sword against nation, nor learn war any more; that time *may* come and certainly will come, but it has not yet come, and to all appearances is far enough distant. These are some of the common objections against the profession of arms, all susceptible of an answer of the clearest and flattest kind; objections against a practice, which, as was before shown, has the warrant of the command of God himself, the warrant of the practice of the holy and great men who lived in days of old, which has had the approbation and the reward of God publicly bestowed upon it.

These things may serve to show the lawfulness of your profession, but it is not only lawful—it is also necessary. The profession of a soldier is necessary to the *very* existence of mankind; *force* must be opposed to *force*, vio-

lence must be *opposed* to violence. For trace things to their consequences only a few simple steps. If every man that lives on the face of this green and breathing world, were to sell his birthright in it and come to this resolution, I will use no violence, I will neither hurt nor destroy a single creature of God's, whether it be a beast or a bird of prey,—suppose all men were to act upon a resolution of this kind, and what might be expected as the result? Why, if man destroyed not them, they would destroy *him*. If every man made up his mind not to *fight* against them, every man must make up his mind to perish in their jaws. You must either oppose them or be devoured by them. Now, what is true with regard to man and the beasts of prey, is equally true in regard of one class of men and another. If a barbarous and savage race of men make a hostile descent upon a civilized and orderly community, is it the duty of this community to hang their useless arms by their sides, like the tuneless harps of the Jews on the willows of Babylon, and with a patient spirit of martyrdom suffer themselves to be scalped and devoured by a savage and infuriated band? No such thing, it is their duty and a matter of absolute necessity, using the better means and intelligence which God has given them, to frustrate the purposes of their enemy; to muzzle them if possible, and if *that* be impossible, unquestionably to destroy them. The same thing holds with regard to nations. If a cultivated, a prosperous and religious people, are to maintain their advantages or preserve their existence as a people, they must be able to protect themselves from the violence of others. There is no intelligible principle of duty that requires them to suffer themselves to be smashed and destroyed—that requires them to permit themselves to be insulted or plundered.

The best nations, generally speaking, are the strongest; and they ought to be so in order to fulfil the final purposes of God. The purposes of God are the present and future happiness of his intelligent creatures, and in every nation where the truth in Christ has been made known, there is certainly to be found a much greater measure of happiness than in those countries that have not been favoured with the knowledge of it, and in addition to this, the happiness that arises from the confident expectation of a future happiness even when the present life shall have been passed and over. But in order that the present possession and the future enjoyment of an eternal and heavenly blessedness may be possessed and maintained by any people, that people must have the means and the power of protecting itself from violence. In such a world as this, they can only live by opposing the force of their enemies. They can neither maintain their moral nor intellectual ascendancy by any other means. Their safety from external violence must be secured, and if it were a law of nature that the barbarian should always in the course of time, tread

down into the dust the most cultivated, holy and religious people, the stream of things would be running backwards, and all the received and acknowledged purposes of God made vain and void. As therefore it is necessary that a good man, when attacked by a murderer, must defend himself to the best of his ability; as every cultivated and intelligent race of human creatures are justly called upon to protect themselves against the furious invasions of rude and barbarous savages, so is every intelligent, and prosperous, and religious community required to repel the aggressions of those nations, who in the course of human passions, may act unjustly and violently against its safety and interests. It is a law of self defence. It is a necessity which God himself has established. If a good nation is to exist—to live and breathe on the face of God's earth, how *can* they *exist* unless they arm themselves with the might which lies in *you*, against the ambitious, the selfish and half-savage powers that seek to crush and destroy us, that envy and fear us. There has been war in heaven and there must be war on earth. The thing is necessary—a justifiable and proper thing, more especially when you know that in supporting the cause of the British Government you are supporting the cause of Christ among the nations of the earth. There is no doubt of this, that if this good world of God's is to be peopled with men, *men* must *fight*, if it is to be peopled with *good* men, *good* men must fight and contend for their well-being.

War is a lawful and a necessary practice, and therefore the military profession is both lawful and necessary. But more than that, it is a useful and honorable profession. It may be regarded as the executive or administration of public justice, as the means of maintaining right in a world where human passions create a constant temptation to perpetrate what is wrong. Men are not to be restrained by mere advices and persuasions, by mere threatenings or any ordinary course of law. Some are so insufferably ambitious that no power or jurisdiction will content them and some so insatiably covetous that no revenue or profit will satisfy their hungering and thirsting after wealth. Were there no strong restraint, no means of suppressing by force such men's inordinate appetites, who could live in quiet, who could possess or enjoy anything but themselves. Human iniquity creates the necessity of war, and the most pious and righteous of men may engage in it, for the benefits arising from the correction of that iniquity; a free and quiet possession of the true faith is maintained by it, peace is settled by it, kingdoms and commonwealths are secured by it, property and inheritances are held under the shield and defence of the military profession. All lawful callings are freely exercised, good laws are put in execution, and due justice is distributed, the wicked are bridled and all the benefits of social life, preserved by the maintenance of a public power sufficient to

compel what measures may have been determined upon for the public good.

It is honorable to be instrumental in procuring or preserving these benefits. The profession of a soldier may be regarded as an institution the object of which is the promotion of other men's happiness and prosperity. The vast system of commercial enterprize proceeds upon the probability and assumption that the army is sufficient and willing to defend it. But for this conviction it would break to pieces and decline in a moment. The army is the great wall of fire that protects every department of human life from the ungrateful and ignorant huckster that accumulates money under the shadow of its wings to be noble in his old and well stored palace,—yea to the Queen on Britain's majestic throne. What is it but the army that has so long prevented and that *still* prevents the flood of invading hosts, from rolling in destruction into the very heart of the Island? What is it but the devoted and disciplined forces that muster under the banners of the same royal power, that prevents the wolf from descending on the sheep-fold of Canada. Ah, men are mean and ungrateful creatures when they refuse to honour and reward the soldier. *They* would never have been what they are, if many thousands of heroic souls had not fought and died for them. Their pleasant ease, their fruitful speculations, their added heaps of gain, all the advantages of their luxurious and glorious state, have been secured for them and bought for them by the heroism and good conduct of the British Soldier. It is one consolation for the soldier to know, that there is no great and worthy man within the compass of the empire that does not honour every one that bears arms in its cause; and I trust in God that the time will never come when a scrimp, mistaken, and wretched policy will withhold from the good soldier, the honour which he deserves and the reward which is his due. There was a time in Israel when neither shield nor spear was to be found among forty thousand of the children of Israel. *Then* was the time for the choosing of new Gods, then rolled the thunder of war against the very gates of the city, till there arose a mighty princess, a mother in Israel and a Judge in Israel. "The inhabitants of the villages ceased, they ceased in Israel until that I Deborah arose, that I arose a mother in Israel." She honoured the soldier, she gave encouragement to the profession. "My heart is toward them, she said, my heart is toward the Governors (or leaders) of Israel, that offered themselves willingly among the people," and had the mother of our Israel, the Queen who wears the crown, defended by the strong hearts and willing hands of you and such as you, had her tongue the liberty of speaking the thoughts of her mind, I know not what the exact words might be, but I am sure their meaning would be that of Deborah's, "My heart is toward you that offer yourselves willingly among the people."

These observations may suffice for the present, as to the nature of the profession of arms, and we have arrived at the second, and by far the most important part of the subject, the duties that belong more particularly to that profession. It is of course only those *moral* duties that are implied in it that I can be called upon to advert to. The military *art* is no province of mine, and were I to speak of it here, I should only be acting the part of Phormio before Hannibal. The old philosopher discoursing on the duties of a commander, mixed up his discourse with observations on the art of war, to the great delight, as Cicero says, of a great part of his audience. But when Hannibal was asked his opinion of the matter, Hannibal one of the greatest generals that *ever* has appeared, "I have seen many silly old men," he said, "but a sillier old man than Phormio, I have never seen in my life." But the moral duties are quite distinct from the art, and among the first of these duties required in a soldier is an *invincible* loyalty. He is to serve the cause which he professes to serve. To the good faith and allegiance of the British soldier, the crown and nation at large have entrusted their best interests and their very existence. The trust is a *great* one, comprehending all that is reckoned most valuable among men, all that we believe to be most holy and best pleasing in the eye of God—the religion of Christ which you hold to be sacred, to be the source of your heavenly hopes, the most rational liberty that is enjoyed by any nation on the earth, the largest measure of human happiness that is any where experienced, the security and happiness of your kindred that live and breathe in peace, beside the waters and green hills where rest their ancient and happy habitations—the defence of these is entrusted to your faith; and a viler treachery there cannot be imagined than for a soldier to violate that sacred trust, and invite the enemy of his country and of his country's God, to rifle the house of his fathers, and profane the sanctuary beside which their bones were laid in the dust till the day of their resurrection to the blessedness of heaven; and what do *they* do, but violate that *trust*, who like skulking hypocrites, put off the honourable ensigns of their profession, and fly in disguise under the shades of night into a strange country and beyond the reach of those laws which they have sworn to defend. Can they expect the blessing of God to follow them in the future course of their lives? Can it be a consolation to them on the day of their death, to know that they broke the sacred obligation of an oath? Can they be happy—can life itself be very desirable to them, carrying about within their spirits the sense of their own dishonour? No, the dark suspicion of their unworthiness will always attend them. No just motive, no manly consideration of duty, can afterwards support them in the business and trials of life. They will know and feel that no God can vindicate their conduct, and they will probably find in their sorrowful expe-

rience that they have made a bad exchange and have found a harder service than the service they abandoned. It is out of the course of nature to suppose that the people to whom they have betaken themselves can ever respect them if they know their character. They may shake them by the hand but they will put nothing *into* it. Even though they praise them they will never *trust* them. The disloyal and unfaithful soldier go where he may, will probably have more fast days in his almanack than any church on earth ever wrote in its calendar. Before he can thrive and succeed in the business of life among a strange people, he must long borrow of his back and long borrow of his belly. He must be obedient to the will of men for whom he can have no respect, and undergo a service harder and more degrading than that of an Indian slave. It is always *best* for a man at the long run, to be honest and true. Let his conduct be open, and public and justifiable, then he may leave the consequences to God. God the preserver and guardian of the pious and faithful man, will reward him in some way. No man can be happy that does not keep within his breast the rich treasure of a clear and quiet conscience, and by this, if he possesses it, the soul of the soldier will always be soothed to rest. That *itself*, will be worth the value of his pay. What would any man not give however high his rank, to have a soul that has made its peace with God in Christ, a soul so strongly fortified, so walled with brass and founded on such a rock? He may have the continual feast of a good conscience and may warrantably derive from the faithful discharge of his duties, the just expectation of the approval of God.

The willing and perfect obedience which the soldier is required to render to the command of those under whose authority he is placed, is obviously a duty of the greatest importance. It lies as the basis or substratum of *all* the advantages that arise from his profession. Without it there could be neither efficiency nor order. It would serve no end, because no duties would be performed. Lawful authority is the command of those whom God has set over us, and this command may reach us either *immediately* from the ruler of the people, or *immediately* from those whom he has appointed over us. "I am a man under authority," says the centurion, "and have soldiers under me, and I say to one, go and he goeth, and to another come and he cometh." If a soldier should refuse to go, if the command of his officer should be disobeyed, it is evident he is no longer a soldier, but a rebel; no longer a blameless person, but absolutely a criminal. The command of his officer is a sufficient warrant for any soldier to fight; even though the cause should be a doubtful one, he is in no way responsible for it; he has no concern in it. If there be any sin in the matter, neither the soldier nor the officer who keeps the order of civil peace, acting under the regular and received authority

has any thing to do with it. The sin, if sin there be, must lie at the door of those who have the highest, the supreme and first authority in the direction of public affairs. It must always be referred to the source and origin of the service, to the first promoters and authors of it, if we take for granted that any particular service is sinful. If the criminality is not referred to the prime movers and authors, it must be partaken of by each and all who have any part in the accomplishment of the business. Every private soldier would require to be a casuist, to decide beforehand, upon the justice of a military expedition. He would require a priest at his elbow to satisfy his every doubt, and it might be possible that even then, his doubts would remain. As there is no imaginable service, against which some objection or other might be opposed, the plea of conscience would become synonymous with the mere dictate of inclination, and therefore nothing could be done with combination and consistency. Every man would think a duty to be right only when he liked it, and would always be opposed to it most conscientiously, when he happened to be averse to it. But the truth is the duty of a soldier, the duty which he owes to God in the way of his profession, is perfectly plain. He serves God when he obeys the commands of his officer. His course is most happily and clearly marked out to him. He can do what he is told, and is thereby saved from the trouble and anxiety of canvassing and investigating the moral relations and remote consequences of his actions professionally. He is very much mistaken, if he supposes that God requires him to be a philosopher or a political economist; that he requires from him any such thing as a condition, to the faithful and zealous discharge of his duty. There is always a naturalness about the duties which God requires. The mother, who in the devotedness of her natural affection, patiently sings to rest the soul of her child, is a shining angel in comparison to a bigotted hypocrite and narrow-minded wretch, who would send a million souls to hell, because they did not hold exactly his views and opinions of things. God does not ask us to dive into mysteries. Let a man only discharge the duties that are before his eyes. Let him mind his own garden. He has no business to seek uncommanded occupations, and roam about after the wild flowers on the mountains, unless it be his vocation. Every soldier then may know, that in discharging the duties of his profession, and in rendering a just obedience to the authority of those who have been appointed over him, he may for any thing in the nature of his profession, serve his God as truly and acceptably as if he were preaching the gospel of Christ with all the zeal and learning of a bishop. He holds not his life dear, and if his obedience is rendered with a view to the well-pleasing of God, his work is sanctified and his reward is certain. It ought to be observed too, that obedience is by no means

a duty peculiar to soldiers. They require, as rigorously as others, the compliance and obedience of their children. They exact the same from the beast that carries them on its back. There is no occupation or business in the various departments of human life, in which a strict acquiescence in the received practice is not generally expected. The person whom one employs is under obligation to obey in the matter which he undertakes. It is a law of life from which there is none who can entirely escape. We seek it universally and universally stand in need of it from one another.

Again, there is the *respect* with which the soldier is called upon to regard those whom providence has placed over him. He is to say nothing and to do nothing which may injure their reputation or diminish their professional usefulness. Even where they may be defective in their duty or perverse in their manner of discharging it, there is always some proper and authorized channel through which the redress may be had if the object be deserving of any serious consideration. But to disparage them privately and behind their backs, is one of the meanest and most dishonourable practices. It is the vice of a sullen and malicious character, or of an ignorant and self-conceited person, and is generally witnessed with contempt by every sensible individual to whom such complaints are addressed.

Again, there is the necessity of a bold and vigorous discharge of his office, that is required from the soldier in the day of danger. In the actual encounter which he may be called to, he must exemplify the steadiness and courage which are proper to a devoted sense of duty. He is to have no misgivings nor suspense when commanded to act out the just end of his profession. If he encounters a danger he must make up his mind to meet it with force and determination. By restiveness and backwardness the danger will only be made greater and a calamity is only complete when it is accompanied with shame and the sense of degradation. Since the end of his profession is as lawful and as necessary as any other which men can engage in, the soldier may go forth in faith, with confidence and cheerfulness. He may justly invoke the assistance and the blessing of God, he may meet death in the charge with the sanctified courage of a christian and commend his soul with the most comfortable hope into the hands of God. A soldier who dies in the field of battle, is like a high priest struck dead upon the stairs of the altar. He is a martyr if he falls in the cause of his country's good, because the good of his country is no doubt an object most dear to God. It is there that his name is most held in reverence it is there that his will has been most plainly and most generally made known—and it is there that the hope of immortality has most deeply penetrated the souls of men. If anywhere on earth, surely in the British Isles the ancient correspondence between earth and heaven is

preserved. It is not only preserved there, but in the providence of God, that land has been made the bright centre whence the light of sacred truth has been and is now most strongly radiated. Other lands have their defence in the numbers and courage of their armies, and shall this land have no walls of fire round about it—shall it be left a prey to the boar of the woods and every wild beast that would break down its fence and destroy its pasture. Can it be the wish or desire of God, that a sacrilege should be committed on this the most glorious of his earthly temples—surely not if in a British army there be men left who are not ashamed of their country's glory, and of their father's God. If they have any delight or any love and reverence for either, they are then inspired with courage invincible, their might is sustained, we may well believe, by the providence of heaven, and while they fulfil like all other day-labourers of God, his eternal purposes, their vocation in a peculiar degree is a high and honourable one, successful in the past, and likely to be successful and triumphant in the future history of man.

Another, and perhaps the chief obligation of a soldier, is by the constant exercise of a pious spirit, to be able to commit his cause cheerfully to God, that fearing God he may have no other fear. There is no reason why the piety of a soldier should render him scrupulous in the duties required from him. That piety, though it tend to the production of a spirit of good-will to men, must be spurious indeed, and by no means adapted to the latitudes of this lower world, if it produce an indiscriminating benevolence destructive of the sense of necessary obligations. The service of a soldier is conservative of the most sacred and most valuable interests of mankind, and it will be the office of his piety to connect the end with the means, to relieve him from the suspense which might invade the mind of the weak and unthinking, and give determination to his conduct corresponding with the strength of conviction by which he holds his principles. His spiritual life may thus grow in conjunction with his natural duties. He may find pleasure in the hardest services, because he will thus be enabled to view them as the commandments of God. He will find pleasure in submitting to the disposal of his providence. He will have hopes and aspirations that will cheer him on his course of duty and trial, and when the day shall come, as come it must to all, in which the angel of death shall call him away, whether gently or violently, from his present cares and occupations, he may believe, as he has reason enough to expect, that the rod and the staff of God will support and comfort him.

Besides these, there is the duty of suppressing all private revenge and of abstaining from all private quarrels. One can hardly imagine any thing more destructive of the discipline of a regiment, than the love of brawling and contention.

Another special duty of the soldier is temperance. "He that striveth for masteries," says St. Paul, "must be temperate in all things." If a man had it in his power to curse his enemy, he could wish him no greater calamity—than to be the slave of a vice whose effects are nothing less pernicious, than a madness in the brain and a fever in the heart. All sins are unprofitable, but scarcely any is so unprofitable to the sinner as drunkenness. It is attended with more sorrows than could be numbered in all the tracts of all the societies in the world. The person is in possession of a terrible disease, who is afflicted with the torment of this hellish thirst. He must bid farewell to every honourable hope he has ever entertained of a useful and prosperous life.--- He becomes disqualified for the duties, a steady attention to which would be certain to render him a respectable member of society. More especially is he rendered unfit for a service which requires strictness of discipline, accuracy and regularity, together with a buoyant heart and the strength and mettle of vigorous health.

But there are other forms of intemperance not less pernicious, perhaps, though not equally offensive, others whose silent approach is calculated to make invasion into the unguarded spirit. In this world, of trial there are various points from which the attacks of our spiritual enemies may be made, innumerable ills that beset a human soul to lead it daily astray.--- Even where no brutish vice can venture to go, there are others of a subtler nature that may invade the bosom of the best, and make them mean, selfish and wicked, or render them weary and distracted. It were in vain attempting here to subject them to a minute description. Every intemperate passion would be a history, every disproportioned and immoderate virtue a volume of disturbances and sorrows. They form the annals of the book of man, who is born to trouble as the sparks fly upward.--- There is the less danger perhaps, to those who have already experienced and given battle to the ills and temptations of our mysterious existence, but with young, whose life and hopes have being in the future, who spread a prospect of after-life for themselves gilded and fashioned by their own imaginations, their security, their usefulness and happiness depend upon the provision they have made for the resistance of sin and for the endurance of sorrow. Let them learn early to submit themselves to the yoke of duty, to overcome every reluctance and weariness of the flesh that indisposes them to the discharge of every acknowledged obligation. Their sense of duty will thus grow stronger with every measure of perseverance, and their capacity to perform it become firm and vigorous. Let them suppress the flight of every favourite and wandering fancy, and be sure that they will *live*, if they live at least in *this* world of God's not amidst fancies but realities that will ask fortitude and patience, constancy and some determinate principle of act-

ing. Let them keep their spirits pure by shunning the first promptings and indications of wickedness. Let them seek strength from the sanctuary of God, and let them refer constantly to the *will* of God for the sanction and authority of their course of conduct. Let no consideration, no false shame nor persuasion induce them to abandon a course which they are certain to be right, and which they have once determined to pursue. But when an intemperate passion takes possession of the soul, its effects are always dangerous and unhappy, sometimes betraying not only into acts but into habits of sin; sometimes prostrating the power of the strongest natural conscience, and rendering the light of religious truth as dark as the shadows of night. The history of intemperate or inordinate affections would present, if drawn at full length, a melancholy picture of woes in which a natural feebleness of mind bending before the force of every new motive, in which a light wandering and ill-balanced imagination, in which obscure and ill-defined views of the path of duty, and in which the contest of rival passions would constitute the prominent individual figures of the piece.

These, and several other duties that belong more especially to the office of a soldier, it

surely behoves you to contemplate with care, and in doing so, fail not to ask assistance from God who giveth to all men liberally and unbraideth not. He can inspire us with wise purposes and holy resolutions. He can shew us the way in which we ought to walk, endue us with counsel and discernment, and grant us power to pursue what is good. Let us therefore apply to him with earnestness, to support us when exposed to temptation, and amidst all the trials of life, to preserve us steadfast and immovable in the discharge of every duty; then, though called upon in the course of providence, to struggle and contend, while others enjoy their rest, and to encounter many difficulties which others escape from, you may have faith to believe that the grace and strength of God will not be withdrawn from you, but supplied abundantly in the day of need, enabling you to endure hardships as good soldiers of Christ in that department of human life, in which it has pleased God to assign you your share of duty and trial. And may the blessing of that God, in whom we live and dwell, be upon you in all your wanderings, and in every stage of the present life,—may His goodness and mercy follow you into the ages of eternity.

REMARKS ON THE BISHOP OF EXETER'S SPEECH IN THE HOUSE OF LORDS ON THE CLERGY RESERVE BILL.

In a note, annexed to our last number, we intimated, that since writing the article on the debate in the House of Lords, concerning the Clergy Reserves, we had received farther accounts, that would render a second notice of the subject necessary. The Bishop of Exeter took the lead in this discussion, and as his speech is manifestly an elaborate one, and has been published at great length in the province, we shall now examine, with some attention, the arguments by which he attempts to shew that the Presbyterian Ministers, in connexion with the Church of Scotland, are not entitled to a share in the Reserves. And we would just make this general remark, before examining them separately, that it has seldom been our lot to peruse a speech manifesting more of the special pleader, than the one now under our consideration. The Bishop of Exeter is a personage of high pretensions. He cannot, in conscience, call the Church of Scotland a church, so deep is his reverence for truth, and yet, in a

matter where temporalities alone are at stake, he so far forgets what is due to the office he holds in the House of Lords, that instead of acting the part of an unbiased legislator, we find only the sophistry of the lawyer. Insaying this much, we speak what was the first impression that his speech made on our minds after a careful perusal, and we shall now proceed to establish what we allege, by examining his arguments in detail. The first argument we shall notice, on which the Bishop lays much stress, as showing, that the words in the treaty of union, that there shall be "*a communication of all other rights, privileges, and advantages, which do, or may belong to the subjects of either kingdom,*" do not give the Ministers of the Church of Scotland any share in the lands allotted for the support of religion in this colony, is, that the English law and not the Scot's law is established in the province. And so he infers, that the English clergy and not the Scots are exclusively entitled to a legal maintenance,

Now, to use the Bishop's own words, "if this proves any thing at all, it proves too much," for it will go to prove, that inasmuch as there is no other than English law, so likewise there is no other religion in the province, save that of the Church of England. And we appeal to our readers, "Can there be any thing a more complete *reductio ad absurdum* than that?" We would tell the Bishop, that law and religion are not in all respects homogeneous, and no inference can be deduced from what holds in the one must necessarily hold in the other. It would lead to inextricable confusion were two codes of laws established in the same country; the administration of them would be impossible.— Suppose an English creditor prosecutes a Scots debtor, what law is to be applied in the case, on the supposition that there were two codes?— Or a Scotsman marries an English woman, or *vice versa*, what law is to be applied to the children? Or in enforcing payment of bonds, where the parties belong severally to the two kingdoms, the same document would require to be at one and the same time in two separate courts. These, and other cases that might be mentioned, demonstrate the folly of supposing that there should be two codes of laws in the province for Scots and Englishmen. But there is no conceivable reason for applying this to the churches. They are separate and distinct establishments; their discipline is different, and in the administration of it there is no possibility of mixture or confusion. It is true, the English law is preferred, but both cannot co-exist; while the churches may, and in point of fact do exist together; and, therefore, the preference given to the English law is a speciality which applies not to religion, and cannot warrant the conclusion, that such a preference is to be given to the English Church over the Scot's, that the one is to receive all the funds allocated for the support of the Protestant religion, while the latter is to receive nothing.

2. The Bishop draws an argument from the condition of the Church of Scotland in Ireland as unfavourable to our present claim. We do not share in the tithes set apart for the support of the Protestant religion in Ireland, and therefore it seems our argument for an equal share of the Clergy reserves in Canada is brought to a "*reductio ad absurdum*." We think the bishop might have been somewhat cautious how he touched upon church matters in Ireland, more especially when the Divine right of tithes has been brought somewhat to the pass of a "*reductio ad absurdum*," by the acknowledged necessity of a commutation bill. Yes, we think

he might have been cautious in speaking of this matter. The Church of England drew her tithes from the poor and ignorant Romanists, but the clergy would not be at the trouble of preaching to them, and giving the children education in their own language. She took their bread, and when they murmured she gave them a lead bullet to silence them, or she pierced them with the bayonets that accompanied her tithe proctors. We have known the drapers in Ireland learn the native language to enable them to traffic more efficiently with the peasantry, but the Church of England, though professing to distribute the word of life over the land, felt the trouble too great. No wonder that the Church of Scotland should be slow to fraternize with such folly, or to be a participator in such guilt. But we tell the Bishop of Exeter the Church of Scotland has a daughter in Ireland, and one of whom she needs not be ashamed. Yes, and one moreover from whom in the hour of civil commotion, Britain has received the most efficient aid. She too has her state allowance as well as the Archbishop of Dublin, and we believe it to be as worthily earned, and on the part of the government as gratefully bestowed. Ireland might have been gently touched upon by a bishop, for it has been through the culpable neglect of bishops and their clergy who draw the tithes, that an ignorant population has arisen whose leaders bid fair to inflict an injury on the Protestantism of Europe. We are aware they will tell us that the doctrine of the Divine Sovereignty must be allowed to influence our judgment in speaking of the spread of the gospel, but while we believe in this doctrine, we tell them it is not to be referred to as the cause of the want of success of ordinances in Ireland, when there are other causes more open to investigation, and these are the negligence for a century and upwards of the episcopal clergy. But the Bishop of Exeter is not consistent with himself in this matter, for in his reply in the summing up of the debate, he changes his ground, and admits (what in his opening speech he seemed to deny,) that the ministers of the Church of Scotland have a constitutional right to a maintenance in the colonies from the government. This is strange, but though at this distance, we can perceive the Bishop's tactics. He found that the lords would not go along with his sophisticated interpretation of the treaty of union in 1707. He saw he had gone a little too far in his attack upon the national independence of Scotland, in the presence of Scotch peers, and now he will conciliate them by an admission which befools his own argu-

ment. To use his own words he began to consider "where he spoke, and before whom he spoke," and the result is an admission of the justness of our claim under the treaty of Union. We give his *ipsissima verba*. "NOW IN AS FAR AS THE PRESBYTERIANS IN CONNECTION WITH THE CHURCH OF SCOTLAND WERE CONCERNED, HE SHOULD BE GLAD TO SEE ASSISTANCE GIVEN, and he only implored their Lordships not to put their hands into the pockets of the Clergy of the Church of England in order to provide that assistance." Here is arguing with a vengeance. We pass over the moral obliquity in a member of the Legislature giving up a grave argument which went to shew that constitutionally we were entitled to nothing, and yet, when it will serve an end, making an exception in our favour—we allude here to the Bishop's flippancy, as if our claim had no foundation in equity. What! the wild lands of Upper Canada, not worth in themselves one York shilling an acre, and deriving all their value from the joint labour of the Presbyterians as much as of the Episcopalians, forsooth! when the Provincial Parliament, taking a constitutional and righteous view of the matter has given us that share in the reserve lands, which has, in truth been excavated by the hands of our people, to say this is putting our hands in their pockets, is atrocious arrogance. Why even supposing they were in their pockets, this is no valid plea why the Parliament should allow them to remain; an equitable division is required, both constitutionally and to meet the exigencies of the country. From the eastern shores of Lake Ontario to the Western of Lake Superior, there is one deep and earnest supplication of thousands of families, saying, "We are immersed in forests. We are a poor people, but though poor we would not our children should be ignorant. Give us means to educate them—give us sanctuaries wherein to worship the God of our fathers." What is the answer of the Bishop of Exeter, we have given it above; and we say it smells of iniquity. The Bishop has good reason for making it a technical question to be settled by lawyers. But unless the lawyers have the power of converting a matter accessible to the common understandings of men into a legal subtlety, even a favourable verdict must be void of authority.

3. The Bishop of Exeter attempts to draw an argument against us from the fact that Scotch members of Parliament, in former times, were required to receive the sacrament according to the form of the Church of Eng-

land before taking their seats in the house—and this proves the Church of England is the established church and alone entitled to the reserves. We say it only proves this, that for the time being, a presbyterian member of parliament, and an episcopal priest, for reasons of a peculiar kind, waived their distinctive characters, and commemorated the death of the Saviour. It no more proved that the presbyterian member gave up his presbyterianism, than it proved that the episcopal minister gave up his episcopacy. If an episcopal minister admits me, a presbyterian, to the Lord's table, it is as rational to say that he for the time being admits my principles, as that I admit his. And yet the Bishop of Exeter talks as if the concession had been all on one side. Had the union to which the two kingdoms agreed, in the reign of Queen Anne, required a second Parliament in Edinburgh, composed of English and Scots, and supposing a test act needed, we cannot doubt, seeing that episcopalians there are only dissenters, and nothing more, that their members of Parliament would have been required to receive the sacrament from the ministers of the established presbyterian church, just as an episcopalian professor when admitted to any of our colleges must subscribe the confession of faith.

4. The next argument of the Bishop is founded on the state of the marriage law in Canada. The Church of England has the power of marrying, while the Church of Scotland has the power on implementing a condition specified by the law—therefore the Church of England is the established church, and she is entitled to the whole of the reserves. Now let us attend to the consistency of this statement of the Bishop of Exeter, with another made by the Bishop of London. The Bishop of Exeter rests his claim to the whole of the reserve lands on the fact that the Church of England is the established church in this province—obviously supposing, that if she is not the established church here she has no such claim. Now the other Bishop, who must be supposed to understand the state of his own church fully as well as Dr. Philpotts, in plain terms gives up the ground occupied by his brother, that the Church of England is the established church in Canada. "Was there any man," he asks, "who claimed for the Church of England in the colonies the same ascendancy as that which it enjoyed in this country? Was it not positively excluded from such ascendancy in Upper Canada, by an act of the Imperial Parliament—by that act which gave rectories to the clergy, but with the express proviso, that they were not to exercise the same

rights which were attached to rectories in this country? Moreover, was there in Upper Canada a single office under the government from which a dissenter, as a dissenter, was excluded? The ascendancy which he asked for the Church of England was simply this, that it should be permitted to remain in possession of the property which had been assigned to it by the legislature." So we say also—let her remain satisfied with what the provincial legislature assigned her at their last session. It appears from this, that she has not the legal ascendancy here which she has in the mother country—that is, in other words, she is not the established church, and, therefore, the argument of the Bishop of Exeter to prove, from the state of the marriage law, that she is an established church, and on this ground to set aside the act of the provincial legislature, as compromising her constitutional rights, goes for nothing. But let us attend to the test which the Bishop of Exeter puts forth to prove her the established church. She can perform the ceremony of marriage of her own right, in the colony. Well, so can the Church of Rome; and yet the latter is admitted on all hands not to be the established church of the colony; therefore, we say it is clear that the matter of the law of marriage cannot be conceived as having entered into the mind of the legislature in any way in giving an endowment to a Protestant clergy, seeing that the Romish clergy, though on the same footing with the Church of England in respect to the law of marriage, are not recognised by the Imperial

Parliament as entitled to a share of the reserves. Had the circumstance of the marriage law influenced the legislature in the passing of this act, so as to afford the ground of a selection what church was to be preferred to the reserves, then assuredly the Romish church had been entitled to some share in the reserves, seeing that in this matter at least they stood exactly on the same footing with the Church of England, but they are excluded by the words, "Protestant clergy," shewing that the state of the marriage law was overlooked altogether by the legislature. The conclusion, therefore, which we draw from all this is, that the power of marrying of their own right is not such an element as will prove that the Church of England is the established church; seeing that the Romish church, which is not established, has this power. It is the doctrine of the Protestant faith, therefore, which determines who are meant by "Protestant clergy," and inasmuch as this is a descriptive term of modern date, the truth of its application to the ministers of the Church of Scotland is to be found in her Protestant articles. We might add that this test set up to discover the established church in Canada, is falsified by its application even at home. In virtue of an act passed during the reign of his late gracious Majesty William the Fourth, the dissenters in England have the power of marrying, and in Scotland they have the same, therefore there is no established church in either kingdom, and we just ask, "can there be any thing a more complete *reductio ad absurdum* than that?"

OPINIONS OF THE JUDGES ON THE CLERGY RESERVE QUESTION.

While the remarks in a preceding article, on the Bishop of Exeter's speech, were passing through the press, the opinions of the twelve Judges reached the province, and we rejoice to find that the fears which the speech of the bishop excited in our minds, are happily dissipated; and that the claims of the Church of Scotland to be recognized, in the colonies, as a co-ordinate Church with that of England, have been sanctioned by the highest judicial authority, in the United Kingdom. It will now be seen how unjust was the imputation, which the Bishop of Exeter, in his place, urged against the moderator of our Synod, for tendering, two years

ago, a formal protest to the Provincial Government, against the doctrine, that the Church of Scotland was to be treated as a dissenting body in the colony. This was "insulting," and so many a man has been grievously insulted by an importunate creditor crossing his threshold; but the repetition of the insult is easily avoided by paying down what is due. Waiving, however all such topics, we sincerely congratulate our friends and brethern in Canada, that this matter is now set at rest, and though the dignitary who moved for the opinion of the Judges, confidently anticipated a very different decision, still we are indebted to him for the satisfactory

result to which this long agitated controversy has been brought. And while we cling to the privileges purchased for us by the blood of our martyred fathers, let us seek to cultivate that wisdom which is first pure, and then peaceable:—

Lord Chief Justice Tindal then proceeded to read the opinions of the Judges. He said that on behalf of her Majesty's Judges he had to represent to their Lordships that all the Judges of England, except Lord Denman and Lord Abinger, had met at Sergeants' Inn, for the purpose of taking into their consideration several questions which their Lordships had been pleased to propose to them, with reference to the clergy reserves in Canada, and after discussion and deliberation they had unanimously agreed upon the answers to be returned to the several questions.—In answer to the first question, they were all of opinion that the words "Protestant clergy," in the statute of the 31st Geo. III. chap. 31, must be understood to include, and that they do include, other clergy than those of the Church of England. They thought that the words of the statute were meant principally to refer to the doctrines of the Church of Rome, and that their aim was to encourage Protestant doctrines, in opposition to the Romish Church.

They considered also, that the established Church of Scotland constituted one instance of a clergy included in the act as persons to be benefited by the clergy reserves. They had come to that opinion as the expressions "established Church of Scotland" were to be found in the statute book. Although, in answer to their Lordships' question, they specified no other church than the Church of Scotland, they did not mean to decide that the ministers of other churches might not be included in the term "Protestant clergy." At the same time, as they did not find in the statute-book any other denomination of christians to which the statute 31st Geo. III. could apply, they were unable to specify any others to their Lordships as falling within the statute.

In answer to the second question, they were all of opinion that the 41st section of the statute was prospective only, and that the power given by it to the Legislative Council and House of Assembly of either province could not be extended so as to affect lands allotted and appropriated under former grants. In answer to the last question, they were all agreed in opinion that the Legislative Council and House of Assembly in Upper Canada had exceeded their authority in passing an act to provide for the sale of Clergy Reserves and the distribution of the proceeds, in respect of both the enactments specified in their Lordships' questions.—The Judges then retired.

No. III.

THE MEANS OF A REVIVAL OF RELIGION.

[FOR THE CANADIAN CHRISTIAN EXAMINER.]

A revival of religion is properly the work of the spirit of God in the church, recovering her members to a state of spiritual health and vigour from one of declension and decay. This is probably in all cases of its occurrence followed by an awakening and conversion of the ungodly; and, as this latter work is more fitted to draw observation; some are ready to suppose that it constitutes the revival. It should be kept in mind however that it is rather the consequence of a revival. God has deposited with his church the means for the advancement of his truth in the world, and has appointed her to employ those means, so that the agency of the ministers and members of the church forms a part of the instrumentality by which His kingdom is to be established in the world. Nor can the means with which the church is entrusted be exerted in a way to produce a salutary effect in the hearts of unrenewed men except by an enlightened and holy co-operation with God. That is, the church herself must be in a state of spiritual health and vigour, what in

reference to a state of decay may be called a *revived* state—in order to gain herself converts from the world. How desirable soever then the conversion of the careless and ungodly is, it must be sought through the church, and when she is in a state of declension, through her renewal to a state of scriptural holiness, zeal and devotedness to her master. This consideration should be kept in view in any discussion of the means for promoting a revival of religion.—We tender to the reader of the Examiner a few thoughts on this topic.

I. *The Ministers and Members of a Church should cultivate a deep conviction of the vast importance and the practicability of having religion revived amongst them—supposing it to be in a declining state—or elevated up even to the apostolical standard.*

The security of ignorance and the pride of self-righteousness are baneful alike to individuals and to churches. The Church of the Laodiceans was nigh utter excision—the Son of God threatened to spue them out of his mouth,

and his great controversy with them was, that, "they said they were rich and increased with goods and had need of nothing, and knew not, that they were wretched, and miserable, and poor and blind and naked." And every church in a similar condition whether it be reposing in "the form of knowledge," or "the form of godliness," is while it continues so, in a hopeless state, even though the judgments of God should slumber—hopeless we mean as to improvement or revival. Christ will pass by such a church when he sends the comforter to enlighten and cheer and sanctify those who have been mourning over their sins and provocations—"I came not," said he "to call the righteous but sinners to repentance." And again he said "The spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." This is in entire accordance with that sublime and condescending description of Jehovah by the Prophet Isaiah, (chap. lvii. 15,) "Thus saith the high and lofty One that inhabiteth eternity whose name is holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble and to revive the spirit of the contrite ones." These and many similar passages describe the state of mind which precedes alike the first experience of salvation and the renewed sense of it, where it may have been lost through declension or backsliding. And, as a church in a sound or revived state, is just an assemblage of believers who are realizing the power of the Gospel, it follows, that a church to be revived from a state of declension, must be brought to feel its necessities. Its members must be convinced of the defects of their characters and lives in view of the standard of the renewed nature which the word of God exhibits, and must mourn over these at once as ruinous to their comfort and safety, and as baneful to the interests of their master's kingdom. The pastors and other rulers in the church must lay the declension of the church still more closely to heart, as in every case it is greatly referable to their slothfulness and unfaithfulness. They must try the motives which actuate them in their several functions by the high standard of devotedness which Christ prescribes to his people. They must ascertain what they lack of sincerity and fervour in their love to him, and in compassion for the souls of those whom they are appointed as his instruments to save from perish-

ing. They should know wherein they fall short of the example of their blessed master, or even of his devoted Apostle Paul, in prayers, watchfulness and labours for the souls of men. Ah! what humbling and overwhelming views of unworthiness, defections, and iniquities would open on all of us. Ministers, elders and people in the honest and earnest prosecution of the inquiry into the state of religion amongst us. And yet, unless we are made sensible of our defects in the view of the scriptural standard, a conformity to that standard is impossible, the unchanging laws of the spiritual government of God forbid it. Spiritual blessings are never forced upon men, nor are they in any way bestowed on them irrespective of their own convictions of the need of them.

But a revival must be seen to be *attainable* as well as *necessary*, in order to its being actually realized. If the sense of want originates desire, the emotion of hope sustains exertion, while that of despair paralyzes it. The husbandman relying on the regularity of the course of the seasons, without, it may be, any reference to the gracious appointment and promise of God, prepares the ground for the seed as soon as it is unbound from the grasp of winter, and in due time casts the seed into its bosom, nor are his labours greatly suspended, as his hopes of a harvest are not destroyed, even though a scowling storm seems for a time to bring back the winter. And thus it is, in God's spiritual kingdom. Where God's people see a connexion between a result desired and their own exertions, they will ply those exertions in all circumstances with alacrity, and even under trials and disappointments with patience and perseverance; whereas, if such result seem to have no kind of dependence on themselves, then they cannot have any hope of attaining to it.—Now, in regard to a revival of piety, we must see that this is properly and absolutely the work of the Holy Spirit—that his operations are not limited, as some seem to think, to particular eras of the church—that, though in point of fact, his influences have been restrained through many ages, so that much of the visible church, like the deserts that are unvisited with the rains of heaven, have been given up to barrenness; yet, that there are no lets or hinderances on God's part to the copious communication of his reviving spirit, to all those who truly seek it.—Those views of human depravity, which tend to impair the sense of personal demerit and accountableness, as well as those views of Divine Sovereignty, in the bestowment of salvation, which are adverse to any exertions on the part

of sinners, as they are unscriptural—so are they also detrimental to the spiritual interests of those who entertain them. All such views, therefore, must be discarded from us, if we would realize the gracious influences of the Spirit of God. True it is, God solemnly declares, “I will have mercy on whom I will have mercy,” and the right impression of this will dispose us to abase ourselves before him in utter despair of deliverance from any other quarter. Yet, so long as the spirit of grace addresses men in the many invitations and exhortations that are found in the scriptures, and seals them up, as it were, with these words in the very close of the sacred volume: “And the spirit and the bride say, come. And let him that heareth say come. And let him that is athirst come. And whosoever will, let him take the water of life freely.” Wherefore should any despair of help and salvation in God? Let us then feel deeply our need of being quickened by the good Spirit of God in order to our possessing, as a church, something of the holiness and love and meekness and devotedness to Christ which he requires and expects in us. And let us at the same time cultivate the assurance, that God is, as it were, waiting upon us to come unto us and bless us. He would have us know and feel our guilt and sin, our poverty, impotence and wretchedness, and to mourn over these; and this mainly is required to our being cheered and revived by the Holy Spirit.

II. *The Ministers and Members of a Church must be earnest in prayer, for the outpouring of the Holy Spirit, in order to the revival and enlargement of the Church.*

If a sense of want must always go before the enjoyment of spiritual blessings, it seems as though no such sense could be entertained without being expressed in prayer; for in the word of God, prayer is made an indispensable condition to the obtaining of the blessings of salvation. The weary and heavy laden sinner must come to Christ, and tell him of his sorrows, and plead for deliverance, and with every renewed consciousness of guilt, and infirmity he must repair to the throne of grace to “obtain mercy, and find grace to help in time of need.” There is no receiving in any other condition, so long as men sorrow under their spiritual wretchedness, without going unto God, through the Mediator, they only “pine away in their iniquities.” “I will be inquired of by the house of Israel to do it for them,” (Ezek. 36, 37,) is the declaration which God makes in connection with the promises of the

new covenant to Israel. And blessed be his name, the connection between asking and receiving is sure and stable: “Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you.” Such was the gracious declaration of the Saviour, and he followed it up with a parable, the scope of which is to shew that our Heavenly Father is more ready to bestow the Holy Spirit on those who ask him, than any parent is to grant the necessities of life to the craving desires of his own child. Surely then we must honor God’s own appointed way, for our receiving the blessings that we require. Yea, we should rejoice that they are to be obtained on terms so gracious. A way to the throne of grace, for us guilty and polluted creatures, has been opened up by God himself, through a sacrifice of ineffable value—the shedding of the blood of his own Son, and, he has exalted that Son in our nature, to be an advocate and intercessor with himself—while promises, invitations and commands allure and urge us to ask even to the full extent of what our souls can receive, or God himself can bestow. His very language to us is: “Open thy mouth wide and I will fill it.” With what urgency and perseverance then, ought we to implore God, to give us his quickening spirit. Necessity, the absolute necessity of our being sanctified by his influence, and the certainty of our obtaining him by patient waiting on God should constrain us to plead with God. Yea, “to give him no rest” until he send down his reviving spirit upon us. Those who have thus sought unto God have never sought in vain.—Those, who pressed with an anxious concern for the glory of God and the salvation of immortal souls, have wrestled and prayed for the outpouring of the Divine Spirit and the conversion of sinners, have been privileged to receive answers to their prayers, even beyond all that they had anticipated. Daniel, as we read, knowing from the prophetic record, that the period of Israel’s captivity was drawing to its close, “set his face unto the Lord God to seek by prayer and supplications with fasting, and sackcloth and ashes.” And soon the edict of Cyrus goes forth for re-building the Lord’s house at Jerusalem, and permitting the exiled Jews to return to their beloved land. This was strictly a national revival, a fulfilment in one respect of the promise which Ezekiel had before uttered: “Thus saith the Lord God: Behold O my people, I will open your graves, and bring you into the land of Israel.”—Ch. xxxvii. 12.

The great effusion of the Holy Spirit which followed on the ascension of the Son of God,

was in one respect a direct result of his exaltation, was yet also connected with the patient and persevering supplications of the handful of his followers on earth. Wondrous, but true! that glorious event which is in all respects parallel in importance with the incarnation of the Son of God, could not have taken place had not the disciples been employed just as they were. And, as the Penticostal outpouring of the blessed spirit is the grand type or exemplar of all subsequent manifestations of the power of God, for reviving and enlarging the church, so it will be found that every such manifestation has been preceded by earnest and united prayer on the part of the people of God. To refer only, to the well attested revival which took place at Cambuslang in Scotland, nearly a century ago, we read, that the first great awakening of the people to a concern for salvation under the ministry of Mr. McCulloch, was preceded by frequent meetings of the pious part of the congregation for prayer and supplication.*—The revivals in our own day which are happily occurring in the very places in our native land, which God had in other days watered with showers of divine influence, and in many parts of the United States, and other countries, do all alike shew that the spirit of prayer amongst a people is the very earnest of a work of conviction and conversion. As we then in this land would see a divine power going forth through the word and ordinances to our own hearts, and the hearts of all who attend on

them, as we would see christians magnifying the Saviour by their profession, and by holy and consistent lives—as we would see formalists and ungodly men mourning over their hypocrisy and sins, and seeking a deliverance from the wrath to come—then, must all the people of God earnestly and perseveringly implore him to send down his good spirit. The prayers of ministers themselves for wisdom to divide the word aright, and for power to apprehend it, and exhibit it to their hearers, shall be abundantly answered. They shall be brought to feel that the weapons they wield “are mighty through God to the pulling down of strongholds.” And if, with the prayers of ministers, there be at the same time presented to the Divine Throne through the Great High Priest of the Church, the prayers of the members of the church for the spirit of life and power to descend upon themselves, and on others around them, who are strangers to his influence, if such prayers are poured out in the closet and family, and if under the strong convictions of a common necessity, ministers and people unite together to seek the Lord “by prayer and supplication with fasting,”—then doubtless, God will be overcome, as by Jacob of old, when he wrestled for the blessing—the suppliant people will be found “to have power with God and to prevail.”

III. *A faithful and energetic Ministry of the word is a principal means for promoting a Revival of Religion.*

The Divine Spirit operates in men to quicken and sanctify them only through the truth of the gospel, and as preaching is one of the principal modes of exhibiting the truth, it is to be expected that it should be a grand instrument for accomplishing all those glorious results which constitute a revival. The descent of the Holy Ghost on the day of Pentecost was, as we have said, directly connected with the prayers of the small band of disciples who assembled in an upper room in Jerusalem. Yet their continuing in prayer was itself a result of the instructions which they had received from their Master. And then, the going forth of the Divine Spirit to the conviction and conversion of multitudes of Jews and Gentiles, was in connexion with their preaching. Peter's first address to his countrymen, after the Holy Spirit had descended on the day of Pentecost, was effectual to the conversion of three thousand souls. And honoured as the same apostle was to open the kingdom of God to the heathen, it was through his preaching that Cornelius and his household the first fruits of the

* NOTE.—The following account of the commencement of the revival at Cambuslang, is from a tract recently published:—

“Mr. McCulloch in his ordinary course of sermons, for nearly a year before the work began, had been preaching on those subjects which tend most directly to explain the nature and prove the necessity of regeneration; and for some months before the remarkable events now about to be mentioned, a more than ordinary concern about religion appeared among his flock; as an evidence of which, a petition was given in to him, subscribed by about ninety heads of families, desiring a weekly lecture, which was readily granted. This was in the beginning of February, 1742. On the 15th of that month, the different prayer meetings in the parish assembled at his house, and next day they again met for solemn prayer, relative to the interests of the gospel. Although this second meeting was of a more private description, others getting notice of it, desired to join, and were admitted; and on the day following they met a third time for the same purpose. At this period, though several persons had come to the minister under deep concern about their salvation, there had been no great number; but on Thursday the 18th, after sermon, about fifty came to him under alarming apprehensions about the state of their souls; and such was their anxiety, that he had to pass the night in conversing with them.”

Gentile world, were gathered into the Christian Church. Paul, who had the highest honour that is connected with success in discipling men to the Saviour, speaks of the preaching of the gospel as though it had been the only means that was employed in that rapid extension of the church which he saw in progress: "We preach Christ crucified," said he, 1 Cor. 1, 23, 24, "unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called both Jews and Greeks, Christ the power of God, and the wisdom of God." "Thanks be unto God which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place."—11 Cor. 1, 14. And so it has always been in every subsequent revival or enlargement of the Church of Christ, whether on a great scale as in the Reformation from Popery, or on a less scale as in the case of local or congregational awakenings—the preaching of the word has been a principal instrument.

We are indeed, so familiar with such a ministry of the word as is almost powerless, and know, we may say by observation, and experience scarcely any other kind of ministry, that we are very ready to think that some new instrumentality must be introduced into the church before the kingdom of the Saviour can obtain an ascendancy in the world. And in point of fact, some men in recent times of some notoriety in the church, have plainly avowed it as their belief, that it is in vain to look for the conversion of the world through the preaching of the gospel, and the other means of a kindred nature that are now employed. They have told us to be content with publishing the gospel to men for a testimony, and to look for the conversion of the world only at the Lord's glorious coming to consume his impenitent enemies. But, those who have thus spoken, do not appear to have enquired whether there has not been good reason for the Lord's withholding his blessing from the ordinary means of grace as they have been generally used—and whether a copious outpouring of the Divine Spirit may not still be expected by those christians and churches who wait on the Lord in earnest supplication for it?

To the efficiency of any means, it is required not simply that they be used, but that they be used in the very way that God has appointed. Hence, his word must be spoken with fidelity; the aim of preachers in respect both to the substance and the manner of their addresses to men should be to convey to them a fair impress of the truth. They must themselves feel the

weight and importance of the truth they declare,—they must enter into the very spirit of their message in respect both to the holiness and benevolence which characterise it, they must have holy zeal for the glory of God, and a tender compassion for the souls of men.—And so, they must speak the word with all wisdom, dividing it to their people as their wants require and their capacities will admit.—And, withal they must be laborious, improving every opportunity, of addressing the word to men, and at the same time they must maintain an absolute dependence on the Redeemer for his blessing to render their ministry effectual. And, do the records of the church attest that such a ministry of the word is often met with, and found too in connection with a church where a scriptural profession is maintained and where prayer is made without ceasing for the outpouring of the Divine Spirit; while yet the ministry is barren, and no visible enlargement of the church takes place? We unhesitatingly answer No. Of barrenness in the ministry and declension in the church, alas, alas, we have seen abundance—and these are unequivocal indications of the absence of the Holy Spirit,—but for his absence from the professing people of God, "Is there not a cause?"—a cause that may always be found in their unfaithfulness, and not in the introduction of any new principles into the administration of the gospel dispensation since the Apostolic age. Find the ministry in which the law is held forth as the very transcript of the majesty, the holiness, and righteousness of God, in which, the tremendous necessities of fallen men as condemned by that law are faithfully depicted, in which, also, the glorious provisions of the gospel as the perfect manifestation of the boundless love and compassion of God are fully and affectionately urged on sinners—the ministry, which at the same time, is regarded by him who exercises it as the very instrument of the Divine Spirit for the regeneration of immortal souls,—and you find a ministry which God will honour for this great object, would that the ministry of all of us who call ourselves ministers of the gospel were of such a kind. Would that we with our gifts and talents, such as they are, were devoting ourselves to the service of Christ in the salvation of men with such earnestness and simplicity as did Peter, and John, and Paul, and the other apostles and first ministers of the gospel. Then indeed, should we see a universal revival of religion. The purity and power of apostolical christianity should again appear in the church. The Millenium should be begun.

DR. LANG'S STATEMENTS.

From the Presbyterian.

MR. EDITOR:—In the extracts which you published in your paper of April 18th, from a pamphlet by the Rev. Dr. Lang, there are the following statements: "As I had no hope," says the Doctor, "of exciting any interest in my native land for so important an object, I confess I did not make the attempt." The important object mentioned here is the establishing a Theological Seminary in New South Wales, of which country the Doctor is a minister. And the attempt which he conceives to be hopeless, is the raising of funds for this Institution in Scotland. He then goes on to say: "there is an idea prevalent among the Scottish clergy, as I have experienced again and again, that a young man who is notoriously destitute of the qualifications held requisite for the ministerial office in the mother country, may nevertheless be fit enough for the colonies. It is an equally prevalent idea, that the colonies constitute a good field for such young men as have been educated for the holy ministry in the mother country, but cannot obtain appointments at home, and that that field ought by no means to be narrowed." On these statements, or, as the Doctor calls them, ideas, I would beg leave to make a few remarks.

That there may be individuals among the Scottish clergy, who, from an ignorance of what is required in a preacher in the colonies, or who from an indifference to missionary efforts, may entertain the notion, that those who are incapable of being acceptable at home may be useful abroad, is what I am not inclined to dispute. But that this opinion is at present prevalent among the intelligent and pious in Scotland, is obviously contrary to fact. It is one of the peculiar advantages of our form of church government, that *opinions that are prevalent* among the clergy, are soon made known in an official form. This is especially the case, when the Church is engaged in great and laborious undertakings. The notion, however, to which reference is made, has never, as far as I know, been put forth as a prevalent idea among the clergy in Scotland.

I presume it is pretty generally known that the Mother Church has, in her ecclesiastical capacity, been for some years engaged in certain great missionary undertakings. One of these *schemes*, as they are called, is the scheme of Colonial Missions. A committee, called the Assembly's Committee, superintends this great branch of Christian effort. The business of this Board is to obtain funds, select missionaries, and appoint them to suitable fields of labour in the colonies. I cannot, nor is it necessary, to give a list of the members of the

Assembly's Committee on Colonial Churches. I would merely state, that men more respectable for their talents, or more distinguished for their ardent and enlightened piety, it would not be easy to find in any part of the world, than those are, to whom is entrusted the special management of this great missionary enterprise. Such men as Chalmers and Burns are not likely to remain ignorant of the moral and spiritual condition of the colonies; nor ought it to be hastily admitted that such men, with all the requisite information before them, would suppose that the mere refuse of the Divinity Halls in Scotland could ever furnish an efficient supply of ministerial labour for the multitudes who have never enjoyed, or have been long destitute of the public means of grace. It is indeed preposterous, not to say uncharitable, to suppose that those men who have mainly the appointment of missionaries to the colonies, would ever be accessory to sending forth such preachers, as are "notoriously destitute" of the qualifications necessary for the sacred office in the mother country. This is the inference which every man of sense would draw. Now what is the fact? and Dr. Lang ought to have known this—it is, that the greatest care is taken by the Assembly's Committee in the selection of missionaries for the colonies. The preacher applying to this Board, or to the Glasgow Society, has not only to furnish the most unexceptionable testimonials of his literary and theological acquirements, but also such testimonials, as may give good evidence of his piety, habits of diligence, self-denial, and zeal in the service of the Lord Jesus. And so far are those who have the direction of Colonial Missions in their hands, from accepting of every applicant, that although the cry for help from the colonies has often been very great, they have nevertheless refused several preachers, whose scholarship and moral character were respectable, simply because, to use their own words, the discourses delivered in their hearing were not sufficiently scriptural and edifying. That no injudicious selection has ever been made, is what I will not take upon me to say. In our times, the gift of discerning spirits is not possessed by the best of men, or but possessed to a very limited degree. But that the Scottish Church is at the greatest pains to find men of talents and genuine piety to occupy the missionary fields in the colonies, can only be questioned by those, who are ignorant of her fidelity and zeal, or by such, as do not care to acknowledge these prominent characteristics of her ministers and people at the present day. Nor will it be easy to point

ent, (all boasting apart,) any church, which, since the revival of the missionary spirit, has made a more happy selection of labourers for distant and important fields. The names of not a few might be mentioned, alike distinguished for high talents and the most primitive piety.— But to speak in general, I do not fear to affirm, that the missionaries, who have been sent forth by the Church of Scotland of late years, would be an honor and a blessing to any christian community in the world. Nothing indeed can be more incorrect, than to say, that it is a “prevalent idea among the Scottish clergy, that men of humble talents or questionable piety, may do well enough as missionaries for the colonies.” The notion is not held in theory by any respectable portion in Scotland, while the practice of the Church just establishes an opinion the very reverse.

But the Doctor's other charge against the Scottish clergy, “that they wish to retain the colonies as a field for those who cannot obtain appointments at home,” is more serious; and as I shall show, equally groundless as that already noticed. The import of what he says, is plainly, that the church at home is utterly forgetful of the spiritual wants of the colonies, or only remembers these portions of the world, when she requires room for her supernumerary licentiates, or such as are unworthy of a place within her own pale, and that hence she has no wish to encourage theological institutions, by which native talent and piety may be brought into the field. If Dr. Lang's statement means any thing, it means this. But this is a grievous charge. The charge however is without a shadow of foundation, and can be easily put down by a few plain facts.

It is a fact then, that the church of Scotland, while she has been averse to the licensing of young men who had not possessed means for the requisite literary and theological training which she demands in her ministers, has nevertheless been most anxious that seminaries might be established in every colony, in which young men might be qualified for cultivating the moral wastes of their native land. Does Dr. Lang need to be told, that the General Assembly's Mission in India, is mainly a mission of schools and colleges, the grand object of which is to prepare the natives of that country for becoming efficient heralds of the cross. Again, how has the church acted towards the Canadas? They sent out able and zealous ministers to the utmost extent of their means. And when they could not find a sufficient number of suitable men, their language to the Synod of Canada was: Try and find pious young men among yourselves, and inasmuch as you have not yet the means of educating them in the country, send them to Scotland. We will pay their expenses; we will educate them for you. The Synod, for good reasons, declined this generous offer, and proposed to establish a college in Canada. The church at home, on learning this, agreed to endow a professorship,

or in other words, stands pledged to somewhat over 25,000 dollars in order to furnish the means for training up young men in the colonies to preach the gospel. I could easily adduce similar facts. And now, I just put it to any man of candor, to say if these facts look as if the Scottish church wished to retain the colonies as a field for preachers who are incapable of being useful at home. The plain truth is, the church at home manifests the utmost anxiety to find able men for the colonies. She aids them in going forth—she aids them in their field of labor, by liberal grants; and she has ever shown the utmost readiness to assist all prudent efforts for establishing schools of the prophets among her scattered children.

The Americans are a liberal people, but they are also shrewd, and are very apt to ask questions. It was therefore very natural for Dr. Lang to infer that christians in America would ask; why did you not appeal to your brethren in Scotland, for support to a cause so noble before crossing the Atlantic. The Doctor's answer is: It was hopeless to do so. And then he gives his reasons. I have attempted to show that these reasons are groundless charges or uncharitable surmises against the Scottish church. Every one knows that there is no section of the protestant church, which in proportion to the amount of number and means, is doing more for the extension of the Redeemer's kingdoms, both at home and abroad than the church of Scotland. True, there was a time—alas, too long, when, to use her own language she was culpably negligent of the claims of those who were sitting in darkness and in the shadow of death. We fondly hope that time is past. “The spirit of the Lord hath been breathing on the dry bones, and an exceeding great army now stand up” for Christ's crown and cause in Scotland. It is hardly necessary to remark, that among the precious fruits of the revival which has taken place there, of late years, an uncommon liberality for the support and extension of the Saviour's truth in the world, has been manifested by all ranks of men. It is indeed surprising that any one should conceive it hopeless, to plead such a cause before the Scottish people, as that which Dr. Lang professes to advocate.

There are few things more desirable than that the Presbyterian churches of Scotland and the United States continue to cultivate those feelings and sentiments of respect, by which the different members of Christ's body are knit more closely together. The writer of this has good reasons for saying, that this unanimity is very much desired by not a few of those great men who are at present the guides and ornaments of the Scottish church. But it is easy to see that much as this may be desired, it may be greatly hindered by misrepresentations on either side of the Atlantic. And I cannot help thinking, that Dr. Lang's pamphlet contains sentiments by no means conducive to the growth of that sympathy and love, which is so much to

be desired betwixt the faithful adherents of truth in the United States, and those who are at this moment fighting the battles of the Lord in Scotland.

It is pretty generally known that there has been for several years past a serious misunderstanding betwixt Dr. Lang and the Scottish church. Perhaps the Doctor has told American christians all about it. If so, they will be able to judge in the matter, in case they deem

such a subject at all entitled to a hearing on this side of the water. In the meantime even candid and charitable men will be apt to infer that this misunderstanding may be the true reason why application is made in America, rather than in Scotland, for funds for the establishment of a Theological Seminary in New South Wales. J. G.

Scarborough, Upper Canada, }
May 13, 1830. }

CONVERSION OF THE JEWS.

Mr. M'Cheyne and Mr. Bonar arrived in Edinburgh on the 14th of November. The Committee met on the 16th, and having, with solemn thanksgiving to Almighty God, welcomed the travellers to their home again, agreed to hold a public meeting in the West Church on the following Tuesday. The meeting was attended by a crowded and deeply impressed and interested audience. On Wednesday, at the stated diet of the General Assembly, the Commission met in the evening for the special purpose of receiving the brethren. On that occasion, Mr. M'Cheyne and Mr. Bonar submitted several most important views regarding the opportunities of access every where to the Jews, the qualifications of a Jewish Missionary, and the duty of the Church to engage in this work.

Mr. M'Cheyne, in addressing the Commission, commenced by stating, that he had hoped his reverend fathers, Dr. Black and Dr. Keith, would have arrived in this country long before himself and his friend Mr. Bonar. He was grieved, on coming home, to learn they had been detained by sickness. It would be obviously improper to give a full report of the mission till they arrived; but when they did, they would be in a situation to lay before the Church a full statement of all they had seen and heard, in the mean time, he would lay before them a slight sketch of the work they had been engaged in, with a fact or two as encouragements to undertake the great and godlike work of seeking for "the lost sheep of the house of Israel." The only deviation which they had made from the rule laid down for their guidance by the Committee was, that they did not pass through Russian Poland; the reason was, that the Russian Ambassador at Constantinople positively refused to sign their passports for that country, because they were ecclesiastics, and the Russian Government had determined that no ecclesiastics should pass through Poland without leave obtained of the Emperor at St. Petersburg. They could not afford to wait for the arrival of this passport, and therefore they gave up the idea. Soon after they arrived in Syria the Deputation

was obliged to separate, because Dr. Black felt the heat of the climate was too much for his constitution; and he and Dr. Keith therefore departed for a colder climate, while Mr. Bonar and he proceeded to visit the cities in the north of Syria. They had engaged Mr. Calmer, a converted Israelite, to go with them to these places, (to the cities of Tyre and Sydon,) and to return with them to the continent of Europe. They did so because he was skilled in all the languages necessary to make use of in conversing with the Jews; and being a Jew himself, they had obtained information in that way which he (Mr. M'Cheyne) was satisfied they would not have obtained otherwise. They met with many dangers and difficulties in their journey, which were not met with by ordinary travellers. In Egypt the plague broke out on the very day of their arrival. When they came to Gaza they found the plague there. At Jerusalem the plague was also raging; and during the ten days of their stay in that city, five persons, on an average, died daily,—these were for the most part Jews, because they are so poor, and are in such a wretched condition, that the plague makes the greatest ravages among them. While they were in quarantine at the foot of Mount Carmel, the plague broke out in the second tent from them; yet in all these dangers they were mercifully preserved; no evil befell them, nor did any plague come near their dwellings. He might also mention that on account of the war that was raging between Egypt and Turkey, the Egyptian army was withdrawn from Syria, in consequence of which the Bedouins and other tribes, who live by rapine and plunder, were spread all over the country, and, as the Deputation rode unarmed, they might easily have been made their prey. Their servant was once robbed and stripped of every thing; yet from this danger also the Lord delivered them. Indeed, throughout their whole journey they felt that there was One going before them to prepare their way. They found kind friends in every country, and they were delivered from all the dangers which beset them. He would state a

striking fact, for the encouragement of the Church in carrying the Gospel to the Jews. It was simply this, that there was at this moment peculiar access to them in preaching the Gospel. In all the countries they had visited, the only people to whom a christian minister could go was to the lost sheep of the house of Israel. For instance they spent more than a week in Leghorn, in Tuscany; Leghorn was a free port, and Tuscany was the freest state in Italy, and yet in this free port and free State, a Protestant minister dare not preach the gospel to the Roman Catholic population. If you give a tract or a Bible to a Roman Catholic, he carries it to the priest, who takes it to the magistrate, and you would be immediately banished from the country; and yet in the same place, you may go freely and preach to the Jews the fact is, that no man cares for their souls. The same fact is true, though not in the same degree, in Egypt and in Palestine. They dared not preach the Gospel to the Mahomedans; he believed the attempt would be followed by banishment or death; yet in these same countries they might fully and freely preach the Gospel to the Jews. The same fact was true throughout all Syria and at Constantinople, where there were 80,000 Jews, and where a missionary, who had attempted to preach to the Mahomedans, had been sent away by the first vessel that sailed out of the harbour. In Moldavia and Wallachia, the Greek Church was established in a most superstitious degree, and the worship of pictures was carried to an offensive extent.—If a missionary preached the gospel to them, he would draw down upon his head the vengeance of the Holy Synod and of the Government. They were told that if a missionary were sent to the Jews in these principalities, and attempted, through over-zeal, to convert a single Greek, that act would prove fatal to the mission, so that the door there also is shut to all but the Jews. They had an interview with the prince, who asked their object in coming, and they distinctly stated that they had been sent by the Church of Scotland out of love to the Jews, and that they had come to inquire into the state of that people with a view to their conversion, so that the Government knew their object perfectly, and yet no man forbade them. They also visited Austria, the Government of which will allow no man to enter their dominions. They had been treated with great severity, on suspicion that they were missionaries; their Bibles and papers were taken from them, on purpose to discover whether they were missionaries or not. The Government would not allow a minister even to preach the gospel to the Jews. But the encouraging fact was, that the Jews were ready to receive them; and though they knew that if they betrayed them they would be sent out of the country, yet they al-

ways found the synagogue a sanctuary. He once gave a bible to a young Jew, who wrapping it up in his mantle, said in his own language, "No one shall know of it." The Deputation then left Austria, and came into Cracow, where they found matters very interesting. There are 22,000 Jews in that city, and a single missionary labouring among them; that missionary dared not preach the gospel to the Popish population. Popery was little known in this country, else it would be little favoured. Idolatry was there carried to a hideous length, and if he preached the gospel to them he would be stoned to death before reaching his own door. Still that missionary was egged day and night in preaching to the Jews. In Prussian Poland even, though Prussia is a Protestant Government, and though the king was a contributor to missions, and he believed at heart a good man, yet even there a christian missionary dared not preach the gospel to the poor deluded rationalists; but, by a law of the land, every pulpit in the country would be opened to a Jewish missionary if he preached to the Jews. One missionary told him that he had often preached in a Lutheran church to three and four hundred Jews. Another remarkable fact was, that there were in that country seven missionary schools, where the Jewish children were trained up in the Christian religion. The Jews in Prussia were in a most interesting state; they were so far enlightened that they had thrown away the Talmud; but they had not, like their German brethren, thrown away the Bible also. They were half-way between Judaism and infidelity, and were at present perfectly open to receive the gospel. Twelve years ago they would not enter a Protestant place of worship. He was persuaded that, twelve years hence, if no effort was made to rescue them, they would be sunk in the deepest infidelity. There were 74,000 Jews in the Grand Duchy of Posen alone. He concluded by exhorting the church to persevere in the attempt to carry the gospel to the Jews, on the ground that if they did so they would not go unrewarded. He believed that the prediction of Balaam was still in force—"Blessed is he that blesseth thee; and cursed is every one that curseth thee." They had seen the curse which had fallen on unhappy Poland because she had cursed Israel; and they would yet see the blessing fall on happy Scotland if she blessed Israel. If they carried the gospel to the Jews, all their parishes would be revived and refreshed as Kilsyth had been. The elements of controversy that now disfigured the Church would be swept away; the jarrings and jealousies in the Church Courts would give place to the harmony of prayer and praise; and their own hearts would become as a well-watered garden which the Lord had blessed.

No. III.

A BRIEF VIEW OF ECCLESIASTICAL HISTORY.

The next person of whom we shall speak is Justin Martyr. He was born in Palestine about the year 100, of Gentile lineage. It is not usual in ancient history to find any of that country, save the children of Abraham, zealous for the worship of the true God, but they had now been cast out for their unfaithfulness, and the prophecy ran, "I will provoke them to jealousy by them that are no people," which we see fulfilled in Justin, the son of a despised Gentile, being raised up to be a teacher of those things which Abraham saw afar off and was glad. Justin it appears received a liberal education, and to perfect the same by converse with learned men, he travelled into other countries. He accordingly went into Egypt, and it was while in Alexandria that his mind was first directed in the search after truth. He had made many enquiries among the different sects of philosophers, but without success, and appears almost to have given up all hopes of finding it, until meeting casually with an aged christian, he received instruction which set him on the right path. The following is his own account of this meeting: "As I was walking near the sea, I was met by an aged person of a venerable appearance, whom I beheld with much attention. We soon entered into conversation, and upon my professing a love for private meditation, the venerable old man hinted at the absurdity of mere speculation, abstracted from practice. "This" continues Justin "gave occasion to me to express my ardent desire of knowing God, and to expatiate on the praises of philosophy. The stranger by degrees endeavored to cure me of my unmeaning admiration of Plato and Pythagoras. He pointed out the writings of the Hebrew prophets as much more ancient than any of those called philosophers; and he led me to some view of the nature and of the evidences of christianity. He added, "above all things, pray that the gates of light may be opened to you; for they are not discernible, nor to be understood by any one, except God and his Christ enable a man to understand." He said many other things to the same effect. He then directed me to follow his advice, and he left me. I saw him no more; but immediately a fire was kindled in my soul, and I had a strong affection for the prophets and

for those men who are the friends of Christ; I weighed within myself the arguments of the aged stranger, and in the end I found the divine scriptures to be the only sure philosophy."* Justin appears to have retained his profession as a philosopher, for he wore the dress peculiar to that class of men. He possibly thought this a matter of indifference, or he might wish to conciliate the regard of the learned to the system of truths unfolded in scripture, which at this time it was a fashion with them, to ridicule and oppose. He published about the year 150, an apology in behalf of the christians, which he addressed to the Emperor and Senate of Rome, a tract, which at the time must have been seasonable, as the men in power joined the multitude in persecuting the christians unto death. The object of the writer appears to be two-fold—*first*, to shew the groundlessness of the persecution carried on against the christians, and he does this with some effect, by shewing the superiority of the doctrines of scripture over those of paganism, which were borrowed from them; and yet, though a corruption of the truth, and fraught with absurdities, they tolerated. He accordingly testifies that the doctrines of christianity were harmless and gave no occasion for their hatred. *Secondly*, he proves the truth of christianity, and the consequent misery persecutors would bring upon themselves when the Lord came to judgment, for they would then be consigned to everlasting punishment in hell. He does not follow much method in the discussion of these topics, and persons in love with declamation, would say they are feebly discussed; nevertheless, the truthfulness and sincerity of the writer are manifest throughout the whole discourse. The following, among other things, is his testimony to the change wrought upon them by the gospel: "For we have forewarned you," he says, "to beware lest those demons, whom we have before accused should deceive you, and prevent you from reading and understanding what we say. For they strive to retain you as their slaves and servants, and sometimes by revelations in dreams, and other times again by magical tricks, enslave those who strive not at all

* Milner, Vol. I. p. 183.

for their own salvation. In like manner as we also, since we have been obedient to the word, abstain from such things, and through the Son follow the only unbegotten God. We, who once delighted in fornication, now embrace chastity only—we, who once used magical acts, have consecrated ourselves to the good and unbegotten God—we, who loved above all things the gain of money and possessions, now bring all that we have into one common stock, and give a part to every one that needs—we, who hated and killed one another, and permitted not those of another nation, on account of their different customs, to live with us under the same roof, now since the appearing of Christ, live at the same table, and pray for our enemies, and endeavor to persuade those who unjustly hate us; that they also, living after the excellent institutions of Christ, may have good hope with us to obtain the same blessings, with God the Lord of all.* In proof of the truth of christianity, he refers to the fulfilment of the Jewish scriptures long ago translated into the Greek by order of Ptolemy of Egypt, and he illustrates divers of the prophecies as fulfilled in the history of Christ. We give part of what he says concerning Jacob's prophecy as recorded in Genesis 49, 10, 11: "The words binding his colt to a vine, and washing his garment in the blood of the grape," were a sign representing what should be done to Christ, and what he should himself perform. For an ass's colt was standing in a certain village, bound to a vine, which he then commanded his disciples to lead to him, and when it was brought he sat thereon, and entered into Jerusalem where was that most magnificent temple of the Jews, which was afterwards thrown down by you.—And after these things he was crucified, that the rest of the prophecy might be fulfilled.—For the words "washing his garment in the blood of the grape," predicted his passion, which he was to undergo, cleansing by his blood those who believe in him. For that which is called by the prophet in the Holy Spirit his garments, are the men which believe in him, in whom dwells the seed which is from God, even the word. And that which is called "the blood of the grape" indicates that, he who was to appear should have indeed blood, but that he should have it by divine power and not of human seed.** It is to be observed moreover, that Justin knows only two sacraments, baptism and the Lord's Supper, the latter was dispensed in both kinds, namely, bread and wine; a clear proof that the Popish doctrine of

withholding the cup from the laity is of a later date. He mentions also the fact of the christians assembling on the first day of the week—and his intention in all this is, to shew that there was nothing in the truths of christianity, or in the usages of christians, to justify the persecutions of the Roman government. In whatever character we view Justin, whether as a philosopher or as a preacher of the word, he appears to have devoted himself to promoting the knowledge of the pure word of God. It appears at length that he exasperated the philosophers by his steadfastness in abiding by the truth, and all his learning could not save him from their malice; at length he gained the crown of martyrdom along with some other brethren, about the year 163.

The head of the Roman empire at this time was Marcus Antoninus, the philosopher, and although Adrian had issued an edict, that christians were to be punished only on its being proved that they had done something "against the laws," and Antoninus Pius, his successor, had gone so far as to enact, that the accusers of christians should be punished, and the accused set at liberty. Marcus issued the most persecuting edicts against them, so that the magistrates, in order to carry them into effect, were obliged to suborn witnesses to accuse the christians of the most unnatural crimes, and the consequence was, that "many churches were almost entirely destroyed.* The view which history gives us of the church, is at the best imperfect, as we may see from the incidental circumstances that bring it under our observation. A Canadian forest is of great dimensions, but when the shades of night have come on, we may see only a few of the myriads of its trees irradiated in the distance by the moonlight falling from behind a cloud—but who would suppose these to be the whole of the forest? It is the same with the church of Christ. History is that light which brings her under our view. It is occupied with a part only—and from this we infer the greatness of the heritage. We are led to make this observation by the persecutions of Marcus Antoninus, disclosing to us christians in a quarter where we should not otherwise have expected to find them, in Vienna and Lyons, cities in the south of France.—Whoever they were who first preached the gospel in these places, it is manifest that it had taken deep root in the hearts of many. Nothing more was needful to expose them to the cruelties of their enemies, than the fact that

* Translation by Chevallier p. 190, 223.

* Mosheim, Vol. I. p. 162.

they were christians. In a letter from these churches to their brethren in Asia, preserved by Eusebius, we find a large account of their sufferings. We give one or two passages.—They ascribe all their fortitude to the grace of God. “What was heavy to others, to them (the suffering brethren) was light, while they were hastening to Christ; evincing indeed, that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us. The first trial was from the people at large; shouts, blows, the dragging of their bodies, the plundering of their goods, casting of stones, and the confining of them within their own houses, and all the indignities which may be expected from a fierce and outrageous multitude, these were magnanimously sustained. And now being led into the forum by the tribune and the magistrates, they were examined before all the people whether they were christians; and on pleading guilty, were shut up in prison till the arrival of the governor.”—The governor when he came joined the multitude in their assault upon the church—women as well as men were tortured and slain. The case of one Blandina is especially worthy of notice: she “was endued with so much fortitude that those who successively tortured her from morning to night were quite worn out with fatigue, and owned themselves conquered and exhausted of their whole apparatus of tortures, and were amazed to see her still breathing, whilst her body was torn and laid open—they confessed that any single species of the torture would have been sufficient to dispatch her, much more, so great a variety as had been applied. But the blessed woman, as a generous wrestler, recovered fresh vigor in the act of confession; and it was an evident refreshment, support, and an annihilation of all her pains to say, “I am a christian, and no evil is committed among us.” After all this she endured stripes, the torture of a hot iron chain, when she was thrown down to a furious bull and breathed her last.

So far it must be admitted that the church appears, in all respects, worthy of her character as a witness for the truth, and divers writers attending only to the noble stand made by the martyrs in behalf of the gospel, have been led to speak of the state of the church, during the first and second centuries, as, in all respects, unexceptionable, as free of all corruptions which disfigured her in after times. It is true that popery had not yet come into being, for, with few exceptions, all professed the greatest reverence for the scriptures of the Old and New

Testaments, as the rule of faith,* and so far the evils of which we are about to speak could not be said to have taken root in the bosom of the church, nevertheless that great departures from the simplicity of the faith preached by the apostles, did exist in these early times, are facts as well authenticated by history as any that have been mentioned. Without entering into particulars, which would carry us beyond our purpose, as well as limits, we may briefly notice a few of the heretical sects that existed in these early ages. There are diverse passages in the writings of the apostles, from which we gather that they discerned in their times, the appearance of this brood which after their departure, so much infested the church, and paved the way for the impositions of Mahomet in the east, and of the Popish apostacy in the west. Thus we find Paul admonishing Timothy to avoid “profane and vain babblings, and the oppositions of science falsely so called, which some professing have erred concerning the faith.” And so also to the Collossians he writes, “beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world and not after Christ.” And so John also writes, “And as ye have heard that anti-christ should come, even so now there are many anti-christs, whereby we know that it is the last time.” He further describes them as denying the coming of Christ in the flesh, 1 John, iv, 3, and as denying more-over his sonship, as equal with the Father, 1 John, ii, 22. So long as the apostles lived these heretics were kept greatly in check—when it was known that those men whom Christ himself had chosen to edify the church, rejected their doctrines, and refused them as faithful teachers of the word, it was scarcely possible that they could obtain any ascendancy among the people. But no sooner were the apostles removed from the scene of their terrestrial labors, than the heresies of which they had spoken, broke in like a flood upon the church. First of all there were the Ebionites, a Judaizing sect, who, though they admitted the divine mission of Christ, denied his divinity, and maintained the obligatory nature of the laws of Moses. This sect as a consequence rejected the writings of Paul, wherein the typical character of the Mosaic laws is fully set forth. There then were the sects of the Gnostics, who denied the humanity of Christ, asserting that he had a body only in appearance; and here from the opposite tenets of these two sects we

* See Moshem vol. 2, p. 185.

may notice a principle common to all heresiarchs of directing their attention only to one class of scriptural passages, to the exclusion of others of equal importance. The Ebionites looking to those passages which declare Christ's humanity are led to deny his divinity, while the Gnostics looking to others which declare his divinity are led to deny his humanity,—a plain proof that both truths are to be found in the Scriptures, and that the doctrine there taught is, that Christ possesses the nature of God, and the nature of man, in one person. It was also a leading doctrine of the Gnostics, that there were two principles of good and evil in the universe, both of which were eternal; and to these they ascribed the order and confusion, the happiness and misery that were in the world.—They inculcated moreover upon their followers that in order to participate in the blessedness of the good divinity, it was needful they should reject all the conveniencies and comforts of life and attenuate their bodies by abstinence and fasting. Celibacy also was one of their favourite doctrines, and hence persons professing great piety were required to retire from the world and pass their lives in seclusion. They believed, moreover, in an endless genealogy of of inferior beings possessed of greater or less power, some co-operating with the principle of good, and others of them with the principle of evil in the administration of the concerns of the world, so that the consoling doctrine of God in his providence caring for and preserving his people was wholly subverted. It is to be observed that the authors of these systems of error did not deny the authority of scripture, but then they were men in love with that science, spoken of by Paul as falsely so called, and so

deeply imbued were they with its whole spirit and dogmas, that even the plain discoveries of scripture are only seen through this medium, a striking illustration of the blessedness that belongs to a different class of men from philosophers, filled with the baubles of their own vanity even to the poor in spirit, for theirs is the kingdom of God.

Another sect arose about this time, which it is usual to rank with the heretics above mentioned. They received the name of Montanists from Montanus their leader; the doctrinal part of Scripture which they taught, appears to have been sound and evangelical. Montanus, however, professed himself to have been raised up as a second comforter to the Church, to expound in a more strict sense the moral precepts which were enjoined upon her members. He gave out that Christ had not done this, and that it was reserved for him to give a full exhibition of the preceptary part of scripture, as containing a rule of life. He inculcated frequent fastings, prohibited second marriages, forbade flight in seasons of persecution, though Christ had expressly enjoined upon his people, that when persecuted in one city they should flee into another. He was moreover of opinion that the pursuits of literature and science were unsuitable for christians. Montanus and his followers were cast out of the church, but as self denial is a virtue so rarely exhibited in the world, it of necessity secures to itself a measure of respect, the Montanists accordingly increased, notwithstanding of the excommunication. The first church established by them was in Phrygia of the Lesser Asia, from whence they spread into Africa where they found a learned and able advocate of their principles in the celebrated Tertullian.

REPORT OF THE GENERAL ASSEMBLY'S COMMITTEE, IN REGARD TO THE CANADA COLLEGE.

The committee in entering upon the consideration of the Deliverance of the Commission of the Synod of Canada, of date the 8th October 1839, in regard to the establishment of a college for the education of candidates for the holy ministry, feel themselves called upon at the very commencement, to advert to the cause of gratitude there is to the great Head of the church in the remarkable progress of the Scottish church in Canada. For a long period

scarcely a single minister was to be found in these provinces connected with the church of Scotland. So late as the year 1826, there were only a very few presbyterian ministers, and these confined to one or two of the chief towns, while the great proportion of the Scottish settlers, were obliged to attach themselves to other denominations, or were left altogether without the means of grace,—no one caring for their souls. Even within these ten years,

though the presbyterian worship was considerably extended, it was without the accompanying advantages of the presbyterian discipline, under a duly organized government. But now there is, in entire conformity to the model in the mother country, and fully recognised by the mother church, a Synod composed of several large presbyteries, harmoniously operating towards the fulfilment of all the ends of a christian church. The clergy in their separate and respective spheres, with zeal and fidelity, and in their union, exercising a wholesome discipline, combating error, watching over the interests of education, and exerting themselves to the uttermost towards rendering the services of their church co extensive with the wants of their countrymen. And, with a view to this latter object, in the defect of an adequate supply of preachers from Scotland, they come forward with a proposal for the establishment of a seminary, for raising up native preachers.

It is obvious that this proposal is of a most important nature, and deserving of all countenance and support, if conducted upon sound and enlightened principles, with a reasonable prospect of success. The committee have often urged upon the people of Scotland, the duty of contributing liberally towards sending out well qualified ministers of the gospel to Canada, upon the ground that not only were the individual interests of those among whom they might labor concerned, but that the future character of a territory, whose resources were only beginning to be developed, must, in a great measure be determined by the impress given to the present age. And it is obvious that the argument holds much more strongly in regard to a seminary for the training up of ministers. Such an institution solidly based upon scriptural principles, sufficiently furnished with means for its effective operation and conducted by holy and highly gifted men could not fail by incorporating itself with the habits of the people, to exercise a powerful influence in the formation of the national character, it might be expected to raise up from age to age a sufficient number of ministers of religion, and in the very principles of its foundation, it would stand forth as a witness for the truth from generation to generation.

It is carefully to be observed however that agreeably to the principle so clearly laid down by the Fathers of the Reformation in Scotland and fully recognised by the committee, that the claims of the institution upon the support of the church of Scotland must depend upon its constitution and upon the character and qualifications of its professors. And if the proposed seminary is not to afford means for a full initiation into the various branches of theological science, it would in every respect be better that its establishment should not at all be attempted. The efficiency of the institution must depend upon its embracing by its constitution all the departments of the science of theology, and exacting an attendance upon the

prelections on these subjects for an adequate period; and upon its presenting means that may secure the services of men eminently qualified for the important duties of professors. The first two depend upon the constitution being framed by individuals competent for the task from their knowledge of the science of divinity in all its extent, and from their acquaintance with the practical partitions made in communicating a knowledge of the science in the Universities where theology has been cultivated with greatest success. The third must in a great measure depend at least in the first instance—upon the endowments for the different chairs.

It is necessary that the committee should have full and satisfactory information in regard to each of these particulars before taking any active measures towards forwarding the design. In regard to the first two particulars, no definite information has as yet reached the committee. There can be little doubt however from the character of the promoters of the scheme, that provision is intended to be made for a full course of theological training and that regular attendance for a sufficient period will be exacted. It appears to the committee that considering the limited number of students likely to attend in the first instance, a commencement may safely be made with only two professors—as various branches may be successfully taught by a separate course of examinations (rendered easy by the small number of students) upon standard works already published. This distribution of the great heads of the vast subject of divinity may in some measure depend upon the character and habits of the individuals appointed as professors—but it would be desirable that some of the greater lines at least defining the limits of the different courses should be determined. And upon all these subjects it would be requisite that a correspondence should be opened with the Commission of the Synod, that the committee may be in possession of such information as may prove satisfactory to them and to their constituents before proceeding farther in the matter.

In regard to the endowments it appears to the committee, that the salary of the different professors (as nothing for a considerable time can arise from fees) should be such as to present an inducement for the acceptance not merely of the ministers within the bounds of the Synod, but also to individuals in this country, who from their talents and learning and general character, might look forward to high preferment in Scotland. The sum of £5000 is mentioned by the Synod as the amount proposed for each. Of the adequacy of this sum the committee are without sufficient information to enable them to form an opinion. and this also may form a topic for correspondence.

Provided that it be ascertained that £5000 is a sufficient endowment for a theological professorship, and that the committee receive sat-

isfactory answers in regard to the other points already referred to, it would obviously be most desirable that means should be immediately afforded for placing such a second professorship on such a footing as might secure the labors of two duly qualified theological teachers. The committee are not however prepared to recommend that £5,000 should at once be advanced for this purpose. Indeed the state of their funds at present would effectually prevent such a large grant of money—and in the circumstances of the committee such an application of funds to the extent referred to, might be more than questionable. The same end however might be attained by granting immediately a salary of £300 a year for a limited number of years, and opening a subscription at the same time for a permanent endowment. If the subscription prospered, the salary being limited to £300, the demand upon the committee would gradually diminish, and would probably in a short time come to an end—and should it be otherwise, and should a small sum still be required—it appears to the committee that the vast importance of the cause would justify a permanent, or at least a long continued annual grant. In no other way indeed, as appears to the committee, could greater good be effected by the same amount. No doubt however it would be desirable that the committee should as soon as possible, be relieved from the claim, by a permanent endowment—and for this purpose a subscription should be immediately entered upon by the Edinburgh sub-committee, and by all the other local sub-committees.—The subject also should be brought under the notice of the Glasgow Colonial Society, who have exhibited a lively interest in it,—preparation might be made for collections in England, and finally, application might be made to Her Majesty's Government.

In regard to the subject of bursaries, the committee sympathise in the feeling that has prevented the Synod of Canada from availing themselves of the offer of the committee.—Though the committee are of opinion, that even after the institution of a college in Canada, instances might from time to time occur in which students might be found to whose advantage it would greatly tend, to embrace the opportunity of varying or extending their course of study and enlarging their experience by spend-

ing one or more sessions in a Scottish University.

The committee in conclusion feel themselves bound to advert to the disinterested zeal manifested by their Canadian brethren for the establishment of a theological institution. In all their proceedings in reference to this subject, in the views by which they have been influenced and in the measures they have adopted, they have shown the most enlightened views as to the duty of the christian church in regard to the community with which they are connected. In these respects their labors are deserving of all praise and of all encouragement, from all those who love the Lord Jesus Christ in sincerity, and especially from the church from which they have sprung and on which their proceedings reflect such honor. It was by the advice and under the sanction of the parent church, that they availed themselves of the full benefit of the presbyterian form of government, the circumstances in which they now find themselves able to propose the establishment of a University, may be considered as one of the most important results of the unity and efficiency given to their movements by their new constitution, and the church at home is bound to assist their efforts in the only department that is now wanting to complete the apparatus of a religious national establishment.

If any additional consideration were wanting to stimulate the church of Scotland in this cause it might be found in the proposal of the Synod in reference to the appointment of the first professors. It is difficult to say whether this proposal is more honorable to the Synod of Canada or to the church at home. At all events the evidence thus afforded of their singleness of aim, of the absence of every selfish or partial purpose, of all unworthy jealousy or suspicion, presents the strongest obligation to the church at home, to unite their alms and their prayers as a memorial before the Lord in behalf of her transatlantic children, that their power may become commensurate with their will to prove a blessing to their adopted country.

Extracted on this, and the five preceding pages, from the Records of the General Assembly's Colonial Committee, by

WM. YOUNG.
Secretary to the Committee.

MEETING OF THE PRESBYTERY OF TORONTO.

The Presbytery of Toronto had an Ordinary Meeting in the City of Toronto, on the 5th and 6th of May. Passing by a considerable amount of ordinary Presbyterian business, which would be uninteresting to general readers, a few of the more interesting subjects which engaged the attention of the Presbytery may be noticed.

The meeting was well attended, and the proceedings characterised by much harmony and good feeling. It has often been the bane of Presbytery meetings that they have been made mere business meetings; and the enjoyment experienced at this meeting, and which it is believed every one felt, was owing in a great measure to the opportunities which were afforded both for religious exercises and social intercourse. The meeting was opened with an excellent sermon by Mr. Galloway, of Markham, from Job xliii. 12: "I have esteemed the words of his mouth more than my necessary food." On the morning of the second day of the meeting, the whole of the members of the Presbytery breakfasted with Mr. Leach, at his special invitation,—and an opportunity was afforded for much friendly intercourse, and social or family worship together. The condition and prospects of the church in the mother country engaged much of the conversation.

The Presbytery has lately commenced a practice something akin to the old Presbyterian Exercise. An hour or so is spent in an interchange of views on some topic agreed on at a former meeting,—and it has proved exceedingly interesting, instructive, and edifying. The conference at this meeting was concerning the course to be pursued in reference to baptised youth; and previously to commencing, the Presbytery engaged in prayer for divine light and direction. Many of the views expressed concerning the privileges and responsibilities attached to baptism were exceedingly striking, and will no doubt prove useful. The result of the conference, officially, was a deliverance enjoining ministers to deal more pointedly and faithfully with parents to show them their responsibility,—recommending sessions to meet specially for prayer on behalf of the young of their flocks—and appointing a draft of an address to baptised youth, to be prepared by next meeting of Presbytery.

The Rev. David Rintoul, Missionary Minister of the Glasgow Colonial Society, has been

laboring for some considerable time within the bounds,—and in order that his labors may have the greater effect in training and nurturing congregations, he has, at the recommendation of the Presbytery, confined them to a few points. At this meeting he read to the Presbytery a very interesting report of his labors at York Mills and Richmond Hill, on Yonge Street, and in the townships of Whitby, Pickering, and Darlington, since last meeting, besides preaching occasionally at other places. The Presbytery heard the report with much pleasure, and agreed to record their high satisfaction with the great diligence he had displayed.

In view of the extensive destitution of the public ordinances within the bounds, the members of the Presbytery have long been doing what they can themselves for the occasional supply of the more necessitous places,—and according to a standing rule of the Presbytery, each minister is expected to spend one Sabbath out of every three months, and as many week days as possible, in preaching in some destitute place, which is generally fixed by appointment of the Presbytery.

At this meeting, Mr. Tawse reported that he had preached on several occasions at two different stations in West Gwillimbury; and that he and Mr. McNaughton had dispensed the Sacrament of the Supper there in April.

Mr. Ferguson reported having preached at Norval, the upper part of Esquesing, Erin, and two places in Caledon.

Mr. Rintoul reported having preached at Norval.

A report was received from Mr. Ritchie, that he had spent a Sabbath in the township of Uxbridge.

Mr. Murray reported that he had been preaching once a month at the Sixteen Mile Creek, on Dundas Street, and that the congregation was rapidly increasing.

At a former meeting Mr. McNaughton gave in an interesting report of several weeks missionary labor in the townships around Lake Simcoe.

To show, that destitute congregations are not neglected in the way of having the Sacrament of the Supper dispensed among them, where they are in any way prepared for it, it may just be noticed, that at a former meeting Mr. Murray reported that he had dispensed this ordinance at the Sixteen Mile Creek, on

Dundas Street; and Mr. Bell reported that he had done the same in the congregation of Monro. And some time previously Mr. Rintoul, and Mr. Ferguson reported having administered it to the congregation in Nassagaweya.

The Presbytery agreed to recommend the Local Committees, for collecting funds for the University at Kingston, in the several congregations, to use all possible diligence to get their subscription lists filled up.

Some conversation occurred in the Presbytery in regard to the following statement made in a pamphlet by the Rev. Dr. Lang of New South Wales, at present in the United States, endeavoring to collect funds for a seminary in New South Wales, viz:—"As I had no hope, however, of exciting any interest in my native land for so important an object, I confess I did not make the attempt; for while there is an idea prevalent among the Scottish clergy, as I have experienced again and again, 'that a young man who is notoriously destitute of the qualifications held requisite for the ministerial office in the mother country, may nevertheless be fit enough for the colonies,' it is an equally prevalent idea, 'that the colonies constitute a good field for such young men as have been educated for the holy ministry in the mother country; but cannot obtain appointments at home, and that that field ought by no means to be narrowed.'"

This conversation resulted in some of the brethren being recommended to prepare and publish, in the United States, such a statement of facts as the case seems to warrant. The Presbytery felt themselves impelled to this, in justice to the church at home, as such a statement is calculated to mislead, where the real disposition of the Church of Scotland in regard to encouraging ministerial education in the colonies, is not known. That such ideas, as those mentioned by Dr. Lang, are not prevalent in Scotland, is very evident from the simple fact, that when the proposal was made by the Synod of Canada to establish a University at Kingston, partly for the education of young men for the ministry, in consequence of the inadequate supply of preachers from home, it met with the most hearty encouragement in Scotland; and the General Assembly's Colonial Committee have offered, that as soon as one Professorship is endowed in this country, they will endow another. They have besides, offered all the countenance and encouragement that could possibly be expected. And, over and above all this, a number of splendid subscriptions towards

the endowment of the University have been already received from individuals in the mother country. The support which has been given to the Seminary at Calcutta, in connection with the Church of Scotland, proves the same thing.

In the course of this conversation, several members of Presbytery made honorable mention, from personal acquaintance, of the high learning, piety, talents, and devotedness of many of the ministers of the other colonies.

The Presbytery have agreed to found a Presbyterian Library to be kept in Toronto—and to commence it with such books of reference as may be useful at meetings of Presbytery. A yearly subscription is to be paid towards its support by the members of Presbytery—but it is feared that this will be altogether inadequate to make it what it ought to be. The Synod Library, which will probably be henceforth connected with the University at Kingston, for the benefit of the students, has, so far as it has yet gone, been entirely the fruit of christian liberality. It was originally commenced by a very handsome donation of books from the Rev. Dr. Burns of Paisley,—and the few appeals which have been made on its behalf to the christian public, have not been altogether unanswerd by contributions in books and money, both from individuals and congregations. And while the Synod Library, connected with the University, ought undoubtedly to be the prime object of this kind, to which christian liberality should be directed, yet it is hoped that an appeal, on behalf of the Toronto Presbytery Library will not be in vain. However well furnished individual ministers' libraries may be, and generally they are as well furnished as their incomes will allow, every person at all acquainted with literature knows that there are many works which it might be highly desirable for ministers to have occasional access to, which every minister has not the means to purchase for himself; and, moreover, many works of this kind are so scarce, that every minister cannot obtain them for himself, though he had the means of purchasing. Considering then the inestimable benefits that a public Theological Library would confer, not merely on the individual ministers, but through them, on the wide spread population, among whom these ministers are laboring,—that there will be no such library nearer than Kingston—and that Toronto is a grand central point of resort for a most extensive surrounding country—it is most earnestly hoped that the friends of religion and

literature, particularly within the bounds of the Presbytery, will aid in its advancement.—Works on the different branches of Theology—Biblical Literature—Church History—Missions—Illustrations of Prophecy—Church Law and Polity, &c. &c., would be particularly desirable; and there are, no doubt, many of the friends of the church throughout the country, as well as authors and publishers, who would feel a pleasure in contributing to this library, when once made aware of its existence. This library will also commend itself as a natural

depository for old and rare and curious works, where they will be duly prized and well preserved. Messrs. Bell, Leach, and D. Rintoul, are the Managing Committee appointed by the Presbytery.

The next Ordinary Meeting of the Presbytery is appointed to be held in St. Andrew's Church, in the City of Toronto, on Wednesday the first day of July next, at eleven o'clock, A. M.

A. B.

SOME ACCOUNT OF THE PROCEEDINGS OF THE GENERAL ASSEMBLY.

While going to press we have received a parcel of papers from Scotland containing an account of the proceedings of the General Assembly, and we hasten to lay before our readers some brief notices of the same, reserving more copious extracts from certain of the speeches for our next number. This venerable court met on Thursday the 21st May. Dr. Duncan of Ruthwell preached from Psalm LXXXV. 6, "Wilt thou not revive us again, that thy people may rejoice in thee." After public worship, his Grace the Lord High Commissioner walked in procession to the Tron Church, where the Assembly was constituted with prayer. There was a pretty keen contest in settling the Moderatorship. The candidates for the chair were Dr. Hill and Dr. Makellar. The former would have been preferred, as it was understood he had the nomination of the former Moderators on his side, but he was not sound on one essential principle, to which the Assembly stands pledged, we mean that of non-intrusion, and accordingly when the vote was taken Dr. M. had a majority of 48 in his favour. He took the chair accordingly. On the following day, besides devotional exercises, the chief matter which occupied the attention of the court was the report of the deputation to Palestine. Two members, Dr. Keith and Mr. McCheyne addressed the house, unfolding much important information regarding the Jews, and suggesting six stations for missionary labour among them—one of these is in the town of Saphat in Galilee, which appears in many respects desirable, but on this and other matters in their eloquent addresses we forbear to enter for the present.

We find an intimation that they are preparing for publication, a full account of their travels, which we cannot doubt from the talents and learning of the authors, will rival in point of interest and information the most popular works on Palestine. At the request of the Assembly the Moderator tendered to the members of the deputation present, cordial thanks for their important services. The next important matter which occupied the attention of the Assembly was the Colonial Churches. In this document reference is made to the condition of our church in Canada, and a harmonious and warm approval of the institution of Queen's College at Kingston, for the raising of native ministers in the province. We find a recommendation to send a deputation to Canada. We find also, that the Committee are watchful (as well they may, considering the efforts which the bench of Bishops have been making against us,) of our interests in respect to our just right to a share in the Reserves. It appears moreover that "an important addition has been made to the labours of the Colonial Committee. They have been requested to make inquiries about the Presbyterians scattered on the Continent (of Europe) and elsewhere, and as their funds allow, to supply them with the means of grace, according to the doctrine and discipline of the Church of Scotland." Of like importance with the report of Colonial Churches is the report on India missions which also occupied the attention on the Assembly. We observe in the speech of Dr. McFarlan who moved the approval of the report—a circumstance mentioned showing the zeal of young

men in the cause of missions, that the student's Missionary Association in Edinburgh, have raised funds for the support of a missionary.— Surely all this holds forth the prospect of good. What rendered the proceedings in respect to India missions at this time peculiarly interesting, was the testimony borne to the Assembly's excellent institution in Calcutta by a gentleman from India, G. Smyttan, Esq., M. D., who had associated much with the missionaries and witnessed their labours. The next subject which engaged the attention of the venerable court was the case of Mr. Wright, of Borthwick. It is well known that Mr. W. has published divers works, insinuating Arminian and Socinian errors, under the mask of a devotional spirit, into the minds of the public. The Presbytery of Dalkeith served him with a libel, and having pronounced a judgement as to the relevancy of the same as inferring deposition; Mr. W. appealed to the Assembly. We are truly happy to find he had received no countenance from the Assembly—the case has been remitted again to the Presbytery to proceed therein according to the rules of the church. The next case brought before the court was that of Strathbogie, brought before them by a petition from the communicants in the parish of Cairney, praying the Assembly to abide by the judgment of the commission (suspending the seven ministers because in the face of the veto by the communicants, they were about to ordain Mr. Edwards as their Minister.) The debate on this case appears to have occupied a large share of the attention of the house, and at length two motions were submitted to vote; *first*, that of Dr. Cook to reverse and rescind the judgment of the commission and to find the same null and void—and *second* that of the procurator, to find that the seven ministers have been duly suspended in terms of the sentence of the commission. The state of the vote stood thus:—

For Dr. Cook's motion 143
For the Procurator's..... 227

Majority for the motion of the Procurator, 84

The Assembly did not adjourn until eleven o'clock in the evening.

A kin to the Strathbogie case was the general question of the spiritual independence of the church. The Assembly's clerk having read the report of the non-intrusion committee, a lengthened and highly important discussion followed which was continued till midnight and resumed on the following day. Dr. Chalmers,

at the conclusion of a most convincing address proposed four resolutions as embodying the judgment of the Assembly on the subject of non-intrusion. As we have not space for these we shall only say, that they contain a clear and unequivocal declaration, that the Assembly in the face of all troubles, shall abide by the principle of non-intrusion to which by the testimony of more than a century she stands pledged—that the bill introduced by Lord Aberdeen into the House of Lords, inasmuch as it doth not recognise this principle, cannot be acquiesced in by the church, unless altered; and that a committee be appointed to watch the progress of the bill, and should they deem it fit to bring in another. When the vote was taken Dr. Chalmers' motion was carried by a majority of 87. The attention of the court was occupied for a considerable time as to the way in which the seven ministers in the Presbytery of Strathbogie should be dealt with. It seemed the desire of all parties consistently with a sense of duty to deal with leniency, and a motion made by Mr. Dunlop was carried by a majority of 82, to the effect that the said ministers were censurable and liable to be proceeded against according to the laws of the church, but before pronouncing sentence, a committee was appointed to deal with them and report. The next important object which came before the Court was the report of the education committee. Some discussion here arose as to a certain condition which the Government required in giving new grants in the cause of education—the party usually known as the moderates insisting that this was to compromise the special prerogative of the Church. A large majority however, refused to enter into this view of the matter, and agreed to accept the grant on the condition specified, namely, the right of inspecting the schools in common with the Presbytery.

A report on Sabbath observance was read, entering fully into the subject and recommending to Kirk Sessions and Presbyteries to take cognizance of Sabbath breakers within their bounds and report to the Assembly. The report on church extension was read by Dr. Chalmers. In the conclusion of this document the author complains of the press of business laid upon him which he found to be too much for his strength. His concluding words are worthy of his best days.—“His hand,” he says “was now becoming feeble and less fit for the labour of other days; but sooner would that hand forget its cunning, than he would cease to feel an interest in the prosperity and welfare of the

Church of Scotland." We could have wished to have given a fuller report, but we hasten to a close. The committee appointed to confer with the seven ministers gave in their report. It was worded in language respectful enough, at the same time refusing to abide by the decision of the General Assembly in reference to the great principle of non-intrusion; and accordingly, on the motion of Dr. P. McFarlan, the seven ministers were suspended till next meeting of Assembly, empowering, however, the commission to repon them on their expressing sorrow for their contumacy, but if not to proceed against them by libel, and report to next Assembly.

In addition to what we have above stated, we add the report of the discussion on

COLONIAL CHURCHES.

Principal MACFARLAN said it would be necessary, in order to do justice to this subject, to go at considerable length into it; and he trusted that the results conveyed in the report would be found to produce proper effects on the minds of all. By means of the *Missionary Record*, much information had been already given under the heads of the different colonies; but there was still farther and very interesting information to be given. In Canada there were two subjects which required the close attention of the Committee, as being of the very highest importance to the extension and well-being of the Protestant Presbyterian Church: one was the clergy reserves in Canada; and the other, the right of the ministers of the church of Scotland in Canada to a participation in them.—The government of Canada had directed the sale of these reserves, and divided them into four portions. This result having arrived at home, had given rise to very great and keen debate. The Episcopal church was not contented with the share which they proposed to give her; and after much discussion the matter was submitted for the consideration of her Majesty's Judges, who had distinctly decided in favor of the right of the clergy of the church of Scotland, and it was to be hoped that that matter would be forthwith carried into full operation, but the committee of Assembly would require to watch narrowly over the proceedings. Another point of very great importance is the proposed establishment of a College in Kingston, for the building of which a large sum had been already obtained; it had also received the Royal sanction to its being called Queen's College, and would receive a Royal charter whenever required. The committee regard this as a most important point in the affairs of the Church in Canada, as it would keep up a sufficient supply of able ministers, which could not be expected if they had all to be brought from the mother country; and the committee most earnestly recommend this part of the subject to the support of the General Assembly, and to the liberality of all who take an interest in the spiritual welfare of our Canadian brethren. It was proposed to place £5000 at the disposal of the Committee for the endowment of a Theological Professor; and having already opened up a correspondence with the Synod, the committee are in hopes to find the Synod will be able to raise a considerable sum towards the support of another; and they propose, therefore, opening up a subscription to add to what the Synod may be able to do; and the committee look with confidence to

the Assembly to use every exertion to promote such a splendid institution. In what are called the eastern districts, two ministers had been appointed, and were now laboring for three years, at the rate of £100 a year, with the prospect of £50 more from their congregations or the Synod. The Presbytery of Bathurst, which was of greater extent than Scotland, south of the Forth and Clyde, had six ministers spread over the district, and the distance between some of the stations was upwards of a hundred miles. At some of the stations, churches had been erected, at others there was none; but the supply was totally inadequate to the wants of such an immense territory, and called loudly for additional aid. The committee would earnestly plead for the means of supplying two more ministers, one of whom should be able to preach in Gaelic. A Mr. Man, from the Presbytery of Aberdeen, had been appointed to a station at a salary of £70 a year; and the committee had granted £500 towards the individual salaries of ministers who, from various circumstances, were not able to recover their stipend. But the committee must again allude to the utter inadequacy of all that has been done to what is actually required. During the last fifteen years much has been done, but much yet remains to be carried into effect; and to enable the Presbyterians of the church of Scotland to take their proper position, something must instantly be done; and it has been suggested that very great good would result from a deputation of the General Assembly, being sent over to Canada.

In Nova Scotia, Cape Breton, and other places, the claims were still greater and more urgent than from Canada. From Pictou they had a most urgent request, and the Committee have sent £100, and are on the outlook for an individual that knows the Gaelic, who may be sent to that quarter. £200 have been sent to some of the districts of Nova Scotia for itinerating missionaries. Mr. Stevenson, belonging to Edinburgh, has been appointed to St. John's, and will soon go out for three years. The committee, in conclusion, as to Canada, propose that, while the Edinburgh committee go on as at present, there should be a division of the committee appointed to sit in Glasgow, and act in concert with the Glasgow Colonial Society. The committee would state generally that they were in communication with the whole British West India Islands, and were anxiously endeavoring to collect statistical information, so as to lead to the means of increasing the number of Presbyterian churches in the colonies, and providing schools for Scotsmen as well as Negroes. For this purpose, the Rev. Mr. M'Vicar had been appointed by the committee, and Government had agreed to give him £500 a year. The committee had also been much occupied on the subject of the Presbyterian churches in New South Wales. Dr. Lang had come over to this country on the subject of the differences, and the committee appointed a small committee to meet with him. He required such an alteration of the Colonial Church Act as would include all the seceding ministers. They agreed with him that, in case of a union, they should endeavor to procure a separate Church Act Amendment Bill, so as to remove the cause of difference. The committee distinctly declared that the church of Scotland disclaimed jurisdiction over the churches of the Colonies; but that she had a right to declare what jurisdictions she shall recognise, and on what terms.—The committee have voted £100 to Hobart Town; and the Government of New South Wales report, that there is now no want of clergymen in that district. On the point of New Zealand, the committee agreed to provide £300 a year for three years for Mr.

M^r Farlane; and a purchase has been made of a town lot in favor of the Procurator of the church, for the use of Mr. M^r Farlane and his successors. In conclusion, the committee referred to some differences introduced into the conducting of public worship, which were not sanctioned by the church at home; in particular, the charging a fee on baptism. The report concluded by urging increased exertion and prayer, in order to increase the results which have already been achieved. Only four years ago it was just in its infancy, and it now extended over the whole of British America; and the amount of good done was incalculably great. The labors of the committee had been cheered by the consideration, that they had with them the sympathy and approbation of the church, and the liberality of the country.

Dr. M^r Leod was sure his motion would be responded to, that the report be approved of and adopted; and that the Moderator present the thanks of the Assembly to the very excellent Convener and the committee for the ability and diligence with which they have discharged their respective duties. The report has brought before them considerations of the most solemnising nature. It spreads its review over the whole of the British Colonies to which emigration had taken place, and was yet daily increasing. Fifty to eighty thousand had emigrated from our own country last year, and it might continue so for years. It was painful to see the removal of those we value, but we could not regret that better prospects were opening up for them, which might promote both their spiritual and temporal welfare. Emigration is the only safety-valve for a redundant population, but the thousands that are going away should be themselves instructed, and ministers sent with them to watch over that instruction. Let them sow the seed in the infant colony, and the benefits of that sowing will be reaped by the parent country perhaps many ages after. Great excitement has prevailed on the subject of emigration of late years, and particularly during last year, and it is still increasing from the great want of employment at home. The tide of emigration is not confined to the poorer classes, even the very richest will tell you that they cannot now find employment for their sons at home; and so general has emigration spread over the country, that very few were left without having some friend or other in the colonies. Such being the extent of emigration, the providing of proper religious instruction to the colonists should be one of the first objects of this country. Even the nobles of the land were turning their eyes to the colonies; and it was therefore important for the church of Scotland to send out laborers to sow the seed of christian light. We should be grateful to providence that such a field has been opened up for our population. We cannot suppose that all the lovely islands of the Pacific were created for nothing beyond being the playthings of the ocean. He believed they were created for the use of man, and that it is the command of God to go out and inhabit. Britain has planted colonies in all parts of the world, in the eastern and in the western hemisphere, and to what extent this might increase it was not easy to conceive; but as it was, millions upon millions, in every quarter of the globe were now speaking our language, and reading our books, and crying to us to come over and help them. It was a great thing to be distinguished of God as a beloved nation, and Britain seemed the chosen instrument of God in spreading Christianity throughout the world. It is for this that providence has raised us high among the nations, and that our ships are found traversing every sea; and though we have cause to be humbled that we have done so little, yet there is hope in the rays of light, of truth, and of

knowledge, which are daily spreading themselves over the earth, that so much has been done as will lead to increased hopes. The labor in which the committee was engaged was partly one of missionary enterprise. And we should feel grateful to God that we have had the honor of being the means of doing so much for New Zealand already; and he urged in the strongest manner, the claims which their expatriated countrymen had upon them, to enable them to enjoy the church and the teachers of their youth. In speaking of the proposed college at Kingston, Dr. M^r Leod said, he hoped they would supply what was wanting in the present colleges, a Professor of Gaelic, that ministers might be trained up to teach the tens of thousands, who know no other language than the Gaelic.

Dr. Cook concurred in eulogising the zeal and industry which the report exhibited, besides the amount of labor which the committee seemed to have undergone. It was not necessary he should say anything more than express his gratitude at the prospect of the establishment of a university in Canada; without this the supply of laborers for such a mighty field would have been but scanty; but, with such an institution, the utmost ardor will be disseminated over the country, and pious ministers will be raised up who know the wants and wishes of the people, and who will devote themselves, heart and soul, to the promotion of religion, and the interests of the parent church of Scotland.

After a few remarks, which were inaudible, from Dr. P. M^r Farlan and Mr. Brown of Largo,

Dr. HENDERSON moved, in addition to Dr. M^r Leod's motion, that the Committee be empowered to extend the benefits of our instructions to certain places beyond the bounds of our own empire. He was not prepared to refer to all the places which might be adduced, where our countrymen were absolutely excluded from all Christian instruction and from all Christian worship. It was much to be regretted that brethren, who were wont to join in the same worship, were now compelled to see around them the abominations of Paganism, and that no hand was held out to bid them be of good cheer, so that they were left to lapse into ungodliness. How desirable it was that the care of the Church should be extended over such cases, that they might have the principles of their youth recalled, and be again brought to adorn the doctrine of Christ the Saviour, and might be able to communicate the truths of religion to those among whom they may be settled. When they considered the importance of something being done to get rid of such a state of things, he hoped they would leave no means untried under God to recal sinners from the error of their ways. He had been led to make these remarks from his having lately resided for a short time in Madeira, where, though there were about 900 British residents, there was only one Protestant Church, an Episcopalian, which could accommodate from 200 to 300. He learned that the clergyman had driven all our brethren from his church, not merely the worldly-minded or the careless, but the really pious of our brethren, by telling them that the Church of Scotland was no church, that they had no ministers—no sacraments—no grace. They felt their feelings wounded, and therefore kept away altogether. While he (Dr. H.) was there, he dispensed the ordinances according to the Church of Scotland, and had about 120 who were ready to wait daily on the ordinances of religion. They could soon raise a few subscriptions; and if the Colonial Committee could give them some allowance at first, it would soon be liberally supported by the friends of the church there.

After some remarks by Sir Charles Ferguson and the Assembly to Principal Macfarlan in a most affecting manner, the Moderator communicated the thanks of

REGISTER—ANCASTER, 1840.

DATE	Thermometer.		Barometer.		Wind.		WEATHER.
	9 A. M.	9 P. M.	9 A. M.	9 P. M.	A. M.	P. M.	
May 1	51°	47°	28.82	28.90	N	W	Partly cloudy, slight thunder shower p.m.
2	55	62	.80	.76	W	W	Fair, partly cloudy, windy.
3	65	48	.81	.39	W	W	Fair a.m., misty, rainy p.m. and night.
4	53	44	.33	.83	N W	N W	Cloudy, windy.
5	47	47	29.07	29.17	W	N W	Fair and clear.
6	46	49	.23	.23	W	W	Ditto, ditto.
7	50	52	.21	.16	W	N W	Ditto, ditto.
8	45	45	.11	28.96	N E	N E	Cloudy, evening rainy.
9	44	44	28.85	.93	E	E	Rainy.
10	52	54	29.01	29.07	N W	N W	Fair and clear.
11	53	55	.17	.16	N W	N W	Ditto, ditto.
12	57	52	.22	.20	W	N W	Ditto, ditto.
13	58	58	.24	.17	N W	N W	Ditto, ditto.
14	64	65	.13	.06	S W	S W	Fair a.m., cloudy p.m., windy.
15	66	62	.02	.10	W	N E	Partly cloudy, thunder shower at noon.
16	59	53	.23	.16	E	E	Fair and clear.
17	73	73	.20	.16	W	S W	Ditto, ditto.
18	73	75	.17	.12	S W	S W	Ditto, ditto.
19	64	63	.14	.05	N E	E	Misty a.m., clear p.m.
20	63	60	28.98	28.83	E	E	Clear a.m., rainy p.m.
21	64	59	.77	.82	S W	S W	Mostly cloudy.
22	58	55	.85	.98	S W	S W	Partly cloudy.
23	58	58	29.08	29.10	S W	S W	Ditto, ditto.
24	56	57	.13	.23	N E	N E	Thunder showers morning and evening.
25	60	58	.38	.38	N E	N E	Fair, somewhat hazy.
26	62	62	.37	.24	N E	N	Fair and clear.
27	69	66	.20	.12	N	N W	Ditto, ditto.
28	73	72	.09	.02	S W	W	Ditto, ditto.
29	69	65	.06	.05	S W	S W	Ditto, ditto.
30	70	70	.05	.04	W	S W	Ditto, ditto.
31	67	63	.12	.02	W	W	Ditto, ditto, thunder storm in the night.
Mean.	59.8	57.84	29.06	29.05			

Mean temperature of the month, 58° 82. Highest, 87°. Lowest 37°.



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THE
CANADIAN CHRISTIAN EXAMINER,
AND
PRESBYTERIAN MAGAZINE.

VOL. IV.

JULY, 1840.

No. VII.

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TORONTO:

Printed and published at the Office, corner of Church and Newgate Streets, by HUGH SCOBIE,
General Agent, to whom all communications (post-paid) may be addressed.

JAMES CLELAND, PRINTER.

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LIFE OF WILLIAM WILBERFORCE, M. P.

William Wilberforce was born at Hull on the 24th of August, 1759. His father dying when he was only nine years of age, he was consigned to the care of an uncle at Wimbledon near London, under whose roof he remained two years. His aunt was a pious woman and a great admirer of the celebrated George Whitefield's preaching, and by her instrumentality, young Wilberforce appears for the first time to have been taught the importance of evangelical religion. His friends alarmed at the report of his becoming earnest in this matter, had him removed to his mother's house in Hull, and here he was introduced into the gay world, in the hope of shaking off his seriousness.—Though the reflection is a melancholy one, yet it is true, that there are guardians to be found, unworthy indeed of the name, who conceive it to be part of their duty to train up youths inheriting a fortune, in the ways of folly and sin. Mr. Wilberforce's mother, whom we find called "an Archbishop Tillotson Christian," a phrase which we suppose means a semi-infidel, unhappily gave her countenance to this course, and had entire success crowned the conspiracy, Britain might still have been a participator in the guilt of the slave trade. Let us hear Mr. W.'s own sentiments as to the conduct of his guardians at this time. The city of Hull "was then as gay a place as was to be found out of London, the theatre, balls, great suppers and card parties were the delight of the principal families in the town. The usual dinner hour was two o'clock, and at six they met at sumptuous suppers. This mode of life was at first distressing to me, but by degrees I acquired a

relish for it, and became as thoughtless as the rest. As grandson to one of the principal inhabitants, I was every where invited and caressed: my voice and love of music made me still more acceptable. The religious impressions I had gained at Wimbledon continued for a considerable time after my return to Hull, but my friends spared no pains to stifle them. I might almost say, that no pious parent ever laboured more to impress a beloved child with sentiments of piety, than they did to give me a taste for the world and its diversions." When he was seventeen years of age, he was sent to one of the Colleges in Cambridge. He was now by the death of his grandfather and uncle left in possession of an independent fortune, and this it appears was a great snare to him in pursuing his academical studies, for both his tutors and fellow students represented to him the folly of taking much concern about science or literature—"What in the world," they would say, "should a man of your fortune trouble himself with fagging?" Arguments of this sort, more especially when combined as they were in the present instance with flattering hints, that he was a youth of so much talent, that he had no need for hard study to arrive at excellence, are as Mr. W. afterwards observed "poison to the mind," and the consequence was, that he appears to have passed this precious season, with little improvement to himself, a circumstance which he much regretted to the end of his life. Mr. Wilberforce, before leaving College, had resolved on being a public man. He accordingly stood candidate for the representation in parliament of the town of Hull, and though oppos-

ed by influential rivals, he was returned by a large majority. When Mr. W. came to London to attend to his public duties as a member of parliament, he was immediately brought into contact with associates of a different kind from those he had met in his native town. At the clubs which he frequented, he met with persons of high standing in the senate; influenced by their example, he often joined in the pernicious practice of gaming, and his journal records more than once the loss of £100. He was led however, to forsake this dangerous path, not by these losses though they were not small, but by gaining, on one occasion from persons who were only heirs to future fortunes, the sum of £800, and who of course had a difficulty in raising it.

In May, 1784, Mr. Wilberforce was returned a member for the county of York, an honour which he continued to hold for nearly thirty years. He became the friend and associate of Mr. Pitt, and seems to have implicitly followed his political views. It was in October of the same year that he visited the continent, taking as his travelling companion Isaac Milner, brother to the historian. Mr. M. was a man of excellent principles and talents, and to him belongs the credit of having prepossessed Mr. W.'s mind in favour of the old ways of Whitfield, taught him by his aunt, and which he appears to have forsaken. He recommended Dr. Doddridge's *Rise and Progress of Religion*, and the two travellers read it together in the course of their tour.—They read also the Greek Testament, and examined carefully the doctrines which it taught. He began to keep a private journal of his spiritual frames, and in it we find such entries as the following:—"Mrs. Crew," he says, "cannot believe that I think it wrong to go to the play.—(She was) surprised at hearing that halting on the Sunday was my wish and not my mother's."—"Began three or four days ago to get up very early.—In the solitude and self-conviction of the morning, had thoughts which I trust will come to something."

In December of the following year, he wrote a letter to the well-known Mr. Newton respecting the change in his views, and soliciting an interview, which was readily granted—and on coming away, Mr. W. writes that he found his mind "more humbled and looking more devoutly up to God." After this, on his return to the House of Commons in the spring of 1786, he ceased to act as a partizan with Mr. Pitt, though he adds, that he "was surprised to find how generally we agreed." That great

measure which is associated with the name of Mr. Wilberforce, we mean the abolition of the slave trade, now began to occupy his attention. It was a shocking traffic, if indeed we may speak of it in the past tense, seeing it is still carried on to a great extent by foreign vessels; it affixed a stain on the otherwise generous character of British seamen—ships bearing British colors, and ploughing the seas under the sanction of our righteous laws, anchored along the shores of Africa, and receiving into their sub-marine dungeons hundreds and thousands of men, women and children, carried there across the atlantic, there to be used as beasts of burden in the service of West Indian planters,—very many embarked, but few landed, death closed their eyes before the Western sun shewed them their degradation—and of those who did land, it was to drag out a life of misery. It pleased the Lord in his mercy to raise up a standard in behalf of Africa, and when he works who can let it. Divers individuals have claimed the honor of originating those measures which received their consummation in the abolition of the slave trade.—Indeed, so tenacious is man of personal distinction, that even when a victory has been achieved, sufficient in its consequences to gratify the hearts of every lover of humanity, men begin to quarrel about their several shares in the honor of the measure. Accordingly we find the sons of Mr. W. claiming for their father the honor of having first cogitated the question of abolition in private, as well as introduced it to parliament. It appears, however, to say the least, equally certain that others have fully as good a title to claim the honor of priority in devising the abolition measure as Mr. Wilberforce.—Mr. Clarkson, while a boy at college, had his mind strongly turned to the wickedness of the slave trade, when writing a theme which treated of the wrongs of Africa, and that eminent man when he grew up, shewed the strength of his feelings in visiting all the ports of Britain, from whence slave ships sailed, to collect information tending to establish both its guilt and inexpediency. Lady Middleton too appears to have conceived the purpose of the entire abolition of the slave trade some considerable time before Mr. W. could have hazarded the thought of such a measure. Lady M. had received many details, while residing with her husband, Sir Charles, in Kent, of the frightful evils of slavery and the slave trade, from a gentleman, Mr. Ramsay, who had resided in the West Indies. Lady M. rightly judged that if all these

things were true, the information should not be confined to her ear, but the whole nation should be made acquainted with the atrocities. It was accordingly, in consequence of this Lady's suggestion, that Mr. Ramsay published an "Essay on the treatment of, and traffic in slaves." She went farther still; her husband was a member of parliament, and one day at breakfast, addressing him by his name, she gave vent to these memorable words: "I think you ought to bring the subject before the house, and demand parliamentary enquiry into the nature of a traffic so disgraceful to the British character." This was bringing the matter at once to an issue,—no doubt it was something to have felt a deep emotion of commiseration for the oppressed Africans, and indignation against their oppressors. The slave trade was a common affair in the country, and men's feelings and views are, speaking generally, much affected by the usages of society. We say therefore, it was something to have seen through the veil which usually blinds the minds of men, and to have discerned the slave trade to be wicked; aye, and to have wept for the oppressed—but it was something of a higher nature still, to have proposed that all this wickedness and all this oppression must cease—it must be abolished, and that by the authority of the British Parliament, and yet this was Lady M's proposal. We would say therefore, that in strict language, the honor of the abolition of the slave trade belongs, under God, in the first instance to this woman. Others had thought and written about it before this time, but she brought the matter to its true bearing, when she counselled that it should no longer exist, and pointed to the tribunal where justice should be demanded. Sir Charles Middleton declined his wife's proposal. He said "it would be in bad hands if it was committed to him, who had never made one speech in the house;" but, he added "that he should strenuously support any able member who would undertake it." Some one suggested Mr. Wilberforce as a fit person, both by reason of his talents and principles, as well as his personal influence with Mr. Pitt. Lady M. now prevailed upon her husband to write to Mr. W. proposing the subject, and his answer was, that "he thought himself unequal to the task allotted to him, but yet would not positively decline it"—thus clearly proving that up to this time, Mr. W. had not formed the design of moving the house for a parliamentary enquiry concerning the slave trade, and that therefore the honor of this be-

longs to others rather than him. Mr. W. indeed, says that Lady Middleton's application "was just one of those many impulses which were all giving to my mind the same direction." And his sons willing to give the go by altogether to these "impulses" communicated to Mr. W. by other minds, says that "the real cause of his engaging in the work lay far deeper than any such suggestions. It was the immediate consequence of his altered character."—Now we can well understand that an "altered character" will lead a man to forsake sin and cultivate goodness, but that an altered character should necessarily develop itself in laying hold of one good measure, in preference to others of equal goodness, is not so easily understood, and therefore in the absence of all proof of a special revelation dictating to Mr. W. the abolition of the slave trade as that to which he was called, we must conclude that Lady Middleton's suggestion for "a parliamentary enquiry into the nature of a traffic so disgraceful to the British character," was the means which God used in leading Mr. W. in that line of duty which he was afterwards enabled so patiently to pursue. We think therefore it would have been more creditable, in the sons of Mr. Wilberforce, in reference to their father's memory had they been less tenacious in claiming what after all is only a worldly distinction, namely: that Mr. W. has the entire honor, both of devising and carrying out the whole measure of the abolition of the slave trade. In this work there were many hands engaged, and we think it is a more just view which Clarkson gives concerning the agency that accomplished the destruction of the slave trade in Britain, when he says, "that there arose in many places a spirit of general enquiry, without any previous communications, as to the nature of that horrible traffic."

It was in the year 1783, that Mr. W. first brought the abolition question under the consideration of the House of Commons; and in steadfastly persevering amid much opposition, tedious delays, threatenings, personal obloquy and danger; he manifested a character which, it is to be lamented, is rarely found in the world, we mean that of the christian statesman. At length, however the season when the fruits of Mr. W's labors had become ripe, arrived. He had persevered through good report and bad report, and now the Lords promise, concerning the doings of the righteous man is fulfilled, "all that he doeth shall prosper,"—the House of Commons by a

division of 233 to 16, and the House of Lords by a division of 100 to 34, declared, (22d February 1807,) that this wicked traffic should be utterly abolished. In Mr. W's journal we find an entry, expressing his devout satisfaction at this decision. "Never surely had I more cause for gratitude than now, when carrying the great object of my life, to which a gracious Providence directed my thoughts, twenty-six or twenty-seven years ago, and led my endeavors in 1787 or 1788. O Lord let me praise thee with my whole heart; for never surely was there any one so deeply indebted as myself; which way soever I look, I am crowded with blessings. Oh may my gratitude be in some degree proportionate." This was a glorious reward for his toils and anxieties; and diverse of the members of the House of Commons, publicly congratulated Mr. W. on the occasion. One of them in particular, "entreated the young members of Parliament to let this day's event be a lesson to them, how much the rewards of virtue exceeded those of ambition; and then contrasted the Emperor of the French, in all his greatness with those of that honored individual, who would this day lay his head upon his pillow, and remember that the slave trade was no more."

In April 1797, Mr. Wilberforce published his book on christianity, it was well timed, as the writings of Paine, Voltaire and others of the infidel school, were making great havoc in leading thousands into the gulph of infidelity, while the Arminian and Pelagian views of many talented Divines were scarcely less pernicious in other quarters. Mr. W's book was therefore well received by the friends of evangelical truth, and in the course of six months it had gone through no fewer than five editions. It rejoiced the heart of good Mr. Newton,—writing to one of his friends, Mr. Newton thus expresses himself. "What a phenomenon has Mr. Wilberforce sent abroad! Such a book by such a man, and at such a time! A book which must and will be read by persons in the higher circles, who are quite inaccessible to us little folks, who will neither hear what we can say, nor read what we may write. I am filled with wonder and with hope, I accept it as a token for good; yea as the brightest token I can discern in this dark and perilous day." We have not space to enter upon the merits of Mr. W's book in this sketch. It is some time since we perused it, but in respect of theology, or practical godliness, it is not to be named with such works as Boston's Four

Fold State, or Dodridge's Rise and Progress. Its chief value lies in its being the testimony of one who held a high station in society, and which would therefore be read by many who otherwise would have despised a like testimony from men in a humble walk of life. The late Thomas Scott speaking of the publication of this book, said it was a noble stand for evangelical religion; and we believe that the late Leigh Richmond, ascribed to it the change which took place in his religious sentiments.

Mr. W. appears to have had a peculiar delight in his family. He could chastise his children when circumstances rendered it needful, but he seems to have preferred the more gentle method of persuasion. In inculcating duty, we are told, that he constantly referred them to the highest principles of action. The following papers were drawn up for two of his sons at school, and they may therefore be viewed as containing a fair sample of his mode of managing children. There are some parents who are satisfied with communicating general principles to their children, leaving these to influence their conduct, and never descending to particular precepts, Mr. W's method may afford some useful hints to such parents, and for this reason we shall make no apology for the length of the extract:—

"BROTHERLY LOVE AND CONDUCT.

"Hints for my dear ———, to be often read over, with self-examination.

"1. Endeavor to bear in mind, that you will be often tempted to behave to your brother—— not so well as you ought. That you may be on your guard against all such temptations—

"2. Recollect, if you can, what the occasions are which have most commonly led you to behave ill to your brother, and try to keep them in your memory by now and then thinking them over; and when such occasions are about to occur, whether at play, in reading ——— wherever else, then be doubly on your guard, and try to lift up your heart in an ejaculation to God, that you may be enabled to resist the temptation; and if you do resist it, lift up your heart again in thanksgiving.

"3. Remember one season of temptation will always be, when you are at play, especially where there are sides, whether you are on the same side as ——— or not.

"4. Remember it is not sufficient not to be unkind to your brother; you must be positively kind to all, and how much more then to a brother!

"5. Remember you will be under a temptation to resist ———'s disposition to command you. If Christ tells us not to resent little outrages from any one, (see Matt. v. 39, 44,) how much less should you resent his commanding you! Though perhaps it may be not quite right in itself, yet an elder brother has a right to some influence from being such. See 1 Pet. v. 5.

"6. Often reflect that you are both children of the same father and mother; how you have knelt together in prayer; have played together as children,

and have sat round the same table, on a Sunday, in peace and love. Place the scene before your minds eye, and recollect how happy mamma and I have been to see you all around us good and happy.

"7. You are not so lively by nature as he is, but be willing always to oblige him by playing at proper times, &c., though not disposed of yourself. Nothing more occurs to me, except, and this both mamma and I desire to press strongly on you, to desire you to be on your guard against being out of humour on a little raillery, and always to laugh at it; nothing shows good humour more than taking a joke without being fretful or gloomy.

"May God bless my dearest boy, and enable him to profit from the above suggestions of his most affectionate father,

W. WILBERFORCE."

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"BROTHERLY LOVE AND CONDUCT.

"Hints for my dear ———, to be often looked over with self-examination.

"1. Endeavor to bear in mind, that you will be often tempted to be not so kind to your brother ——— as you ought to be. That you may be on your guard against the temptations when they do occur——

"2. Recollect if you can, what the occasions are which have most commonly led you to be unkind to your brother, and keep them in your memory by now and then thinking them over; and when such occasions are about to occur again, whether at play, in reading, or wherever else, then be doubly on your guard, and lift up your heart in prayer to God, that you may be enabled to resist the temptation; and if you have been enabled to get the better of it, lift up your heart to God again in thanksgiving.

"3. Remember one season of temptation will always be, when you are at play, especially where there are sides, whether ——— is on your side or on the opposite side.

"4. Remember it is not enough not to be unkind to ———. We ought to be positively kind to all, but how much more so to a brother!

"5. Remember you will be tempted to command him too much. Guard therefore against this temptation.

"6. Sometimes reflect that he and you are children of the same parents. Recollect him a little fat child, and how we used to kiss his neck and call him Bon. Recollect how you have knelt together in prayer with mamma and me, and how, especially on a Sunday, you have sat round the same table with us in peace and love. Try to place the scene before the eyes of your mind, and recollect how happy your mamma and I have appeared to see you all good and happy around us.

"7. I will specify the times and circumstances in which you ought to be peculiarly on your guard against behaving improperly. When you have done your own business, or are not inclined to do it, beware of interrupting him in doing his. When you are with older companions than yourself, beware of behaving to him less kindly, or with any thing like arrogance. When you are in the highest spirits, having been at play, or from whatever other cause, you are apt to lose your self-government, and to be out of humour on having your inclination crossed in any way. Beware in such circumstances of being unkind to him.

"May God bless my dearest ———, and enable him to profit from the above suggestions of his most affectionate father,

W. WILBERFORCE."

Mr. Wilberforce took a warm interest in the introduction of christianity into India.— The Anglo Indian's were opposed to this as endangering the British power in their dominions, and the East India Company moreover were opposed to the measure for the same reason. "A vast majority as he observes in the House of Commons, held the same opinion." Mr. W. knowing that the minds of the christian public generally were sound on this matter, exerted himself much in getting up petitions to the Parliament, praying for the right of sending out Missionaries on behalf of our fellow subjects in the East. From extracts in his Journal, it is manifest that Mr. W. entered heart and hand into this matter. "Writing almost all morning about East India Charter,—examinations, sharp work—extreme ignorance and bigotry. We examine daily from half past four to near eight, before other business." The object of the enemies of Ministers may be seen from the general tenor of their questions; would not the natives be afraid, "that force would ultimately be used to establish Christianity among them?"—"Would it be consistent with the security of the British Empire in India, that Missionaries should preach publicly that Mahomet is an impostor, or speak in opprobrious terms of the Brahmins and their religious rights?" Few or no witnesses could be produced to prove the safety of what had so rarely been attempted; whilst almost every Anglo-Indian was ready to come forward, and swell by his separate evidence, the general cry of danger." In this great question the evangelical churchmen and dissenters occupied common ground. They all felt equally interested that a door of utterance should be kept open in India, and Mr. W. became their common friend and advocate. He too felt the importance as well responsibility of his station, and he looked up to God for strength to be faithful. "This East India object," we find him saying "is assuredly the greatest that ever interested the heart of man. How wonderful that a private man should have such an influence on the temporal and eternal happiness of millions; literally millions on millions yet unborn." And impressed with a sense of the greatness of the work committed to him, he utters a brief prayer, that he may be made "more earnest for the glory of God, and may act more from love and gratitude to his redeeming Lord." The government saw it wise to yield to the suggestion of Mr. W. and his friends, but the question remained yet to be

settled in the House of Commons. Accordingly it was taken up on the 22d June, 1813. "The appearance of the House at the beginning of the evening," we are told, "was as bad as could be, but Lord Castlereagh opened the subject very discreetly and judiciously!" Mr. Wilberforce being fully prepared, "went through the whole subject at length, proving the degraded character of the Hindoo superstition; and calmly reasoning out his own conclusions; yet relieving the unavoidable prolixity of such a speech, by the highest flashes of eloquence. "He who knows my heart," he said in closing his account of Hindoo superstitions "knows that I have not drawn this melancholy picture to exult over its blackness; it is with grief and shame I view it; mourning sir over my own country, which for fifty years and more has left so many millions of our fellow creatures in this state of misery and vice. I am not bringing a bill of indictment against the Indian race,—but I have lived long enough to learn that flatterers are not friends. I am the true friend of this people, who am willing to allow their present degradation, that I may raise them to a higher level." Nine hundred petitions had been presented to the House in favor of Missionary operations in Indian—including to them, Mr. W., warns the House against slighting their prayer. "Let no man think" he says, "that the petitions which have loaded our table, have been produced by a burst of momentary enthusiasm; or that the zeal of the petitioners will be soon expended. No, sir, it will be found to be steady as the light of heaven. While the sun and moon continue to shine in the firmament, so long will this object be pursued with unabated ardour, until the great work be accomplished." The result was, to use Mr. W's now words—"we carried it, about 39 to 36, beyond all hope. I heard afterwards that many good men had been praying for us all night. Oh what cause for thankfulness; yet almost intoxicated with success."

Mr. W's company about this time was much coveted by persons of distinction. He dined several times at the Pavillion with the Prince Regent, whom he characterizes as an accomplished gentleman. The celebrated Madame de Stael being in Britain, was also very desirous of conversing with him, Mr. W. would fain have declined an invitation to dine with her, but her high standing in the literary world, joined with the desire of pleasing his friends, appear to have influenced his mind in yielding his con-

sent. Mr. W's account of the company shews the truth of the scriptural remark that poverty is better than riches. Had he dined among a company of plain christians, he would doubtless have returned rejoicing, but here we find only expressions of regret.

"I have consented to dine with Madame de Stael; I could not well do otherwise. Bowdler said much to persuade me. Let me try to speak plainly though tenderly to her. 13th. Dined with Madame de Stael—her son and daughter, and two other foreigners, Lord Harrowby, Lord and Lady Lansdown, Sir Jas. Mackintosh. Lord and Lady Granville Leveson were to have dined, but Lady Spencer died that morning. She asked me to name the party. A cheerful, pleasant dinner. She talking of the final cause of creation—not utility but beauty—did not like Paley, wrote about Rousseau at fifteen, and thought differently at fifty. Evening, assembly, but I came away at half-past eleven. A brilliant assembly of rank and talent? 'The whole scene,' was his next day's reflection, 'was intoxicating even to me. The fever arising from it is not yet gone off,' (half-past 8, A. M.) though opposed by the most serious motives and considerations both last night and this morning. How dangerous then must such scenes (literally of dissipation, dissipating the spirits, the mind, and for a time almost the judgment) be to young people in the hey-day of youth, and life and spirits! How unfit for those who are to watch unto prayer, to walk soberly, to be sober-minded! Something in my own case may be fairly ascribed to natural high spirits, and I fear, alas! and a good deal to my being unaccustomed to such scenes; yet after allowing for these weaknesses and peculiarities, must not the sobriety of my age, my principles, my guard, (prayer preceding my entering into the enchanted ground,) be fairly considered as abating the effect, so much as that I may be a fair average sample of the effect of such scenes on young people in general of agreeable manners, and at all popular ways and characters? I am sure I durst not often venture into these scenes.—Then the seasoning is so high that it would render all quiet domestic pleasures insipid. Even poor Paley used to say, (though I hope jokingly,) 'Who ever talks to his wife?' This showed even in him the danger of being fascinated by social gayety. O Lord, enable me to view last night's scene in its true colors, and shapes, and essences. I have not time to trace out the draught. May I remember that they and I are accountable dying creatures, soon to appear at the judgment-seat of Christ, and be asked whether we avoided temptation, and endeavored to preserve a frame of spirit suited to those who had to work out their salvation with fear and trembling."

In April 1814, Mr. Wilberforce addressed a letter to the Emperor Alexander of Russia to agree to a convention for the abolition of the slave trade among all nations. It was graciously received, and the Emperor who was a truly christian prince, being then in Britain invited him to an audience, and charged himself with the abolition. It appears, however, that the Emperor, notwithstanding his excellent character and political ascendancy, was unable to bring the crowned heads of Europe to this righteous covenant, and it was reserved

for Bonaparte during his brief reign, after escaping from Elba, apparently to ingratiate himself with Britain, to proclaim a total and immediate abolition of this wicked traffic. Louis XVIII had been unable or unwilling, during his reign, to accomplish this object, and now that it was effected by Buonaparte, he was not permitted on his restoration to revive it. It must have been with feelings of peculiar delight therefore that Mr. W. received the following letter from Lord Castlereagh, announcing this event:—"I have the gratification of acquainting you," he writes, "that the long-desired object is accomplished, and that the present messenger carries to Lord Liverpool the unqualified and total abolition of the slave trade throughout the dominions of France. I must beg to refer you to his Lordship for the terms in which this has been effected; but I feel great satisfaction in persuading myself that as they will leave you nothing to desire on the subject, so you will trace in them the undeviating and earnest endeavours of the Prince Regent's Ministers to effectuate this great object which had been so impressively given them in charge." The abolition of the slave trade was the great work of Mr. W's parliamentary life, and it was enough to have been the instrument of effecting so great and important a work.—

He retired from Parliament in 1825, and passed the remainder of his years in the midst of his family and friends. He appears to have felt much pleasure in reading, and in conversation with those of his early associates who still survived. He delighted in anecdotes concerning Pitt, Fox, Sheridan and others with whom he had served in parliament. He felt a peculiar pleasure also in aiding young men of promise who were prosecuting their studies at college, and who, from staitened circumstances stood in want of a kind friend. Besides giving money, now that he had leisure, we are told that "he made his house the home of one or two youths, the expense of whose education he defrayed; all their holidays were spent with him; and hours of his own were profusely given to training and furnishing their minds. Nor were the poor forgotten; they were invited to join in his family worship on the Sunday evening, and sought out often in their cottages for instruction and relief." "All his thoughts and conversation now savoured of the better world to which he was now drawing near." He was taken suddenly ill while sitting at dinner, and died on the 29th July, 1833, he was afterwards interred with distinguished honours in Westminster Abbey, where repose the dust of so many British statesmen and warriors.

GENERAL ASSEMBLY'S FOREIGN MISSIONS.

CALCUTTA.

Mr. Smith, having safely arrived, gives in a communication to the Convener, his first impression of the missionary institution. It is a call to thankfulness that he and Mrs. Smith have been permitted to reach their destination, and that he writes in such spirits.

LETTER FROM REV. J. SMITH.

Calcutta, 22d August, 1839.

REVEREND AND DEAR SIR,—It is fitting that I should embrace the earliest opportunity of announcing to you, as Convener of Committee, my arrival in the land whither I was sent.—You are aware that we left London, on the 22d of April. We took our departure from the Downs on the 24th; saw no land till the 21st of July, when the Isle of France appeared in sight; landed at Port Louis on the 22d; left it on the 24th, and arrived at Calcutta on

Sunday last. Our voyage was thus of a length rather under than over the average, and much more than usually pleasant. In fact we never saw a wave; and as the sea and the sky wore their most pleasing aspect, so did peace and harmony reign amongst the small party on board the *Agostina*. Everything connected with our arrival has been of a nature to encourage us to the labour to which we are called. The first native to whom I spoke in the Bay of Bengal, was the Captain's Sircar, who was a former pupil of the Assembly's Institution, and who inquired with all the eagerness of a son after Dr. Duff, and gave me most gratifying accounts of some of his former school-fellows. Among other things he told me of the baptism of a young Brahmin, which took place on the preceding evening; the particulars of which will, I suppose, be communicated to you by Dr. Charles, or by one of the missionaries.

Mrs. Smith and myself have met with an amount of kindness from Dr. and Mrs. Charles, which we shall never be able to repay. We are still living in their house; and feel as much at home as if our acquaintance had been of the standing of years. Mr. Meiklejohn is out of town. When we arrived, Mr. Ewart had gone to examine the school at Taki. He returned on Tuesday evening; and from him and Mr. Macdonald we received a brotherly welcome. If I be not happy in the society of my colleagues, it will certainly be my own fault. I accompanied them yesterday to the Institution; and if first impressions are to be trusted, I ought also, by the blessing of God, to enjoy great pleasure in taking my part in its superintendence. The young men seem so attentive, and withal seem to have such an affection for the missionaries, that it must be delightful to teach them. To Mr. Ewart's class I put some questions on the evidences of Christianity, which were answered quite as intelligently as they could have been by the generality of students in Dr. Chalmers' first class; at least I am sure, as much so as I should have been able to answer them when I attended that class. I also heard Mr. Macdonald examine a class on the Platonic philosophy, with which they showed themselves well conversant, and the defects of which, as compared with the Christian philosophy, they pointed out with all the acuteness by which the Asiatic mind seems to be distinguished above the European. Altogether, the impression made upon me by the first sight of the Institution was of the most favorable kind. He must have an undue distrust in the promises of God, who can see so many hundreds of heathens listening with earnest attention to the instructions of Christian ministers, and joining with at least apparent sincerity in the prayers which these ministers offer for divine illumination to give efficacy to the divinely appointed means of human teaching, and yet not feel that such an Institution is to be an eternal blessing to millions of India's degraded children. For my own part, I looked upon it as the centre from which incalculable good is destined to emanate; or rather as the channel through which that good coming down from heaven is destined to flow. And if the promises of God do stand sure, and if his people, both here and in our native land, be not wanting to their duty in fervent persevering prayer, the blessing will descend, and India will yet be a Christian and a happy land. Oh, if those of my dear friends at home who are most interested in missions, and most constant and fervent in their prayers for a blessing upon missionary labors, could but spend a Sabbath as I did on the river within sight of Calcutta, they would be ashamed of their languidness and unconcern. It may be all very well to listen to the accounts which missionaries send home of the degradation, and wretchedness, and brutality of heathens and to make a considerable deduction, on the

ground that men enthusiastically devoted to a cause are apt to overrate its importance; but if those who are in the habit of doing so could be but transported to Calcutta for a single hour, they would understand, that the darker and gloomier the picture of heathism is, the more it is like the original; and that when all the darkest coloring is laid on, the representation falls far short of the horrors of the reality.

I hope by this time Dr. Duff has left Scotland. I expected that a packet of letters from him, and from various relatives and friends, should have been awaiting me at Kiligeree. In this, and in this only, I was disappointed. In respect to every thing else, the reality, so far as yet observed, has exceeded my expectations.

The baptism of the young Brahmin to which Mr. Smith refers, is narrated at full length by Dr. Charles. It is a deeply interesting history, the commencement of which has been given in a former Number. The critical event in the poor sinner's experience has arrived. He is now a member of the Church of Christ. As such, in his peculiar circumstances, he especially claims our sympathy and prayers. The hearty testimony which Dr. Charles bears to Mr. Smith is very pleasing, and promises much good.

EXTRACT LETTER FROM REV. DR. CHARLES.

Calcutta, 26th August 1839.

MY DEAR SIR,—I despatched a long letter to you on the 17th ult., though, from the unusual length of time the Calcutta mail of that date took in reaching Bombay, and from some accident that befel the steamer afterwards, I am in doubt whether it has even yet been forwarded. In it I apprised you, that a youth who had been educated in the General Assembly's Institution, —Khoilash Chunder Mookejee by name, and a Coolin Bramin,—was living under my roof, and receiving instruction preparatory to baptism. I gave you a detailed account of the circumstances under which he was brought to my house, and also expressed my apprehension that his father and friends would have recourse to legal measures with the view of recovering possession of his person. But God, who so often exceeds our hopes, has graciously disappointed my fears. Whether it was that the friends of Khoilash were at length fully persuaded that his determination to make an open profession of Christianity could not be changed, or whether they were overawed by the step which Mr. Ewart and I took in producing him in the office of the Superintendent of Police, I cannot tell; but certain it is, that they did not disturb or molest him in any way, and scarcely even inquired after him. He remained upwards of four weeks under my roof; and I took him through a course of instruction chiefly in the doctrines and practical bearings of the Gospel. His progress was rapid, as his heart was in the work; and his desire to be

admitted into the Christian Church became every day stronger and stronger. At length Messrs. Ewart and Macdonald, who separately had conversations with him, concurred with me in the opinion, that he gave satisfactory evidence of being a sincere believer, and was prepared to make an intelligent profession of faith in Christ. A wish was expressed that I should administer the sacred rite; but I declined, on the ground that it was a fit and becoming thing that the missionaries should baptize those whom they were instruments in converting, and that the time had arrived when they might do this without endangering the interests of the Institution. I, therefore, proposed that, as Mr. Ewart had baptized Mohendra, Mr. Macdonald should baptize Khoilash; and he, after some little hesitation, consented. The service took place on Thursday week, the 15th inst., in the library of the institution, in the presence of upwards of two hundred natives, and a considerable number of Europeans, chiefly members of my congregation. The rite was administered, as I have said, by Mr. Macdonald, and I concluded with prayer. The service was felt to be deeply interesting.

I entertain not the slightest doubt of the sincerity of the young convert. It is upwards of two years since it first struck him that Christianity came from God; and, what supplies food for melancholy reflections, this impression was produced on his mind through the instructions of one of the native monitors, who has never himself embraced the Gospel. The impression seems to have left him for a time; but it afterwards was again called up by something he heard in the course of his attendance at the Institution; and became gradually stronger, till it took the entire possession of his soul, and determined him to leave all for Christ.

During the time of his confinement in the country he made no secret of his determination eventually to become a Christian, whenever he was spoken to on the subject. His friends sometimes asked him to give them some account of Christianity; and when they observed the warmth of feeling with which he talked of it, they would say to him, "We see you love it; well, you may love it *in your heart*, only do not make a public profession of it." His father left no means untried to turn him from his purpose. Supposing that he wished to become a Christian, just to be able to eat beef and drink beer and wine, (this is a very prevalent notion among the Hindoos,) he actually offered to supply him with these interdicted articles of food in a room by himself, if he would only lay aside his intention. At other times he appealed to his kindly affections, which are very strong; sought to win him over by promises of money, or to terrify him by threats; and represented to him that his adoption of the name of Christ would bring lasting disgrace on all his family. But he remained firm, withstanding insults, remonstrances, entreaties, and menaces; and never concealed from his

friends that he would one day yield to his firm convictions, and openly avow his belief in the religion of Christ.

During the time Khoilash remained with me, I never could observe in him the faintest trace of relenting or misgiving on the review of the decided step he had taken. His prevailing feeling was joy in having been brought into circumstances in which he had the prospect of having the wish of his heart gratified; and especially after he was baptized, it might have truly been said of him, "He went on his way rejoicing." But he was occasionally sad when he thought of being separated from his father and grandmother (his mother is dead) and other friends, for he has a very affectionate heart; and at such times I used to tell him that he was not required to love them the less, but only to love Christ more and that Christ had made express and most abundant provision in the Gospel for the comfort of all who were tried as he was. He was evidently comforted by this; and on one occasion he said to me, "I am very sad sometimes when I think of my friends whom I love; but then I betake myself to prayer, and joy comes to my heart." This is very touching! And what an interesting comment on the Apostle's words, "Be careful for nothing, but in every thing by prayer, &c.; . . . and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus!"

Khoilash has returned to the Institution; and it is gratifying to observe, that the publicity of his baptism has not in any degree, so far as I am aware, impaired the attendance. It is also a most gratifying circumstance, and one which I think may be regarded as hopeful, that the other lads associate freely with Dwarkanath, Mohendra, and Khoilash; and are not at all scandalized by their being Christians.

You will hear by the same overland despatch which conveys this letter, that Mr. and Mrs. Smith have arrived in excellent health, and are now my guests. Your committee have, I think, been very fortunate in securing the services of Mr. Smith; and I expect he will prove a valuable accession to our mission. I may be mistaken; but I think I can see in him the elements of powers which, when matured and brought out, will qualify him for taking up the position which has been occupied by Dr. Duff.

The following note from Mr. Mackay will be read with gratitude and joy, as intimating his restored health, and his unabated zeal in the great cause from which he was compelled for a season to withdraw.

Extract from a Letter of Rev. W. S. Mackay to Dr. Brunton; dated Van Diemen's Land, 9th July 1839.

"I have been much pressed to remain here; and if a fair prospect of usefulness,—kind, amiable, and intelligent relations and friends,—a climate which has already done wonders for my recovery,—and nearly all that could make

life pleasant, for my children could come out to me *here*,—if these were sufficient to tempt me from Calcutta, I should never leave this colony. But my desire to be once more among the Hindoos, and actively engaged in that which I verily believe to be the most important work now carrying on on the earth, seems to increase every day ;—and I trust a few weeks more will see me on my way to Calcutta. I had been so long accustomed to look on my life as near its close, that I could not for some time realize the prospect of years being added to it. But most truly do I thank God for having in His good providence, led me to engage in that work and in that field, which of all I have yet seen, I love the best.”

—
MADRAS.

Mr. Anderson writes home in good spirits. The prospect of efficiency in his institution, notwithstanding what he called the *caste war*, is cheering. Let us humble ourselves under these tokens of the undeserved goodness of God, and give him thanks, and take courage.

Extract Letter from Rev. John Anderson.

Madras, 27th September, 1839.

“REVEREND AND DEAR SIR,—I love these poor Hindoos the longer I live among them, and the more I know about them. The young generation is ours, as we are very popular with them. And the Bible, the word of life, is the very book that they want, to be like the young Israelites who came up from the wilderness.—But for designing Brahmins and other knowing people, who poison their young minds, they would read and study it gladly with quite a delightful simplicity. They translate every word that they read into Tamil or Telooogo, under the eye of their teachers. Our success is a wonder to many, and a wonder to myself; our little flock being as it were in the wolf's mouth. God has been on our side! On the 27th of May last, in the midst of their great annual festival, I opened the school in the Cutchery, with eight or nine scholars. Then, for the first time, I saw the strength of idolatry among 150,000 people, from every part of India. But, instead of being dismayed, I was never so fully convinced, “that the stone cut without hands” would break their idols in pieces, and scatter them to the winds. In the midst of seeming strength they are becoming weaker and weaker. And our method though slow is sure; and will sap the very foundation of every one of their strongholds. Our parent school at Madras is as strong and healthy as ever, though our numbers have not increased. Our total number is 200.

To give you an idea of our usual daily work, we begin at half-past eight in the morning, and with a few slight intermissions, not exceeding an hour, are engaged till half-past five in the evening, in carrying out the details of the plan

we formerly mentioned to you; and we leave no stone unturned to further our grand end—the salvation of their souls.

—
BOMBAY.

The converted Parsee thus writes to the children of his revered and beloved teacher, in Edinburgh, in a strain of simple and touching, and most affectionate earnestness, which must commend itself to every heart.

Bombay 28th October, 1839.

“MY DEAR ANDREW AND JOHN,—Though I do not know you bodily, yet I believe I do know you spiritually, in our Lord, who knows every one of us; for we are the sheep of his own elected flock, for which he gave up himself to death; so we are called one in him.—Again, I also know you by your beautiful picture, which your dear papa, Dr. Wilson, showed me; and by seeing which, I felt very happy. I am fond of looking at it often and often, to please myself.

My dear young friends, how thankful should I be to our Lord, who brought me from darkness to the everlasting light; and who has showed me the only and true way, and who also has given me the unspeakable great gift of his Holy Spirit, to enable me to “hold fast that which is good,” “that I may not go down to the pit,” but be saved through him that loved us. Once I was one of the Parsis—a believer in the false prophet Zoroaster, and in false gods; but, what a providential God is our God, who brought me to the General Assembly's Institution, and taught me His holy doctrines by His faithful ministers, and then brought me into His visible church! My dear young friends, I was totally ignorant of the English language, of the Bible, and of all the doctrines of the Christian religion, when I was admitted into the Institution by your dear papa. But I thank God, that by the divine assistance, I came to know my own ignorance *sooner* than others who were admitted before me. It has been said, in the Gospel according to St. Matthew, xxii. 14, that “many are called, but few are elected;” such is the case, I see between me and my fellows!

My dear brethren, I am at present dwelling with your dear papa; and I am learning theology and natural history with him. We look at the preparations of quadrupeds and birds, &c. for the examinations in zoology. I am beginning to learn mineralogy also, with your dear papa; and moral philosophy from the Rev. R. Nesbit; and natural philosophy, algebra, and chemistry from the Rev. M. Mitchell.

I long much to know, my dear brothers, how you are getting on in your studies, and what lessons you are learning now. May the Lord bless you, and may he pour his Holy Spirit on you; that you may learn soon to walk after the steps of your dear papa; for there is no other duty, which God requireth of men, great—

er than to spread his Gospel among the heathen, and to convert and baptize them in the name of the Father, and of the Son, and of the Holy Ghost; for it was commanded by our Lord, after his resurrection from the grave: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. xxviii. 19. . And again, "Go ye into all the world, and preach the Gospel to every creature."—Mark xvi. 15, &c. And I hope I also shall be a publisher of the truth.

Your dear papa took a great deal of suffering at the time of my baptism,—so great that he had no leisure to go to Puna, or any where, until four months, by which he became very unwell; but, after the disturbance was over, he went to Puna for the recovery of his health, and came back about a month after—and he is pretty well now. His four hamals, (i. e., palanquin bearers,) have asked baptism from him; and he will baptize them after their trial and instruction. Many people come to listen to the glad tidings of salvation on every Sunday, at the Marathi preaching by your dear papa.—They also came every morning to read the Bible in the Marathi language; but, alas! still the greater part of them have not received the light of the Gospel. Oh, that we could earnestly pray for them, that they may soon be converted, not only outwardly, but inwardly! The other smaller part, which have seen the light, are improving very much, by themselves and by your dear papa: "For whosoever hath, to him shall be given, and he shall have more abundance." Matt. xiii. 12. The Rev. Mr Nesbit, and your dear aunt Mrs Nesbit, are gone to the Mahabaleshwar hills, about two days ago, for a change of air; for they also have been very ill; but now they are getting well, I hope.

Your dear aunt, Miss A Bayne, is very well; and she is teaching the glad things of salvation to the heathen girls in the mission-house.

Miss Reid has gone to Belgaum, about a month ago, for a change of air and I can't mention to you how she is now, for I have not received from her any letter. I hope she will come back soon. May the Lord Jesus be with her, and may He be her physician!

The Rev. Mr. Mitchell is quite well, and getting on with his Marathi study very well.

My companion, Dhunjeebhoy Nowrojee, who also was baptized by your dear papa, five days before me, is getting on very well with his studies; and he sends his kind regards to you both. He and I long to see you very much, my dear young friends; but it is not in our power to do so. If God please, we shall very soon see each other.

I hope you will pray to the Lord God, who is the "Alpha and Omega, the beginning and the end," for every one of us, that we may soon be prepared for the great usefulness. May the Lord bless you in all your good instruc-

tion. Give my kind regards to Miss Bayne, and all your friends, and accept the same to yourselves.—Believe me, &c.

HORMAZDJEE PESTONJEE.

Continuation of Mr Nesbit's Journal.

Belgaum, 22d to 31st December.—I addressed considerable assemblies of the natives in the Mission (London) English School-room on the two Sabbaths I continued in Belgaum. All my hearers conducted themselves with a marked propriety; and appeared to listen to what was said to them with interest and pleasure. The teachers and children of the schools answered very readily, and with great correctness, the questions I put to them. I visited the Poor's Asylum; and had much pleasure in addressing a few of its wretched inmates in their native language, Marathi. I catechized at the same time four African boys; and enjoyed the satisfaction of conversing with two of the old native converts of the Mission, Solomon and Jonas. At Shapar, and in Belgaum, I had the pleasure of seeing, and conversing with, others of the converts. The natives generally I took one or two opportunities of addressing on their own ground.

I spent some hours in the examination of the Mission English School, and was well pleased with the result. Owing to great military changes affecting the station, the school appeared to me under a disadvantage. Still it bore a good testimony to the careful superintendence of the Missionaries, and the diligence of the native teacher; and showed that their labours had not been in vain. The native teacher just mentioned is a superior young man. He is by birth a Hindu; but from education, possesses both enlarged views and refined feeling. He is teaching his wife to read and write her own language, and desires to possess in her a companion suited to himself in intelligence, taste, and affection.

I preached twice in English during my stay in Belgaum: on the first occasion, in administering baptism to the child of a member of the Church of Scotland; and in the second, in conducting the usual Sabbath evening service in the Mission Chapel.—With the Missionaries and other Christian friends, I enjoyed several Meetings for reading the Scriptures, conversation and prayer.

Dadi, 1st January, 1839.—I spoke to the people of this village for two or three hours. All of them, except the more retired portion, had sufficient knowledge of Marathi to profit by what I said. I endeavoured to impress upon them a sense of their sinfulness, and of the necessity of a better righteousness than their own. I then explained to them the doctrine of the Trinity, and the parts which the three Persons respectively transact in the work of redemption. I had afterwards occasion to make some remarks on the character and conduct of one of their gods, Shiva. These excited great interest, and appeared to be highly relished by a part of my au-

dience. Being requested to visit the market-place, I went, preceded and followed by a long train of attendants, and sat down in the front of a shop. A man was then appointed to speak with me; and our conversation proceeded as follows.

Missionary. How is sin to be removed?

Brahman. By righteousness.—*M.* How are you to get that righteousness? *B.* By worshipping God.—*M.* By pure or impure worship? *B.* By pure.—*M.* Is your worship pure, or impure? *B.* Ours is impure. *M.* How, then, are you to get righteousness? *B.* By trying again and worshipping in purity.—*M.* After all your trials, do you not think some impurity or other will mingle with your worship? *B.* It is very probable: the mind is extremely fickle.—*M.* It is said in our Scriptures that God has provided a pure and perfect righteousness for men, which He gives freely to all that ask it. The great word with your God is, Do: the great word with our God is, Receive. Our God invites all men unto Him, and says, Receive ye my Son's righteousness to remove your guilt, and my Spirit's influences to purify your heart. *B.* Why do you say, your God, and our God, have we not all the same God? —*M.* The same God made us all; but ye have forsaken Him, and worship and serve another. The God who sent His Son to make atonement for sin, is the only true God. You must seek righteousness and holiness from him. *B.* Such is the method you propose. But what proof do you give of its coming from God? *M.* It glorifies God, and it is exactly suited to man.—(The contrast between the Christian and the Hindu schemes of salvation, in this respect, is here pointed out, and illustrated at length.)—*Other Brahmins.* We wish you would tell us about Shiva again. I did so, and observed that the exclusive worshippers of Shiva appeared hurt by my remarks, while the rest of the assembly enjoyed them exceedingly. I then passed on to remark on the character and conduct of Vishnu; when the countenances of the Shaivans began to brighten, and to beam with great self-complacency on all around them. I had not proceeded far when one of the company remarked: "Aye, they must all give way. Jesus Christ is the only true God, and Him we must worship and serve. That is the upshot of the whole."

I have now no doubt that the request of the majority of my hearers, that I would visit the market place, originated simply in the desire of the seeing the Shaivas mortified and put to shame.

Solapur, 1st and 2d January.—I arrived here on the evening of the 1st, and was waited upon by some of the principal men connected with the village. I reasoned with them on the folly and sin of idolatry, and explained to them the Gospel plan of salvation. On the 2d I went and sat down in the market-place, and was soon surrounded with a number of people.

I particularly explained to them the Ten Commandments, and shewed them how they had broken every one of them. I then endeavored to convince them of the inadequacy of all their efforts for the removal of their sins; and pointed out to them the work of God in the mission of His Son, and the salvation of sinners through Him. Having never heard such things before, they listened with ready curiosity; and some of those of the lower orders sat gaping with intense interest. I afterwards repaired to a part of the village occupied by the Brahmins. I found three of them seated in the verandah of a house in all the dignified quietude of their order. When I approached them, they neither moved, nor spoke, nor looked as if conscious of my presence. I sat down by them unbidden; and began to speak with one of them. He referred me to another, who seemed determined to say as little as possible. As I went on speaking, however, he became more free; and, when several auditors had assembled in front of the verandah, and began to ask for books, he caught the general feeling, and pleaded with interest for a share of the good things that were going.

In the afternoon I proceeded on my journey, and being overtaken by night-fall, I was obliged to seek for guides. These the Parwari fraternity of a village are appointed to furnish, but they do so with extreme unwillingness. Long and various are their delays; and with the view of depositing the traveller in the nearest possible village, and thus getting rid of him, they often lead him far out of his way. Their lying excuses in the meantime are endless.—Pity or generosity they appear to have none. The love of rest and quiet seems to be the ruling feeling of their nature, which even the love of money cannot overcome. Under former governments, the infliction of bodily pain was the cure for all these evils; and, while it served a temporary purpose, no regret was felt that it was also, in a great measure, the cause of them. It is thus that evil is perpetuated, and confirmed, and increased, in a community destitute of true religion. The direct power of christianity in England, is felt only by a few; but its indirect influence is felt by the nation at large; and it is interesting to observe what a vast difference there is between the irreligious part of the population of England, and the general population of India.

The presence of guides often affords an excellent opportunity of conveying religious knowledge. The circumstances in which it is given are most favorable both to its being well received and long remembered. I have often taken advantage of this opportunity, and did so with two sets of guides on the present occasion. I charged them at the same time to communicate what they had heard to their neighbors and relations.

In one of the villages I felt thirsty, and asked a little water of a Parwari woman. She

was overwhelmed with wonder and shame at the strange request; and pointed out to me another part of the village, the inhabitants of which might be worthy to give me to drink.—“How should I, said she, “who am a Parwari woman, give drink to you?” I told her I did

not regard the distinctions made by the Brahmins, and counted her well worthy to perform the service I required; but no argument or entreaty could prevail with her to grant my request. I reached my quarters about nine o'clock.

THE PRIVILEGES OF CHRISTIANS, BEING THE SUBSTANCE OF A LECTURE ON
THE 23d PSALM.

This Psalm, which was penned by David, gives us in the simplicity of the sentiments which it contains, a fine specimen of that peace of mind which those who have put their trust in God, enjoy amid the troubles and afflictions of this world. In this portion of Holy Writ, the care of God in providing for all the wants of his people, is stated with a peculiar beauty as well as plainness. The Psalmist does not here expatiate, as he often does, on the divine majesty and power, with the view of teaching us, that the church must needs be secure against all evil. He rather attempts by means of the most simple but affecting imagery, and by exhibiting God's care towards himself as an individual, to win our hearts also—to put our trust in that God, in whom he testifies one may so safely confide and calmly repose.

Before illustrating the full import of this divine song, it may be proper first to state at large, the two metaphors which are here employed for the purpose of representing the care which God takes of his people. The former of these is founded on the care which a shepherd takes of his sheep. “*The Lord is my Shepherd.*” It may be observed, however, that we can hardly, in the present state of society, where the care of flocks is esteemed a mean employment, perceive the whole expressiveness and beauty of the metaphor. The manners of the Israelites of old were different from ours. With them a shepherd was a most honorable employment. The Patriarchs had been all shepherds—their prophets and princes were engaged in this occupation, and the royal Psalmist who penned this song, and who sat upon the throne, was taken from the same class of men. In such a state of society they were better fitted than we are to appreciate the full amount of the statement which the Psalm-

ist makes, when he says “*The Lord is my Shepherd.*” It is easy, however, to gather from this psalm what were the duties of a good shepherd: he takes care that his sheep do not want, either in respect of comfort or protection. He leads them not to those dry places where there is scarce so much of the green blade as will preserve them in life. He leads them rather to those rich and flowery meadows, where having eaten of the tender grass, they may lie down in peace. And not only does the good shepherd take care that his sheep have abundance of food, but he provides carefully for their comfort. He leads them along the margin of streams where they may be refreshed amid the heat of summer by the coolness of the waters. He takes care also, not to lead them to those places where the stream foams and is agitated by the rocks, which oppose it in its progress—but he leads them to calm pools, where the waters are always unruffled, and where they may drink at their leisure in safety and in peace.

The good shepherd has a tender care of his sheep, for should any of them in its waywardness happen to wander, he follows it; he brings it back, carrying it in his bosom, and having put it again into the flock, he leads them and guides them in straight and proper paths, because he is a tender and faithful shepherd. He protects his sheep also amidst the greatest dangers. For should they at any time have to cross some dark and dismal pass, where there are beasts of prey ready to devour them, and where they are in danger of falling over the gloomy precipices, and being dashed against the rocks; still even here they are safe, and so simple and implicit is their confidence in the protection of their shepherd, that they will walk forward amid darkness and danger, directed by his rod, and defended by his staff, until they ascend to

the other side of the valley, and be conducted to plains of greater beauty, and to pastures of greater luxuriance, and to streams of greater stillness and clearness, than those which they left behind.

But the Psalmist employs another figure to express to us the extent of his spiritual blessings. He not only says that the *Lord is his Shepherd*, but he says, moreover, that he treats him as a kind friend does the guest whom he wishes to entertain. He provides for him a generous banquet—and, although there are enemies at hand, still his friend is beside the table he has spread. He is jealous for the safety of the guest whom he entertains. His enemies therefore dare not trouble him, and so the Psalmist sits down to the feast, and eats out of the abundance of his Lord's hospitality with none to disturb him or make him afraid.

But the Lord is not only likened to one who provides a repast for his friend, and keeps watch over him while he is under his roof, but he is so pleased with the guest he entertains, that he wishes to honor him and treat him with the greatest liberality. He accordingly brings forth the most precious ointment and he pours it upon his head, and he fills up his wine cup until it overflows. And so anticipating the permanence, yea the everlasting duration of all this bliss, he says: "*Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord for ever.*"

Such is the testimony given by the Psalmist to God's faithfulness and kindness towards him, and the confidence of his enjoying glory hereafter.

The language of this Psalm, I need hardly say, refers to spiritual blessings. It is most true indeed, that God's care in providing food and raiment for his people, while in this world, may with truth be compared to a shepherd's care of his sheep, or to a friend's kindness to his guest. But this application of the Psalm does not exhaust all the blessings to which the Psalmist refers. It has a reference to blessings of a higher kind—even to those which concern man as a being destined to live in another world; as the Psalmist testifies that death which removes from the enjoyments of the present life shall bring no evil to him—yea, shall add to his happiness by ushering him into the glory of God's house in heaven.

But this portion of scripture is not confined to the case of the Psalmist. It forms part of the inspired volume, whose blessings are the common property of believers in every genera-

tion and age. It may not therefore be unfitting to illustrate this Psalm in its application to the privileges enjoyed by Christians in the present age. And I remark that God is the shepherd and friend of his people—because he takes care to provide the means of grace to fit them for his fold in heaven, and defends them from danger while in the way.

He has given them for this end the record of his will, disclosing the mystery of redemption which had been hid from ages and generations, so that they may read in their own language the manifold wisdom of God. By means of the scriptures they have freedom in their houses to meditate on God's works of mercy—and in a land of peace, with none to disturb them, they can by faith appropriate every promise which the scriptures contain. Through the pure medium of God's word, they hold converse with himself, and grow in that wisdom which makes wise unto salvation. This therefore, is a large provision for their spiritual wants—yea, it is sufficient of itself to guide them on the way of life.

The servants of God accordingly in all ages have set a high value on the written word: "*Oh, how I love thy law,*" says one of them. "*It is my meditation all the day.*" And again, "*It is more to be desired than gold; yea, than much fine gold—sweeter also than honey and the honey comb.*" Such is the manner in which the ancients appreciated the blessing of God's written word,—and it is to be feared that we in modern times, from our familiarity with this blessing, are forgetful of its value—but it ought not so to be. The possession of the lively oracles of God—the access which we thus have to the standards of all wisdom and truth—the capacity they impart of enabling us sinners to be conformed to the image of God—and beholding there, as in a glass, his glory fitting us for his service now and hereafter. All these things give a value to the scriptures, to which no earthly blessing can be compared. Surely then, my friends, when we contemplate so gracious a privilege; and when we look to the whole amount of blessedness which the prayerful reading of the scriptures and meditation thereon confers, and is still more abundantly to confer hereafter—we shall confess that truly in seeking out such rich spiritual food, from which we may eat to the full, the Lord has dealt with us as a good shepherd, who *causes his sheep* to lie down in green pastures.

But I would remark in the second place, that God has not only provided for our spiritual

nourishment by giving us his written word—but he has given us the public ordinances of his sanctuary.

It is a possible thing that that Holy Book, filled though it is, with the treasures of divine wisdom, might by many be allowed to remain unopened and unread, and as it could not lift up a voice to warn them, that they were neglecting their best interests, so they should remain in a state of spiritual apathy, even while they had beside them this precious remembrancer of God and Eternity.

To prevent then so dangerous a state as this—to supply the defect which arose from the silence of the written word, seeing that unless it was consulted, it gave no warning or consolation, the Lord has set apart his ministers, and hath commanded them to publish aloud the truths of his salvation. He has appointed them Sabbath after Sabbath, to lay open the whole counsel of his will, and to persevere *through good report and bad report*, in publishing the glorious gospel. The institution of this ministry is another blessing therefore, which the Lord has bestowed upon the people of our land. It is such a blessing as is second only to the gift of his written word—for by this institution we have the truths of God, which possess in themselves, an excellent glory and power plainly declared, "*line upon line and precept upon precept*"—that so they may enter into our ears and sink into our hearts and influence our affections.

The institution of the ministry of the gospel by the agency of man, possessing like sympathies with their brethren, is most certainly a blessing which cannot be too highly prized or too gratefully acknowledged. That we may estimate the greatness of the privilege of possessing the faithful ministration of the gospel, it would be necessary for us to look into those regions in which no such institution is known, and when in such lands we see the darkness deep as that which settled over the land of Egypt, and universal as that which enshrouds the valley of the shadow of death—we shall be in a condition to appreciate the value of the privilege,—a privilege to which we had no better claim than the nations who do not possess it,—and which therefore is to be ascribed to the undeserved mercy of God.

Say then, my friends, ye who have long sat in God's sanctuary, and had your souls refreshed by drinking of the waters of life, if it is not even so that the Lord has acted towards you the part of a shepherd who causes his

sheep to *lie down in green pastures and leads them by the still waters.*"

But I remark in the *third place*, that God has gone on to magnify his grace to us by giving us another ordinance for our spiritual edification. It is a possible thing that those who were appointed to minister the gospel, might fail to speak of it in all its richness and fulness.

Human speech is an imperfect medium to convey adequate impressions of spiritual things, and in particular of the work of man's redemption by the death of Christ upon the cross.

The importance of this doctrine might have been shaded away—its reality and truth might not have been always attended to, if announced simply in the form of an oral testimony.

It might be also that although we heard the glorious tidings of God's mercy proclaimed to us, through the sufferings of Christ, we might not appropriate the offer of that mercy,—and might give only a careless assent to the words of Christ's ministers telling us that he had made a perfect satisfaction to the justice of God on our behalf, as if they spake of a truth which concerned mankind generally, but which referred not to us as individuals.

The Lord has accordingly appointed palpable symbols to represent the broken body and the blood of Christ, so that the wondrous truth that the body of Jesus the Son of God, was broken on the cross by the nails which pierced his hands and his feet—and by the spear which was thrust into his side, and that his blood was shed, and he died a sacrifice on the cross in the room of sinners. And he has appointed also, that these symbols should be taken by us into our hands—and he has appointed us to eat the symbolic bread, and to drink the symbolic wine, so that we might appropriate to ourselves "*the Saviour of the World*" as our Saviour—that we might spiritually feed upon him, and so have peace in believing, even that *peace which the world cannot give and cannot take away.*

And in addition to these outward ordinances which God has given us, he has provided the Holy Spirit who has taken upon himself the great work of quickening his people, and making these ordinances effectual to their deliverance from sin and progress in holiness—so that whether it is his word which is read in their closets—or the word preached in the sanctuary—or the memorials of Christ's broken body and shed blood which are set forth at his table, the spirit of all grace is present with them, to render them efficacious for their edification and

growth in grace. And when the christian moreover remembers that he possesses these blessings in a world that is in rebellion against God, and enjoys security though a thousand enemies are ever ready to break into the fold, not sparing the flock—he will enter into the meaning of the Psalmist, when speaking of these things, he says: *“thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over.”*

But I remark, in the *fourth place*, that the Psalmist teaches us that the Lord does not leave his servants when removed from the benefit of the ordinances of his appointment, they reach the gloomy valley which separates the world that is seen from that which is unseen—*“A Land of darkness like darkness itself, and of the shadow of death without any order, and where the light is darkness.”* It is true that none of us have experienced that the Lord can support us in this region—for none of us have yet passed through it—the valley of the shadow of death still lies before us—with a dark cloud resting over it. No appeal therefore, can be made to the believer's experience that the Lord is a faithful shepherd in conducting through it. But then from the experience of God's care of his people in the past, they confide in him for the future. Has God then at first called his people out of darkness. Has he instructed them by means of his word and the ordinances of his house.—And has he delivered them from many temptations and troubles. Are they conscious of having enjoyed the protection of the shepherd of Israel during all the time that they have been upon the earth, and is it true that whom he loves he loves unto the end? And are they afraid his power should fail, or his love wax cold at that hour when their distress excites his compassion, and their helplessness needs the support of his arm. It cannot be so. The faith of believers confirmed by the experience of numerous past deliverances and mercies, and clinging to the faithful promises of God remains unmoved in the midst of death—even as the feet of the priests of Israel of old, stood unmoved in the midst of Jordan—and they view death not in the manner the ancient Heathen viewed it, as the entrance into regions of weeping and unmitigated sorrow. But they see it only as a dark valley stretching in gloomy grandeur along the horizon of visible things—and they say with the Psalmist *“Though I walk through the valley of the shadow of death I will fear no evil for thou art with me, thy rod and*

thy staff they comfort me;”—“thou wilt shew me the path of life, in thy presence is fulness of joy, at thy right hand there are pleasures for evermore.”

Such then, my friends, are the blessings which belong to believers, even to those who learn to forsake their sins and receive Christ as their Saviour and Lord. But then it is to be remembered that all men do not partake of these blessings, for there are many who live unmindful of the great salvation. It were well, therefore, that the privileges which the pen of the sweet singer of Israel has so simply described in this divine song, might awaken such to a due estimation of their value. In this song we are not called upon to give heed to any deep argumentation, demonstrating that it must be well with those who have turned unto the Lord, and are walking in his fear and love. It is not a process of reasoning which is here employed to carry our convictions, by proving that under the government of God, it must be well with the righteous. It is a more interesting argument. It is the utterance of a grateful soul, testifying with all sincerity, its sense of the mercy and kindness of its God and Saviour. The Psalmist would wish to excite within us a holy emulation to seek after the same God—for here to use his own words, *“he makes his boast in the Lord that humble souls hearing thereof may be glad.”*

“Choose ye this day whom ye will serve;” he seems to say to us, *“but as for me and my house, we will serve the Lord.”* He praises God that others may join in his song of praise. Like a faithful servant he brings to us a good report of his Master's house—bringing before us nothing but the liveliest images of peace security and joy. And when he tells us that God acts towards him the part of a tender shepherd and bountiful friend—that *“the valley of the shadow of death,”* so terrible to others brings no terrors to him—that futurity, which fills other men with fear, is contemplated by him with a confidence which rejoices in the anticipation of fresh manifestations of the divine goodness and mercy, and that the *“House of many mansions”* which Christ has prepared for his people, is to be his sure dwelling place for ever. Surely my friends, such a view of the Psalmist's happy condition should incite all of us to seek earnestly that his God may be our God—that we may thereby be begotten to the same experience and lively hope that *“surely goodness and mercy shall follow us all the days of our lives, and our dwelling place shall be in the House of God for ever.”—Amen.* R.

THE GENERAL ASSEMBLY.

The proceedings of the General Assembly of the present year have been so interesting and important, that we would willingly have devoted a larger portion of our work to the speeches delivered by the learned members, were it not that other topics require a measure of our attention, and hence a selection is all we can afford. The most important cases before the House were those regarding the spiritual independence of the Church, and the non-intrusion of ministers upon congregations—and the result of the deliberations on these cases, which we gave in our last number, must be satisfactory to every well-wisher of the Church of Scotland. We augur good from these agitations, and we only hope, that those who have been instrumental in rousing the attention of the community to the rights of the Christian people, will yet be privileged to see the fruit of their labors, in the eradication of the evils of patronage—that so peace and prosperity may return to the Zion of our fathers.

The non-intrusion report having been read—

Dr. CHALMERS rose, and after a few preliminary observations, which were inaudible, said—There are two separate questions before us, each of them resting on distinct grounds of their own, but which are so linked together in the present controversy, as to mystify the judgments of men, both as regards the one and the other—the one question regarding the spiritual independence of the Church, and the other regarding the question of non-intrusion. When one of these questions arose, it was not at all mingled with the other. The Veto Law, in 1834, was caused by what I should call a narrow majority of thirty or forty in a numerous Assembly of three hundred. The interdict of the Court of Session on the ecclesiastical procedure of the Presbytery of Dunkeld in 1838 was resisted by a numerous attendance, and an all but unanimous Commission. This shows the different sentiments of the Church in reference to these different questions. Since then the two questions have become so mixed with each other, and the dispositions of parties bringing them together to coalesce, has had such time to operate, that the two have become merged and identified together in the view of many, though the peculiar merits of each ought ever to stand apart. But I do not say that the gregarious principle in all, or even the greater number of instances, has been pro-

ductive of evil effects. I am thankful that the recent majorities in Commissions, in their votes asserting and vindicating the legislative authority of the Church—I am thankful that these were so large; and I am thankful also for the small minority of clergymen who subscribed a declaration, charged, as I think, with principles which, if carried into effect, would lay our ecclesiastical domain open to every inroad which to the Court of Session or the House of Lords might seem good. I am thankful that that majority was so comparatively small. Still it will be expedient, in this instance, not to blind or bewilder the mind of the Church, or to obliterate her discrimination between things that differ—between the open question, which may be resolved in various ways, and the vital question, which can never be relinquished, or by one iota receded from. On the one hand, there are many sturdy non-intrusionists who have no invincible partiality for the Veto Act; and on the other, there are many stanch anti-vetoists to whom the very sound of the word is loathsome—who would respond with all their hearts to our question of the Church's spiritual independence; and when we affirm that, Established Church though we are, the civil courts can intermit with nothing, but with only the temporalities of the Establishment, they share, I confidently believe, in the general cry and watchword of this Assembly, that there is a line of demarcation between the civil and the ecclesiastical power—the one dealing with spiritual things, the other in temporal; and that here we have a safe and well-defined principle, which admits of being clearly stated, and with regard to which, I trust it will be found that the general voice of this Assembly will be, even to the last syllable of affirmation, no surrender—no retraction. Here you will observe, that, in claiming the full amount of the independence of the Church, it may be admitted on all hands, even by our most strenuous adversaries, that the civil courts have nothing to do with ecclesiastical business except with the temporalities; and, under the guise of that generality, they may take a plea and a pretext for the grossest invasion of the prerogatives and powers which inherently belong to the Christian Church, and which by the act of consenting to become, or to continue, a national establishment, we never have, and I trust we never will, abandon. Suppose that an individual enjoyed an annuity as a lucrative office—on the ground that he should be a member of our Church—for we are not responsible for what is done by the powers *ab extra*—the

holder of such an annuity would have a civil and patrimonial interest, which hinged on the question, whether we would admit or not admit him to the table of the Lord? Who does not see, that though this is clearly a temporal question, yet it would be an overstepping of their proper domain, on the part of any secular judicature, to attempt to overbear our judgment, or to visit us with pains and penalties because we came to an adverse decision. In like manner, to take a supposition nearer to the question at issue, the Church never gave up the command which she had from the first over her office-bearers, because they were taken into the service of the State, and in return for the endowments conferred upon them, she undertook, through these office-bearers, to deal out through all her districts and parishes the lessons of religious education among all the families of the land. The State did not, in conferring these temporal good things upon our functionaries, arm and invest them with the privilege of the right of resisting that ecclesiastical authority from which their ecclesiastical status derives its very continuance and being. As the Church admits or discontinues in its communion on its own principles, and whatever immunities may be conferred on that privilege *ab extra*, it will continue to manage that business on the same principles as it did before; so the Church will admit or discontinue its office-bearers on its own principles; and whatever temporalities may be conferred on them *ab extra*, she will continue to manage her business of admitting or excluding them on the same principles as she did before. Whatever be the circumstances, in which we are placed, we can never be entitled to remit that lawful authority which every Christian Church exercises over her sons and servants. If an individual party were to take offence at our procedure, he can withdraw his liberality; or if he please, he may continue to bestow it either upon those whom we have rejected, or on those whom we have ejected—he may think unrighteously. So may the State, either in individual parishes, or with the Church at large, withdraw her endowments from us, and confer them upon our vetoed presentees and our deposed clergymen; but her legitimate power ceases at this point. (Hear, hear.) We may be well excused, after the interdicts of two years, if we are jealous of any bill which would expose us to a repetition of those insults on the part of the State, or of the agents and subordinates of the State on any such pretence that ours is a National Church, which would inflict a deathblow on those principles that as a Christian Church independently belong to us, which would either lift against us the hand of violence from without, or by practising on the allegiance of our own children, would stir up anarchy and insubordination within. (Hear.) Now, looking at this part of the case, keeping a steadfast eye on the question of the spiritual

independence of the church, and putting out of view for the present, the question of non-intrusion, there are many, very many, I trust, who have various opinions respecting the law of patronage, but who would harmonize and enter into one conjoined and firm phalanx to vindicate the Church's outraged liberties; and if ever there was a crisis in her history,—if ever there was a period in the manifold and sore temptations in which, from her very infancy, the Church has been cradled, in which courage and consistency were called for, it is in the days on which we have fallen, when the poison of a false and hollow principle is undermining her strength, and when thousands of her deadliest enemies stand on the tiptoe of expectancy to witness her fall. (Hear, hear.) The leading principle of Presbyterianism is, that there is a distinct government in the Church, and which the State must have approved of ere she conferred on her the temporalities, and we must be as uncontrolled by the State in the management of our own proper affairs, as if we did not receive a farthing from the National Treasury. (Hear, hear.) Acting as becomes a National Establishment, we, in the brief and emphatic deliverance of my friend Mr. Gray—we gave our services to the State, but not our liberties. (Hear.) We get from her hands the maintenance of our clergymen, and we engage in return to direct the Christian education of the people. If the State is not satisfied with this bargain, she can at any time give it up. In these things we have another Master, to whom, and to whom alone, we are responsible; and we utterly repudiate it as an accursed thing, should it be offered as a bribe to tempt us from our allegiance to Him; for that in these things he is our sole and only Master, is a fundamental principle of the Church of Scotland; and to give up this principle, would be to loosen the corner-stone, or the key-stone on which the whole fabric would tumble into ruins. (Hear, hear.) I take this principle to be the peculiar glory of the Church of Scotland. We contended for it during the struggles and persecutions of more than a hundred years, and the principle has cost us so much, that we are not willing to let it go—(hear, hear.)—and if the State should require us to give up this principle, or to forego our endowments, we are willing to try the same experiments, and to adopt the same course over again. (Hear.) This principle has not been forgotten, though it has remained dormant—though it has faded from the recollections and the feelings of general society. Like some old charter that has slumbered in its repository, while its articles were unbroken, but which the rude hand of violence has called from its oblivion, quickened it anew into vigor and vitality, and causes it to assume all its former interest in the eyes of the people; so this grand fundamental principle of the church of Scotland, the principle of the exclusive jurisdiction of the

church in spiritual matters—once familiar, as Bishop Burnet tells us, familiar as household words in the mouths of the peasantry of our land; has faded in the quiet of centuries, and has fallen from the memories, the feelings, and even the understandings of men. From 1638 to 1838—from the Revolution settlement to the time when the court of session came forth with an interdict against the presbytery of Dunkeld in the case of Lethendy, no living power whatever attempted to interfere with any steps of our ecclesiastical proceedings—(hear, hear, hear)—or to meddle with our establishment in aught but the temporalities. It was the disturbance given them which roused the church, and which will at length rouse the nation from its dormancy. (Loud cries of hear, hear.) It was when for the first time those elementary questions which we thought were in the days of our great-grandfathers settled and set by, were conjured and stirred up again, that our minds were gradually opened to the truth; and I doubt not that the agitation of this controversy at the present period, will flash more vividly and more convincingly the same truth into the understandings of the community. Our ark is in the midst of the conflicting billows, but our flag is the more unfurled by the storm which has been raised; and being now spread abroad and expanded by the gale, it only serves to make the motto of our establishment, the more patent to all eyes—the Lord Jesus is the only King and Head of our church. We have nailed that color to the mast—(loud cheers)—and we will keep by it in all its fortunes, whether in the tempest or in the sunshine. Here is our rallying cry, that the Lord Jesus Christ is the only King and Head of the Church of Scotland—this is the watchword of the party with whom I act, and the other side of the House reiterates the cry. Yes, I observe, that many, perhaps all. (Loud and general cries of all.) Well, Moderator, does not this justify me in the distinction which I have made between these two questions—the question of spiritual independence and the question of the veto. The only other distinction which remains between us and the opposite party—after a response so cheering as that we have now heard—the only distinction existing between us, is that which obtains between a declaratory and an effective proposition. (Laughter.) You will only join in a declaratory—would you join in an effective proposition—would you assent by deeds as well as words—the great principles for which we stand by—the veto being put aside—would be gained—the liberty of the Church would be saved—there would be no defeat—no surrender. (Loud cheers.) It is a principle for which we can never expect success by enlisting on our side the understandings of Englishmen. That I despair of. (Hear, hear.) The subject is as distinct from their minds as is the subject matter of the establishments themselves—the one being formed on the pr in-

ciple that the king is the head of the church—the other on the principle that Christ is the head of the church; and the same irreconcilable difference as to the authority over the church obtains in their constitutions, the one being framed according to Hooker, on the principle that there is one government, ecclesiastical and political; the other according to Gillespie and others, according to the conception of the Westminster Confession of Faith, that there are two governments, with distinct heads and distinct office-bearers, each co-extensive with the other in their local standing over the same territory, without conflict, and without confusion, because of the entirely separate department in which they operate—the one having to do with the affairs of the secular, the other with the affairs of the spiritual kingdom. I shall not expatiate on the profound and justly philosophic conception of this idea; but the statement is sufficient to show how practically impossible it is—how utterly hopeless to inoculate with these views the minds of the members of the two Houses of Parliament, for there are not ten—nay, I believe there not three—of those members who would vindicate those principles for which we contend. (Hear.) They are principles for which they have on taste and no comprehension; our very phraseology, as was seen in the late discussion in the Senate House, falls upon the English ear like the jargon of some outlandish province, or the outpouring of the unknown tongues. (Laughter.) But it is not to the intelligence of England in this matter that we specially address ourselves—we appeal rather to the Legislative wisdom of England—to that wisdom which, without the knowledge, and what is more, without approving of our Presbyterian constitution, consented at first to tolerate a Presbyterian establishment at all, in the reign of William and Mary. (Hear, hear.) We appeal to them now not to destroy their own work—not to lift up their hands with violence against our Scriptural and Protestant Church, which is now engaged in dispensing innumerable blessings, and especially not in the face of the resolved and nearly unanimous demand of the people of Scotland. I do not mean to say that this conduct of the Legislature, in endowing the Church, not because they were satisfied of its being a true Church, but because the people demand it—I do not mean to say that is a correct principle—for instance it would not be right, on the same principle, to endow Popery in Ireland; but ours is a Scripture Protestant Church, and within that limit, it is open to Parliament to endow or refuse to endow. The rev. Doctor went on at great length, which we are not able to follow out in time for this publication, to show that the Church was perfectly able to manage her own affairs if she were protected from the encroachments of the civil courts; and after showing the uselessness of Lord Aberdeen's bill for this purpose, and reading a large correspondence with him on the

subject, he moved a series of resolutions against the bill.

STRATHBOGIE CASE.

MR. DUNLOP then rose and said, the subject on which they were about to enter was of a very solemn and serious kind; and he desired to proceed to the consideration of it in the spirit so well recommended by his friend Mr. Robertson, when the cause was last before the house. However little credit might be given by some individuals to the statement, he believed he could sincerely say, that so far from entertaining any desire to exercise severity against the gentlemen at the bar, the struggle was to repress those feelings of kindness and tenderness which might induce the House to carry leniency farther than strict justice and the interests of the Church required. To that extent they were bound to carry severity, whatever might be their personal feelings; and he trusted that no such feelings would induce them to shrink from their duty in carrying out what was necessary to maintain authority in the Church. He must commence by recalling to the recollection of the house the circumstances under which those rev. gentlemen appeared at the bar of the Assembly. The call of Mr. Edwards, the presentee to Marnoch, was signed by only *one* parishioner. Mr. Edwards had officiated among them for several years as assistant to their minister, and had been removed by him on a strong expression of disapproval of his services, by a large body of the parishioners. After the moderation of the call, it was proposed to the Presbytery by the presentee, that the declaration appended to the veto act should be administered to the dissentient parties. They were accordingly cited before the Presbytery to take this declaration, and then the presentee came forward with an accusation of caballing, and declined to put the declaration. After due time allowed for proof, he came forward (the patrons having withdrawn their concurrence) and said, I do not propose to substantiate any charge of caballing. The Presbytery said, well, *we* now will press the declaration, and appointed another meeting of the parishioners. It issued ultimately in this, that the General Assembly of 1838 remitted to them to reject the presentee. That sentence the Presbytery obeyed, and the sentence of rejection stands in record upon their books. In the meantime the patron acquiescing in the judgment of the Church Courts presented Mr. Hendry. Mr. Edwards then raised a civil action similar to that raised by Mr. Young in the case of Auchterarder, and also applied for an interdict against the Presbytery settling Mr. Hendry. The Presbytery referred the matter to the Synod, and the Synod directed them to proceed to the settlement of Mr. Hendry. They declined, and resolved that the Court of Session had jurisdiction in the matter, and that they were bound to obey its

interdict. The matter was brought up ultimately last year to the General Assembly, which pronounced the following deliverance. [The learned gentleman then read the deliverance.] That was the judgment not of the Commission, but of the Assembly enjoining the Presbytery not to determine the matter themselves, but to refer it to the Commission, that that Court might determine it. This was so far from doing any thing of which the Presbytery had reason to complain, that it was a judgment intended to protect them from the injurious consequences of any procedure that might be ordered by the civil authority. It was intended to relieve them, inasmuch as, if they were called upon by the Civil Court to settle Mr. Edwards, they were not allowed to act on their own responsibility, and thus subject themselves to a civil suit, but were directed to report to the Commission, which would take upon itself the responsibility of the matter. The Commission took up the case, and pronounced the following judgment:—

[The learned gentleman here read the judgment of the Commission.]

The Commission took every plan of preventing a collision with the civil power. They had a presentation from the legal patron in favor of Mr. Hendry; but they did not order the Presbytery, as in case of Lethendy, to establish the pastoral relationship between Mr. H. and the parish of Marnoch. They said, "Leave matters as they are: it may be that the Legislature may have passed some enactment before next Assembly, that might enable them to come to a satisfactory resolution on the subject." They forbade the Presbytery from settling either party. And if the Presbytery were called upon by Mr. Edwards to proceed to his settlement, they could say to him, "We have no option in the matter; we are prohibited by the strong and imperative injunction of the Commission from taking any steps, under certification that we shall be answerable for disobedience to their interdict." A change of circumstances, however, took place. Mr. Edwards obtained a decret in his action, similar to that which Mr. Young obtained in the case of Auchterarder, finding that the Presbytery had acted illegally in rejecting him, and were bound and astricted to take trial of his qualifications, and if, they found him qualified, to admit, and receive him as minister of the parish of Marnoch. This sentence being intimated to the Moderator of the Presbytery, a requisition was immediately presented to him by several members of the Presbytery, calling upon him to summon a *pro re nata* meeting to take the decret into consideration. The Moderator most properly provided himself with extracts of the proceedings of the Assembly and of the Commission in the case, and called a meeting of Presbytery for the 12th of November, to take into consideration, not only the sentence of the civil courts, but also those of

the ecclesiastical courts. It was impossible that the Presbytery could come to a proper judgment in the matter, without having the latter before them. The meeting accordingly was held and the minutes—

Captain HORN DALRYMPLE wished to ask Mr. Dunlop for what date the requisitionists desired the meeting to be called?

MR. DUNLOP said, he was not there to answer questions. He could not lay his hands at the moment upon the document, but it was either in August or September.

The MODERATOR called Captain Dalrymple to order.

MR. DUNLOP continued. This meeting was summoned, and the Moderator was ready to lay the sentences of both Courts upon the table. They had required him to call a meeting to consider only the sentence of the civil court, and it appeared that they were unwilling to receive the sentences of the ecclesiastical courts. They refused to continue to meet, or to receive those documents, and refused farther to enter on their minutes their resolution refusing to do so. The dissent and complaint of the Moderator, they refused to enter on their minutes at all, so as to exclude him from obtaining redress by the ordinary channels of justice, according to the rules of the church. His only way was to appeal to the commission by complaint and petition. The commission had been instructed by the General Assembly to receive all complaints, appeals, and references in regard to the case of Marnoch; and this was decidedly connected with it. The complaint and petition having been presented to the meeting of Commission in December last, the Commission ordered it to be served, and ordered copies of their deliverance to be also served at the meeting of the Presbytery of Strathbogie on 4th December. They directed the Presbytery to transmit their minutes. The result was, that the Presbytery resolved, as follows: "Therefore, the Presbytery resolved and hereby do resolve to sustain the call in favour of the Reverend John Edwards, which was subscribed in presence of the Presbytery, at their meeting on the 25th October 1837. And farther the Presbytery resolved, and hereby do resolve to proceed in the settlement of the said Reverend John Edwards, as presentee to the church and parish of Marnoch." In the first place, the Presbytery sustained the call which they had formerly rejected, by the direction of the final judgment of the General Assembly of the Church in 1838. Instead of obeying the injunctions of the General Assembly of 1839, to report any change of circumstances to the Commission, that the Commission might determine thereon, they took it upon themselves, in defiance of that injunction, to determine on the change of circumstances which had occurred; and in respect of the judgment of the Court of Session, they resolved to proceed with the settlement of Mr. Edwards, hereby again violating

the express and authoritative injunction of the meeting of Commission in May, which ordered them not to proceed. Moreover the judgment of the Court of Session, was not a judgment ordering them to proceed at all. Unquestionably it would have been no defence whatever of their conduct, had such been the judgment of the Court; but it deserved remark, that that judgment only found in general terms that they were bound and astricted to admit Mr Edwards if they found him qualified, and contained no order to them to do so. It was simply a declaration of the law, as in the case of Auchterarder. They reported their proceedings in this matter to the Commission on their meeting of 12th November and stated in their report the following deliberate declaration of their intentions in regard to giving or refusing obedience to the sentence of the supreme ecclesiastical courts. "The Presbytery have farther, &c." He (Mr. Dunlop) would not go back upon the question that had been raised, as to whether that was a competent meeting of Commission or not. The house had already decided that it was competent, and at the same meeting another case had been decided (that of the minister of Strathfillan who was desposed from the holy ministry) and although the minister of Strathfillan's counsel was the same gentleman as the Presbytery of Strathbogie's counsel, it was not attempted to be challenged as an excess of power on the part of the Commission.—The Commission proceeded to take into consideration the circumstances in which they were placed: but first of all, being desirous to avoid the necessity of a severe sentence, they unanimously called upon the learned counsel for these parties, to say if their clients were willing to abide by the decision of the superior judicatories of the Church. Mr. Dunlop here read an extract from the minutes of the Commission to the above effect. The question then did not depend entirely on the complaint of the Moderator, which was confined to a particular point; but they took up the declaration of the parties themselves. And the supreme judicatory of the Church was told by these parties, after having full time for deliberation, "We will not alter the statement, we have given our report, which contains our resolution to act in defiance of the laws of the Church, and the special injunction of the Assembly—" It had been said that the deliverance which they pronounced was severe. No doubt it was; but that sentence was absolutely necessary, not merely to maintain the authority of the Church, but necessary for the protection of those reverend gentlemen themselves. No one could anticipate, or did anticipate, that there was a Presbytery—that there were seven ministers in this Church, who, at their ordination, had solemnly vowed and sworn that they would obey the ecclesiastical judicatories—no one did anticipate that those parties, after suspension from the functions of the holy ministry by the only pow-

er which could pass or remove such a sentence would for one moment have dreamed of exercising those functions. But it was contemplated that though those parties might not carry their disobedience to so flagrant and atrocious an extent, they might yet disregard a mere prohibition to abstain from proceeding to the induction of Mr. Edwards, and might put themselves in a position which required the Church to pronounce a severer sentence. It was not only due to the Church, but right in justice and in mercy to those ministers, that their hands should be tied up, to prevent them from doing what might involve a more serious punishment. Those parties, however, suspended by the commission from the exercise of their functions, resolved, nevertheless, to proceed in the exercise of their judicial functions, to sit as a Presbytery, and go on with the trials of Mr. Edwards.—They stated now that they never intended to *admit* Mr. Edwards as minister of Marnoch, but only meant to take him on trials. They did not tell the commission so. Their own resolution was, that they would proceed to the settlement of Mr. Edwards. Nor could one see how they could divide the sentence of the Civil Court—how, if they considered themselves bound by their duty and allegiance to the Civil Court, which they held to be so imperative on their consciences, to take Mr. Edwards on trials, they could consider themselves entitled to refrain from finding him duly qualified from receiving and admitting him; for if there was any difference between the two parts of the sentence, it was that there was greater sanction and authority for the latter, inasmuch as the statutes did not say a word about taking on trials, but used the very words of the deliverance of the Civil Court, that they were bound and astricted to *receive and admit*. But the meeting of Commission on the 4th of March had not only this matter under their consideration, but were informed that it was generally reported and understood that the suspended ministers, notwithstanding their suspension from all their ministerial functions, continued to act in a spiritual capacity, and as a subsisting Church judicatory, that they were baptising and administering ordinances, and preaching in their Churches, as if they had never been suspended,—on the faith, and by virtue of authority proceeding from a secular court of this land as their only warrant. (Hear, hear, hear.) But they took a far greater step than this.—They, ministers of the Church, disowning all authority in spiritual matters of any secular power whatever—professing to maintain that independence in purely spiritual matters, recognised most unequivocally in the Confession of Faith and the statutes of the realm—having been suspended by the Commission's sentence, which, if improperly passed, might be remedied by an appeal to the General Assembly—went to the Civil Court and acknowledged its jurisdiction of inflicting ecclesiastical

censures in a most purely spiritual matter. No person who had entered the arena of argument in this controversy, denied that in regard to spiritual censures the Church was altogether and absolutely independent—that its authority flowed from the great Head of the Church, and that the Civil Courts were not entitled to interfere. The terms of the Confession of Faith were clear beyond the possibility of quibbling or dispute; and not one of the opponents of the Church had ever ventured to assert that the Court of Session or any civil court on earth had a vestige of jurisdiction in the matter. Yet these seven ministers of the Church, sworn to obey her judicatories, had applied to a Civil Court, not to protect them in their civil rights—not to protect them in the possession of their parish churches, which, coming under civil cognizance, were legitimate subjects of civil interference, and which it was not attempted to take from them. That was a matter competent to the Civil Courts; a matter in which the Church was bound to give, as she did, implicit obedience to the decision. But what did those ministers call on the Court to do? In the prayer (which the learned gentleman read) of the Note, they prayed the Court of Session to prohibit the parties authorised by the Commission's sentence, absolutely from preaching the gospel of Christ; not only calling in the arm of the civil power to repon themselves in the exercise of their ministerial functions, but calling on the Court of Session to interrupt the Church in her right to have the gospel of Christ freely and purely preached to her own people, and to put the inhabitants of those parishes in a situation in which no individual could consistently with the principles of liberty and toleration be placed, so that they could not obtain, without a breach of interdict, the preaching of the gospel and the administration of ordinances by any minister of the communion to which they belonged, and which, above all, was the communion of the Established Church—(hear, hear, hear.) Such were the several actings of the ministers at the bar which were now brought under consideration; and the house was now to determine what course should be followed in regard to them. A rev. doctor, on the other side of the house, congratulated him, in the former discussion on this subject, on having taken a leaf out of the book of the opposite party. He was now going to take another leaf out of the book of that party in former days, the reading of which would now-a-days, give them no great pleasure. He would not take that leaf as it stood, for he found written there, within and without, oppression and woe. But he took that leaf to expunge the bloody characters of oppression and woe, and to inscribe on it the golden characters of protection to the people of this Church. (Hear, hear.) He proposed to take the power which that party had used to oppress the Christian people; but he would

employ it to compel the Presbyteries of this Church to refrain from violating the consciences of the people of Scotland, and intruding unacceptable ministers against the laws of the Church and the liberties of the people. He would take the instrument wherewith they had built the prison-house, which was now being demolished, and use it to uproot the foundations on which they (the Moderate party) had built it. He held in his hand an account of the case of Inverkeithing, in which the authority of the Church had been exerted over one of its Presbyteries, which was of importance, as it established the domination of the Moderate party, under the leadership of Principal Robertson, and which had given rise to one of the leading secessions from the Church. On an occasion when the Church was charged with harshness and severity, by their friends on the other side, it was right to call to the remembrance of gentlemen opposite what their predecessors had done, and what they had never ceased to applaud and vindicate, at least until now. (Hear, hear.) In that case a Mr. Richardson had been presented to the parish of Inverkeithing. The people were almost all united in resisting him, and the Presbytery were instructed to deal with them. They did so, earnestly and affectionately, but found that the objections of the people could not be removed. The matter having come to the Assembly, and the Assembly having remitted it to the Commission, the Commission sustained the call of Mr. Richardson, and directed his callers (for he had *some* callers; there was not only a *caller* as in the case before the House,) to prosecute a process of transportation before the Presbytery of Peebles, of which Mr. Richardson was a member. This process was accordingly commenced, and it was in dependance at the time when the Assembly 1751 met. The case was not before the Assembly; but the callers of Mr. Richardson presented a petition, stating the circumstances of the case, and requesting of the Assembly to empower the Commission to determine any matters regarding the settlement of that parish. He would read the sentence of the Assembly, which warranted all the subsequent proceedings. "The Assembly did, and hereby do, empower their Commission to cognosce and finally determine in any reference or appeal brought before them, concerning the transportation or settlement of Mr. Andrew Richardson." The process of transportation was subsequently decided by the Synod of Lothian and Tweeddale. The Presbytery, who agreed to loose him from Broughton on the 16th Oct., did not resolve in so many words as the Presbytery of Strathbogie had done, to disobey the sentence of the Commission; for there was no positive sentence ordaining them to admit. The call was sustained and that was all. But the Presbytery still finding the same opposition to Mr. Richardson, resolved to delay and represent to the Commission their rea-

sons for doing so. To the Commission on the 14th November, the members of the Presbytery appeared and stated their reasons for delaying to induct Mr. Richardson. Their reasons were as follows:—"We conscientiously feel that we should be violating a law of Christ, if we inducted this man against the resolute and determined will of the Christian people." They said, "Don't *compel* us to settle him; we do not desire to obstruct his settlement, but do not *force* us to become the instrument of what we consider to be *sinful*." The Commission were displeased, and threatened to inflict the highest censures. The Commission directed the Presbytery to admit Mr. Richardson, with certification, that the Commission, at its next meeting, would proceed against them, if they did not follow the direction. This sentence was analogous to the sentence of the Commission last May. But the distinction was, that in the present case, the Commission ordained things to be kept *in statu quo*, whereas in the old case the Commission ordained the Presbytery to become actually instruments in effecting the settlement. That is, in doing what they believed to be sin, and which the Commission and General Assembly could not plead they had the warrant of the Word of God for enforcing. The Presbytery again declined, and again appeared before the Commission on the 11th of March 1752, to plead their conscientious scruples against the induction of Mr. Richardson. That Commission first of all agreed *nem. con.* "that they had power at this meeting to carry the sentence for Mr. Richardson's settlement into execution, and to judge of the conduct of the Presbytery." But on a vote whether the Presbytery should be censured or not, it carried *Not*, Mr. William Robertson craving leave to dissent and complain to the Assembly. Principal Robertson complained that the commission did not censure the Presbytery, maintaining that the commission was bound to inflict such censure, although no evil could occur from not carrying the sentence into effect. Commissions in those days were framed word for word as they were now, and a special prohibition was given against executing decrees in cases of settlement by the appointment of any corresponding committee, (which had been a common way of settling unacceptable ministers.) There was no foundation for the supposition of his learned friend at the bar the other day (Mr. P. Robertson) that this prohibition proceeded from doubts of the powers of the Commission to pronounce sentences having a civil effect, because the Church then, and since, and now, have frequently remitted to the Commission, to pronounce such sentences. As some doubts were thrown on the powers of the Commission, he thought it desirable to notice that the powers of the Commission were recognized in the Revolution settlement, in as broad and extensive terms, as the powers of the General Assembly. In the act of 1690, chap. 5th,

after authorizing that the government of the Church was in the general meeting of ministers and elders, goes on, "and do hereby allow the general meetings of the said ministers and elders, in whose hands the exercise of church government is established, either by themselves, or by such as shall be appointed as visitors (another name for Commissioners) by them, according to the practice of the Presbyterian government, to try and purge out all unfaithful ministers, &c." It was true, however, that the Commission was prohibited from carrying into effect sentences in cases of settlement; but this restriction in its powers arose from no doubt of their powers, or tenderness to Presbyteries. In disputed cases the Commission had been wont to settle ministers by means of what were called riding Committees, a plan by which Presbyteries whose consciences forbade them to assist in forcing settlements were saved from the necessity of doing so. But it was never imagined that the hands of the commission were to be tied up from interfering to prevent Presbyteries of the Church from violating an *order of the Assembly*. The Act 1717 expressly enjoined every commission to "see and take care that every order of the previous assembly shall not be violated as they shall be answerable."—It were a strange thing if the Commission's hands were tied up from settling Mr. Hendry, and the Presbytery of Strathgogie be at the same time free to put in Mr. Edwards into Mar-noch in defiance of ecclesiastical interdict. The General Assembly of 1752 was ushered by an advice from the throne. It was given by a noble Commissioner, the ancestor of a noble earl who was a member of the present Assembly.—Coming from the supreme civil authority, an extract from it would be listened to on all sides with that deference which was due to that authority—perhaps with greater deference by the gentlemen opposite than by himself. "One thing, however, as a well-wisher to the government and good order of this Church, I cannot pass over in silence. Allow me therefore to hope, that as it is our happiness to have regular meetings of our national Assembly, countenanced by our gracious sovereign, you will be careful to support her dignity and authority, and not destroy with your own hands our most valuable constitution, secured by law, so dear to your forefathers, so excellent in itself, and which your enemies have so often attempted to wrest from you. The main intention of your meeting is frustrated, if your judgements and decisions are not held to be final; if your *inferior courts continue to assume that liberty which they have taken upon themselves, in too many instances, of disputing and disobeying the decisions of their superiors*. It is now more than high time to think of putting a stop to this growing evil; otherwise such anarchy and confusion will be introduced into the Church, as will inevitably not only break us in pieces amongst ourselves, but make us likewise the

scorn and derision of our enemies; for, believe me, subordination is the link of society; without which there can be no order in government.—In the celebrated manifest of the moderate party, in the composing of which the Reverend Principal Robertson had the chief part, we find the following statements: he (Mr. Dunlop) would confine himself to those passages which regarded the duty of subordination to superior judicatories: "In a numerous society it seldom happens that all the members think uniformly concerning the wisdom and expedience of any public regulation: but no sooner is that regulation enacted, than private judgment is so far superseded, that even they who disapprove it, are notwithstanding bound to obey it, and to put it in execution, if required; unless in a case of such gross iniquity and manifest violation of the original design of the society as justifies resistance to the supreme power, and makes it better to have the society dissolved, than to submit to established iniquity. Such extraordinary cases we can easily conceive there may be, as will give any man a just title to seek the dissolution of the society to which he belongs, or at least will fully justify his withdrawing from it. But as long as he continues in it, professes regard for it, and reaps the emoluments of it, if he refuses to obey its laws, he manifestly acts both a disorderly and dishonest part; he lays claim to the privileges of the society, whilst he contemns the authority of it, and by all principles of reason and equity, is justly subjected to its censures. They who maintain that such disobedience deserves no censure, maintain in effect, that there should be no such thing as government and order.—They deny those first principles by which men are united in society; and endeavor to establish such maxims, as will justify not only licentiousness in ecclesiastical, but disorder and rebellion in civil government. And therefore, as the reverend Commission have by this sentence declared, that disobedience to the supreme judicature of the church, neither infers guilt nor deserves censure; as they have surrendered a right essential to the nature and subsistence of every society; as they have (so far as lay in them) betrayed the privileges, and deserted the order of the constitution; we could not have acted a dutiful part to the church, nor a safe one to ourselves, unless we had dissented from this sentence; and craved liberty to represent to the venerable Assembly, that this deed appears to us to be manifestly beyond the powers of a commission." "But, on the other hand, if a judicature which is appointed to be the guardian and defender of the laws and orders of the society, shall absolve them who break these laws, from all censure, and by such a deed encourage and invite to future disobedience, we conceive it will be found, that they have exceeded their powers, and betrayed their trust in the most essential instance." "That the lesser and inferior ecclesiastical assemblies

ought to be subordinate and subject unto the greater and superior assemblies. To this declaration, which we humbly conceive is a decision in point, and to the whole spirit and system of the presbyterian government, this sentence of the commission is manifestly repugnant; and therefore we doubt not but the venerable assembly will justify our dissent; and will find that the commissions have exceeded their powers." Principal Robertson's comment upon the statement is—"As the same errors seem to be again revived, as the dangerous tenets of independency spread fast, and have in all appearance infected some of our own members, we do humbly conceive, that it would have become the reverend commission, rather to have imitated the vigor of their forefathers, in supporting the presbyterian discipline and government, than by this unprecedented sentence to have given admittance, and promised impunity to the most unconstitutional tenets and practices." It concludes—"We cannot help being surprised, that our brethren, whose consciences are so tender in other points, should feel no remorse of conscience, for giving such a blow to the authority of their mother church." (Laughter.) With these counsels the assembly proceeded to its duty. The General Assembly, by an ingenious system of cruelty, resolved to bar—(hear, hear) this door for the relief of presbyteries. The callers of Mr. Richardson, brought the case under instructions of the commission, before the assembly, complaining of the presbytery for not executing the sentence of the commission. He forgot to mention in its proper place, that the commission in March, while they refused to censure the presbytery of Dumfermline, again appointed them to admit Mr. Richardson. The petition and complaint was taken up by the assembly on the 16th May. What did this assembly under such guidance, and so zealous for form and due citation, do? The complaint was not served on the presbytery at all. The seven days allowed at present were not given them. In the records of all such cases, we find no such things as ten days' previous notice. We often find the complaint presented on one day, and judgment three or four days afterwards.—He had many instances before him, but he need not go over many. He would only refer to a late case of the synod of Dumfries, where the complaint was served on the Tuesday, and the parties ordered to appear on the Friday. The Assembly, without hearing the presbytery, took up the petition and complaint on the 16th May, agreed that the commission had exceeded its powers in not doing what it ought to have done—censured the presbytery. Judgment was delayed till Monday the 18th; on which day, parties being called, the Assembly, without having cited or heard the presbytery, agreed and issued an order, appointing the presbytery of Dumfermline to meet at Inverkeithing on Thursday the 21st, to admit Mr. Richardson,

making five (instead of the usual number three) a quorum, so as to involve the necessity of some one whose conscience was violated by the proceeding being pressed at the ordination. They also granted a warrant on Tuesday to cite each member of presbytery who did not attend and *take part* in the services, to appear at the bar of the Assembly on Friday. On Friday, the Assembly resolved to depose one, and on Saturday, they deposed that holy man, Mr. Gillespie—(Hear, hear, hear.)—Now these were the tender mercies of the Commissions of other days. God forbid he should ask this house to follow such an atrocious example. He was not there to recommend any such course. They (the Evangelical party) maintained the same power; but he trusted they never would exercise it in a way so fearful, and would never refuse to listen to the appeal of all parties. He felt that he could not and would not in any case for a mere act of insubordination, taken by itself, unless prolonged and perpetuated in a way which rendered it necessary to proceed to the extremity of depriving a minister of the gospel of Christ of the sacred character conferred on him at his ordination.—Therefore he said at once that it was not his purpose to ask this Assembly to pronounce any such sentence now. There were other actings of those parties which involved far higher crimes and inferred far more heinous punishment. Nay, though one of those actings was to apply to a civil court to exempt them from the jurisdiction of an ecclesiastical court, and to suspend church censures, though by the act 1592 it was declared, that any man who did such an act should be liable not merely to deposition, but summarily to excommunication without any form of process, he would not take advantage of an act which he thought disregarded justice. Nay, more, he would not propose now to proceed at once to libel the parties for their offence. He desired the Church to do nothing rashly at all; but that the proceedings of the Assembly should be of such a form as should bring out the true character of what had been done, and it could not be forgotten that they were not proceeding to punish a contempt of their own authority, but a contempt of the authority of the Lord Jesus Christ.—But before pronouncing any sentence at all, he desired to deal once more with these unhappy men. The Commission had appointed a Committee to deal with them—a Committee of most admirable and venerated men, who had abstained from any one act that could create prejudice or hesitation on the part of those seven gentlemen to engage in the conference—Dr. Gordon, the present Moderator, and Mr. Bruce. These three in the dead of winter proceeded to Aberdeen, to hold a conference with their misguided brethren. They had communicated with them beforehand, they were not made aware that they would not be met. They were allowed to go north; and did these ministers see those

venerable men face to face? They sent an *agent*—(Hear.)

They asked if the deputation had any more powers than those which they knew had been conferred by the Commission, if the deputation could repon them, though they knew they could only be reponed by the Presbytery or the General Assembly. They knew that whenever they declared their readiness to obey the Church, that moment their sentence would fall. An answer being returned, of course, that the deputation had no power but from the sentence of the Commission, instead of meeting them face to face as brother ministers of the gospel, the suspended ministers sent them a paper drawn up several days before the reverend deputation had left Edinburgh, giving reasons why they would hold no conference. They refused to listen to the counsels of christian piety and wisdom. But though they had refused such conference, still the Church ought to make one effort more; not from the consideration as

to how their proceedings should be viewed elsewhere, but for the sake of those men themselves. And what he now proposed was, that, in respect of the proceedings of those parties in violating the orders of the Commission and of the General Assembly, with regard to the settlement of Mr. Edwards, this Assembly do find that they are censurable; and, with regard to the other matters brought up, that they are liable to be proceeded against according to the laws of the Church, but that before pronouncing any sentence, and determining the nature of that sentence, a Committee of this House shall be appointed to deal with those men, and and report to a subsequent diet of the present Assembly. He proposed to sever the act of insubordination from those charges which he regarded as far more heinous. Those other charges made them liable to be proceeded with in the way of discipline; he would have them dealt with, however, upon all of them.

PROCEEDINGS OF SYNOD.

The Annual Session of the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, was holden at Toronto, commencing on the 2d, and terminating on the 7th day of July. At the opening of the Synod the Rev. Robert McGill of Niagara, Moderator for the preceding year, preached an able and appropriate discourse from Ephesians, iv. 11, 12, 13, which the Synod afterwards requested him to publish.

After Sermon, the Synod was constituted with prayer by Mr. McGill, and the Synod Roll was made up and called, from which it appeared that there were upwards of sixty Ministers connected with the Synod,—thirty-four Ministers and the ruling Elders answered to their names and took their seats in Synod.

The Synod then proceeded to the election of a Moderator, and on the motion of Dr. Mathieson, the Rev. Mr. Urquhart of Cornwall was unanimously chosen to that office, and at the Synod's desire took the chair.

The Rev. Mr. David Rintoul, ordained missionary from the Presbytery of Toronto, and the Rev. Mr. Simon Fraser, Minister of the Church of Scotland, from New Brunswick being present, were invited to take seats in the Synod.

The first day was principally employed in reading the Minutes of last Session of Synod, and the Minutes of Commission in the appointment of Committees, and in receiving various documents from the former Moderator, and the Commission. It was resolved that the same order as was followed last year in regard to devotional exercises, be adopted by the Synod, during this Session, viz:—in the morning before the commencement of business, a suitable portion of time to be spent in reading the Scriptures with prayer and praise, and in the evening at seven o'clock a sermon, or other exercise, according to arrangement by a committee appointed for that purpose.

On Friday the 3d instant, after devotional exercises, the Synod first called for the Records of Presbyteries which were given in, and referred severally to committees for revision, and thereafter for the reports of various committees appointed at last session. Reports were accordingly presented as follows:—1st—On Presbyterial Visitations. 2d—On the census of Religious denominations in Upper Canada as taken last year. 3d—On Missions. 4th—on Synod Library. 5th—On Psalmody. 6th—On Printing and Book establishment in connection with Synod. 7th—On rules and re-

gulations for the ordering of business and the keeping of records, and these reports were referred to the committee for bills and overtures, for arrangement. The report of the committee of bills and overtures was then called for and read, and according to their arrangement, the Synod took up the subject of correspondence with other Churches, and a letter from the Moderator of the General Synod of Ulster was read; committees were appointed to draft letters,—1st. To the General Assembly of the Parent Church of Scotland,—2d, to the General Synod of Ulster; especially setting forth the religious destitution of Canada, and wishing the said Synod to direct the attention of its Ministers and probationers to this country as a field of missionary labor,—3d. to the General Assembly of the Presbyterian Church in the United States, and 4th to the General Synod of the Reformed Dutch Church in the United States. It may be here stated that at an after period of the Session, drafts of these letters were read in Synod, amended and approved, and engrossed for the signature of the Moderator.

The overtures and other documents respecting the incorporation of the Ministers and Congregation of the United Synod of Upper Canada with this Synod were next read. Among the papers on this subject read by the Clerk, were the report of the commission of a conference with a committee of United Synod, containing propositions for a union mutually agreed on, which had been transmitted to Presbyteries, and for their consideration; reports from five out of six Presbyteries connected with Synod, respecting these propositions, all approving of the contemplated union; and the following documents transmitted by the Moderator of the United Synod at their recent Session:—

DEMORESTVILLE, June 29th 1840.

REVEREND AND DEAR SIR:

You will see by the documents handed to you by Messrs. King, M'Clatchey and Johnson, that we have again considered the subject of the union, and it is with pleasure we inform you that the resolutions on this subject have passed unanimously.

The formula, which you sent to us some years ago, was read, in order that the subject might be fully understood. No unwillingness was expressed to sign this document, on the ground that it referred to the internal affairs of the church, and not to patronage.—The deputation will further explain this if necessary.

With regard to the fourth resolution, it is to be understood that it was introduced not with the design to throw any obstacle in the way of the union, but as the Presbyterian Church of Ireland is in con-

nexion with the Church of Scotland, and these ministers are already admissible into your Synod, we can see no difficulty in the way of its introduction.

We would also further state, that so far as we know, our sessions and congregations will fall in with the measure.

We would further observe, that in the event of the union taking place, and should the Synod of Canada, at any future time require the records of the United Synod and Presbyteries, there will be no objection to their being delivered up.

We cannot but think, that the terms now proposed, will be received by your Synod, and appreciated in the spirit of mutual and christian love. We do assure you dear Sir, that we desire this union, from a conviction that it will promote the cause of piety in general, and the extension and establishment of the Presbyterian cause in particular.

We sincerely hope, that if the terms now forwarded, be agreed to, and a union happily formed, it will remove at least some of the barriers in the way to brotherly love, the exercise of christian intercourse, ministerial usefulness, and general co-operation in objects of public utility.

With sentiments of christian esteem, and hoping the Lord will direct and bless all your deliberations and endeavors to promote his glory.

We are yours in the bonds of christian love,
JOSEPH ANDERSON, *Moderator.*
WILLIAM SMART, *Stated Clerk.*

To the Rev. ROBERT M'GILL,
Moderator of the Synod of Canada.

After mature deliberation on the subject of a union with the Synod of Canada, in connection with the church of Scotland, the Synod being deeply impressed with the sense of the importance and beneficial effects that would arise from the said union, in promoting the peace and prosperity of the Redeemer's Kingdom in this colony, were unanimous in adopting the following as the basis of a union:—

I. That a certified copy of the Roll of the United Synod, be presented to the Synod of the Presbyterian Church of Canada, in connection with the church of Scotland, exhibiting the orders in which the members entered into the Synod.

II. That the ministers of the United Synod, before taking their seat, either in the Synod of Canada, or Presbyteries will sign the usual formula for Ministers of the Church of Scotland.

III. That the Synod of Canada will in no manner interfere with the government allowance, as now and heretofore received by the members of the United Synod, until other arrangements are made by the government for the whole Synod.

IV. That ministers coming from the Presbyterian Church of Ireland, and having received a collegiate education, and otherwise qualified, will be admissible into said Synod.

V. That after the Roll of the United Synod is added to the Roll of the Synod of the Presbyterian Church of Canada, the Synod as thus constituted, will attach the members of the United Synod to their respective Presbyteries.

We hereby certify that the above is a true copy.

JOSEPH ANDERSON, *Moderator.*
WILLIAM SMART, *Stated Clerk.*

Demorestville, June 29, 1840.

Roll of the United Synod of the Presbyterian Church of Upper Canada.

WILLIAM SMART,.....*Brockville.*
 ROBERT BOYD,.....*Prescott.*
 WILLIAM KING,.....*Nelson.*
 JOHN GEMMELL,.....*Lanark.*
 ROBERT LYLE,.....*Finch.*
 JOHN BRYNING,.....*Mount Pleasant.*
 GEORGE MCCLATCHEY,.....*Clinton.*
 JAMES ROGERS,.....*Demorestville.*
 THOMAS JOHNSON,.....*Chinguacousy.*
 JOSEPH ANDERSON,.....*South Gower.*
 JAMES DOUGLAS,.....*Cavan.*
 JAMES CAIRNS,.....*No Charge.*
 JOHN DICKEY,.....*Williamsburgh.*
 SAMUEL PORTER,.....*Trafalgar.*
 ALEXANDER LEWIS,.....*Mono.*
 ISAAC PURKIS,.....*Osnabruck.*
 DANIEL W. EASTMAN,.....*Grimsbly*
 JAMES MAULEY, *Probationer.*

Signed in the name and behalf of the United Synod of the Presbyterian Church of Upper Canada, this twenty-ninth day of June, 1840.

JOSEPH ANDERSON, *Moderator.*
 WILLIAM SMART, *Stated Clerk.*

It was moved by Mr. Stark, of Dundas, seconded by Mr. Murray, of Oakville, that the Synod, feeling deeply, according to their often repeated declarations, the desirableness and importance of union among Presbyterians, with a view to the interests of Religion, and the Church of God in this Province, rejoice at the spirit which has been manifested by the United Synod, in the documents transmitted by them, and, with reference to former and long continued enquiries by this Synod on the subject, resolve to receive the attested roll of the United Synod, now presented, as evidence of the regular ministerial standing and character of the Ministers whose names appear thereon, and to add the said names, as they hereby do, to the roll of this Synod, in terms of the first, second and fifth of the series of resolutions passed by the United Synod, and now presented to this Synod—and further, to add the said names to the rolls of the respective Presbyteries of this Synod within whose bounds they severally reside, according to the former arrangement, and enjoin said Presbyteries to receive said ministers respectively upon their signing the usual formula for Ministers of the Church of Scotland, viz:—

Mr. WILLIAM SMART, *Brockville*, to the Presbytery of Bathurst.
 Mr. ROBERT BOYD, *Prescott*, to the Presbytery of Bathurst.
 Mr. WILLIAM KING, *Nelson*, to the Presbytery of Hamilton.
 Mr. JOHN GEMMELL, *Lanark*, to the Presbytery of Bathurst.
 Mr. ROBERT LYLE, *Finch*, to the Presbytery of Glengarry.
 Mr. JOHN BRYNING, *Mount Pleasant*, to the Presbytery of Hamilton,

Mr. GEORGE MCCLATCHEY, *Clinton*, to the Presbytery of Hamilton.
 Mr. JAMES ROGERS, *Demorestville*, to the Presbytery of Kingston.
 Mr. THOMAS JOHNSON, *Chinguacousy*, to the Presbytery of Toronto.
 Mr. JOSEPH ANDERSON, *South Gower* to the Presbytery of Bathurst.
 Mr. JAMES DOUGLAS, *Cavan*, to the Presbytery of Kingston.
 Mr. JAMES CAIRNS, *no charge.*
 Mr. JOHN DICKEY, *Williamsburgh*, to the Presbytery of Glengarry.
 Mr. SAMUEL PORTER, *Trafalgar*, to the Presbytery of Toronto.
 Mr. ALEXANDER LEWIS, *Mono*, to the Presbytery of Toronto.
 Mr. ISAAC PURKIS, *Osnabruck*, to the Presbytery of Glengarry.
 Mr. DANIEL W. EASTMAN, *Grimsbly*, to the Presbytery of Hamilton.
 Mr. JAMES MAULEY, *Probationer.*

It was moved in amendment by Dr. Mathieson of Montreal, seconded by Mr. Alexander of Cobourg, that after the word “resolve” in the motion, all that follows be struck out and the following substituted, “that a committee be appointed by this Synod to confer with the United Synod, or a committee of that body, to prepare a report on the evidence that may be laid before them. 1st. Of the ministerial character of those proposed to be received into union with the Synod. 2d. Of the course of study they have required from their licentiates. 3d. Of their willingness and the willingness of their congregations to acknowledge the doctrines and discipline of the Church of Scotland and to submit to the jurisdiction of this Synod, and that upon receiving a favorable report on these subjects the Commission of Synod be instructed to lay said report along with a deliverance of their own, thereon, before the Committee of the General Assembly on Colonial Churches, and to crave their advice as to the manner in which they shall be best able constitutionally to effect the contemplated union, and that provided this advice prove favorable to the union, the Commission be instructed to carry it into effect.

On this motion and amendment, a long and animated debate ensued, which was conducted on both sides in a very candid and temperate manner, all parties agreeing as to the desirableness of the union, and only differing as to the mode and time of accomplishing it. In opposition to Dr. Mathieson’s propositions, as involving farther enquiry and delay, it was strong-

ly argued by some of the speakers, that conferences on the subject of the union had now been carried on between the two bodies for seven years and upwards, embracing every point of investigation that could with propriety be suggested, so that the members of this Synod were in fact now fully possessed of all requisite information respecting the character of the United Synod both collectively and individually; in particular that the great majority of the ministers of the United Synod were ordained or licensed in the General Synod of Ulster, and the Secession Synod of Ireland, which bodies were now united, and in full ministerial communion with the Church of Scotland; that they had made repeated and solemn declarations now again renewed to this Synod of their adherence and that of their people, to the doctrine and discipline of the Church of Scotland, in all respects, as also of their cordial and entire concurrence with this Synod, as to the standard of ministerial education to be established and maintained in this country,—that on account of the early period of their organization, the smallness of their numbers for many years, the great distances at which they were settled from one another, and especially their want of direct connection with and support from any other church, they had labored under peculiar disadvantages in the receiving of new ministers, and in exercising an effective superintendence, but had been enabled notwithstanding, to maintain all along a character for respectability and usefulness in the country, as is farther evidenced by the countenance and support which they have received for many years from the British Government. It was also argued with reference to the Parent Church, that the Synod having endeavoured in this measure, in itself so fully in accordance with the wise and comprehensive policy recently pursued by the General Assembly, to follow out in all respects the principles and spirit, by which she has been guided in similar matters, it could not be deemed necessary or proper to incur new delays, with all the hazards of misunderstanding and estrangement, which accompany delay in such matters, for the mere formality of a reference the result of which could not be doubtful—and farther that there was a manifest impropriety in making such a reference—an impropriety which would be embarrassingly felt by any judicatory of the Parent Church, arising out of the consideration, that in order to pronounce a wise and salutary judgment in such a case, a multiplicity of particulars must be taken into view, which

could not possibly be embodied in a reference for advice of the nature contemplated in the amendment. After lengthened deliberation the vote was called for, and the motion was carried all but unanimously—Dr. Mathieson, and Messrs. Alexander and Mackintosh, entering their dissent. The Synod thereafter engaged in prayer for the divine blessing on the measure thus adopted. It was then ordered, that the minute on this subject be printed, and copies thereof transmitted to the several brethren thus added to the Synod, and that the Moderator communicate the deliverance of the Synod in this matter to His Excellency the Lieutenant Governor.

At the evening sederunt, after hearing sermon from the Rev. Mr. Reid, who preached from 2 Cor. v. & 20, the Synod called for the various documents given in by the Moderator and Commission, respecting the establishment of Queen's College, the reading of which occupied the Synod until the time of adjournment.

At the diet of Saturday, after the transaction of routine business and appointment of committees to draft addresses to the Queen, and to the Governor General and Lieutenant Governor, the Synod resumed consideration of Queen's College, and it was moved by the Rev. Mr. McKillican, seconded by Mr. William McMillan, ruling elder—That the proceedings of commission in regard to Queen's College be approved of, and that the thanks of the Synod be given to the commission for their exertions in behalf of this important undertaking. This motion gave rise to considerable discussion, especially with regard to certain changes which had been made with the sanction of the commission, on the draft of the college incorporation bill, prepared by the Synod at the last session, and to certain defects and objectionable provisions which the bill, as finally enacted, was alleged to contain. The motion however was passed with only one dissenting voice, the members of commission of course declining to vote. It may be stated here that various measures were subsequently argued upon by the Synod, with the view of extending the subscriptions and contributions in this country in behalf of the college—Presbyterians being enjoined forthwith to renew their exertions in this respect, under the superintendence of the commission. The Synod also recorded their approbation of the mission to Great Britain in behalf of the College, about to be undertaken at the request of the Trustees, by Dr. Cook of

Quebec, and Mr. Rintoul of Streetsville, a minute was agreed to, earnestly recommending them and the object of their mission to the parent church and to all interested in the prosperity of this institution. Various documents in the Synod's possession containing information respecting the religious destitution of Canada, and especially of the presbyterian population, were ordered to be committed to these brethren, with a request that they will use their best endeavours to procure a more adequate, and regular supply of missionaries. It was agreed that the evening of Saturday be set apart for devotional exercises, which Messrs. Stark and Bayne were appointed to conduct, and an adjournment accordingly took place until Monday morning.

During the diet of Monday, the Synod agreed to an amendment of an act passed at a former session in regard to the admission of ministers and probationers of the Synod of Ulster, substituting the words "Presbyterian Church in Ireland," for the words "Synod of Ulster." Overtures on the present tenures of church property, and for a more uniform and efficient method of registering marriages, baptisms and deaths, were next taken up, and were eventually referred to a committee, of which the Rev. Mr. McGill was appointed convener, with instructions to investigate the subjects of the overtures, as also to call for the opinion of Presbyteries on the report on the constitution of Churches, formally transmitted, and to report fully on these matters, and in such form as they may see fit at next session of Synod.

The report on the Synod Library and on Psalmody, were also made at this diet, and in connexion with the former a vote of thanks was passed to the British and Foreign Bible Society for a valuable donation of the Scriptures in the original tongues, received from that society.—The Rev. Mr. Machar of Kingston through whom the donation was received, was appointed to communicate the acknowledgements of the Synod to the Society. The library is to be removed to Kingston as soon as the trustees of the College provide a suitable place for it. As to the Psalmody report, the Synod seemed to be under the impression that the parent church is about to take up the subject and on that ground resolved to defer farther proceedings in the matter for the present.—The remainder of the diet was principally occupied in hearing and deciding several cases of discipline brought up by appeal, and before adjourning it was agreed that the evening be set

apart for prayer, in behalf of missions, with addresses on the subject, and Messrs. Rintoul, Rogers, Campbell, and George, were appointed to conduct the exercises. This proved a very interesting meeting, and it may be here conveniently noted, that on the following day an overture on the duty of the church in regard to the conversion of the heathen, became the subject of discussion in the Synod. The overture was eventually adopted, and the Synod recommended that meetings at stated periods be established in all the congregations within their bounds, for prayer in behalf of the success of missions, and for communicating information respecting the progress of missionary enterprise throughout the world, as also that collections be made at such meetings in aid of the General Assembly's East India Mission, or for any other missionary purpose, that may commend itself to the Kirk Sessions and congregations.

Besides the subject last mentioned, the Synod was engaged on the diet of Thursday, in considering the subject of intemperance, in connection with an overture from the Presbytery of Hamilton. Among other points connected with this important matter, the present indiscriminate and unlimited issue of tavern licenses was animadverted on, and the Commission was instructed to institute an inquiry on the whole subject, and report at next session of Synod.—At this diet an overture also came up for discussion, regarding a matter of great importance, on the opening of a communication with other denominations, with the view of establishing some common and suitable arrangement in regard to their mutual admission of individuals to Church privileges, transferring themselves from one denomination to another, Church order and the ends of discipline being greatly injured and impeded by many practices which at present prevail in this respect. It was felt in the course of the discussion, that the subject was involved in many difficulties, but the importance of the end to be attained, induced the Synod to refer the overture to the Presbytery of Bathurst, to enquire for them, and report at next session. The only other part of the proceedings we can notice, is the report on ordinary presbyterial visitation of Churches, prepared by the Presbytery of Toronto, in accordance with a resolution passed at last Session. Considerable difference of opinion was exhibited in regard to this measure, and it was at last resolved, that the report be transmitted to Presbyteries to examine and

mature their opinions on the scheme, and to report at next Session.

The foregoing affords only an imperfect sketch of the proceedings, and when the minutes are printed we shall have it in our power to fill it up. We only farther remark, that throughout the whole Session the greatest order and harmony prevailed. The Synod, according to the usual courses, ought to have

met at Montreal next year, but in consideration of the business connected with Queen's College likely to require the attention of the Synod and Trustees, the next meeting was appointed to be holden at Kingston, on the first Thursday of July, 1841. After an address by the Moderator, the Session was closed with prayers, praise, and the Apostolic benediction.

SYNOD LIBRARY.

[To the Editor of the Canadian Christian Examiner.]

MR. EDITOR,—The notice in your number for May, of a contribution for the Synod Library, reminds me of another for the same object, which has not yet been noticed. In the autumn of 1838, I called on my congregation for a collection for purchasing books that might be useful for our divinity students, instead of the usual missionary collection, there being at the time no missionary within the bounds of the Presbytery of Toronto. The sum thus realised amounting to £2 11s 6d, was with a balance of £3 5s, due to the Glasgow Colonial Missionary Society transmitted to Dr. Burns, the indefatigable secretary of that society; with a request, that he would expend the collection on copies of the Scriptures in the original languages, and other books useful for their interpretation. In the course of last year I received a goodly parcel of books, for which the whole of my remittance at least, must have been given. I subjoin a list of these below. It may shew how judiciously and generously the commission was executed. It will be proper to give some of these books to our students; and a small donation from them has already been made. But several deserve to have an honorable place on the shelves of the University Library. They shall be transmitted to Kingston on the first intimation of the University's being actually organised. Dr. Burns, it will be remembered, sent out two years ago about 100 volumes, chiefly from his own library, for the commencement of a library.

The friends and benefactors of the University should keep this department in mind, when they are exerting themselves to promote its welfare. A good library in such an institution is only second in importance to good professors. If, as we desire, both are brought together in our institution, then may our students be privileged to converse at the same time with the best and wisest of the living and the dead.

I am yours, &c.

WM. RINTOUL.

Streetsville, 22nd June, 1840.

Books for Divinity Students and Library.

Greek Testaments, various editions, some valuable, copies.....	7
Schrevelius's Lexicon, various editions, copies....	3
Schleusner's Lexicon to Greek Testament, abridg'd by Dr. Carey, vol.....	1
Parkhurst's Lexicon for ditto, vol.....	1
Hebrew Bibles, common edition, copies.....	2
Hebrew Testaments, common edition, copies....	2
Hebrew Bible, by Michaelis, vols.....	2
Castel's Hebrew Lexicon, vol.....	1
Rosenmuller's Scholia on New Testament, vols...	5
Biel's Lexicon for the Septuagint, vols.....	3
Total volumes.....	27

REGISTER—ANCASTER, 1840.

DATE.	Thermometer.		Barometer.		WEATHER.
	9 A. M.	9 P. M.	9 A. M.	9 P. M.	
June 1	58 °	50 °	28.98	29.02	Misty, moderate thunder showers.
2	53	54	.98	28.88	Ditto ditto ditto.
3	67	66	.80	.68	Mostly cloudy, slight shower in the evening.
4	65	60	.74	.84	Fair and clear.
5	63	63	.93	.90	Ditto, ditto.
6	68	50	.80	.86	Cloudy, windy, a little rain in the evening.
7	52	52	29.17	29.25	Mostly cloudy.
8	60	57	.38	.33	Fair and clear.
9	62	60	.41	.34	Ditto, ditto.
10	69	69	.38	.31	Ditto, ditto.
11	72	77	.26	.16	Ditto, ditto.
12	76	69	.11	28.95	Day fair, thunder showers evening and night.
13	66	63	.03	29.12	Fair and clear. [the evening.
14	65	62	.15	.03	Ditto, ditto, a. m., partly cloudy, p. m., slight shower in
15	60	58	.12	.12	Fair and clear.
16	63	63	.17	.18	Ditto, ditto.
17	63	60	.21	.08	Ditto, ditto, thunder shower in the night.
18	64	59	.02	.10	Partly cloudy.
19	60	60	.04	.05	Ditto, ditto, windy.
20	63	63	.05	28.99	Fair and clear. [evening;
21	74	68	28.94	.91	Ditto, ditto, a. m., cloudy p. m., moderate shower in the
22	69	66	29.01	29.15	Fair and clear.
23	71	69	.25	.21	Ditto, ditto.
24	74	77	.20	.13	Ditto, ditto.
25	70	64	.13	.05	Ditto, ditto, windy.
26	66	65	.01	28.95	Cloudy a. m., misty, moderate showers p. m.
27	67	63	28.94	.94	Mostly cloudy, a little rain in the morning.
28	69	67	.98	.92	Fair, partly cloudy.
29	73	74	.94	.90	Cloudy a. m., clear p. m., thunder shower in the night.
30	65	57	29.00	29.12	Mostly cloudy.
Means.	65.56	63	29.07	29.05	

Mean temperature of the month, 64 °. 28. Highest, 84 °. Lowest 47 °.

* * Our correspondent J. S's letter, dated 8th July, we received,—and we shall keep the document he refers to, *in retentis*, until an opportunity occurs to forward it.

JUST PUBLISHED, PRAYERS FOR THE YOUNG, by the Reverend Thomas Alexander, A. M., Cobourg. Ministers, living at a distance, can be supplied with copies for the young of their congregations, by applying to the Reverend Thomas Alexander, Cobourg; John Mowat, Esq., Kingston; or at the Office of the British Colonist, Toronto. Price : six-pence each; by the quantity, five shillings per dozen.

FAMILY AND INDIVIDUAL PRAYERS.

JUST PUBLISHED, second edition, price one shilling and six-pence, **FAMILY AND INDIVIDUAL PRAYERS FOR EVERY DAY OF THE WEEK**, by the Reverend James Thomson, Agent of the British and Foreign Bible Society. Sold at the Bible and Tract Depositories, in Toronto and Montreal. These Prayers are recommended by various Ministers, whose testimonies may be seen prefixed to the book.

Remittances have been received from the following places, viz :—Lochiel, L'Orignal, Woodstock, Osgoode, Bytown, Darlington, Dunnville, Mono, Caledon, Seymour, Asphodel, Cobourg, Beckwith, Smith's Falls, Aldboro', Perth, Brockville, Streetsville, Williams, London, Galt. Agents and Subscribers are particularly requested to remit.

TERMS OF SUBSCRIPTION.—The subscription to the *Canadian Christian Examiner and Presbyterian Magazine*, is ten shillings per annum, payable in advance; if not paid during the first six months, the charge is twelve shillings and six-pence.

THE
CANADIAN CHRISTIAN EXAMINER,
AND
PRESBYTERIAN MAGAZINE.

VOL. IV.

AUGUST, 1840.

No. VIII.

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The profits of this Work will be devoted to the extension of Missionary labor in Canada.



TORONTO :

Printed and published at the Office, Wellington Buildings, by HUGH SCOBIE, General Agent,
to whom all communications (post-paid) may be addressed.

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THE WALDENSES.

COLLEGE OF LA TOUR—PRESBYTERIANISM OF THE VAUDOIS.

If your readers feel as much interested in the history of the valleys of Piedmont as I do, they will desire with me to obtain some information in your pages regarding the present state of the Waldenses, their position in regard to the government under which they live, and the best means which may be used by the liberality of British Christians, to improve their condition. It is well known that these interesting people live under the government of the king of Sardinia, or of the two Sicilies; and it may be easily conceived that an administration despotic in its essential character, and influenced in its every movement by a bigotted priesthood, will confer on the poor protestants of the Vaudois as few privileges as possible. I am informed that the reigning monarch, whose name, if I mistake not, is Charles Albert, is *not* a persecutor nor a tyrant *in himself*. He is respected as a person of mild manners; of liberal views; and of a most tolerant disposition. His Council of State also are said to consist of men who accord with him in sentiment, and who are very much disposed to relax the laws in favour of the Vaudois, and to extend to them the same civil privileges as to the other classes of His Majesty's subjects. What, then, may be the reason why these interesting classes of his subjects are still kept under the chains of tyrannical sway, and exposed perpetually to intolerant insults? The reason is to be found in the wretched system of Romish priesthood under which the country groans, and the yoke

of which neither the king nor his cabinet have the courage to throw off their necks. Indeed, it is this horrid control of the system of popery in all the Roman Catholic countries in Europe, that has hitherto arrested the progress of liberal principles, and interfered so glaringly with the essential rights of free men.

It is well known that in 1794, when the French first invaded Piedmont, down to 1815, when the old regime was set up again in France, and in most other countries of the continent, the Vaudois enjoyed a considerable portion of civil freedom, and but little or no distinction was practically kept up betwixt them and the popish inhabitants, on account of their religious professions. But so soon as the King of the two Sicilies was restored to his throne, the old laws which encouraged persecution for conscience' sake were revived, and the civil privileges which had been enjoyed by the Vaudois were at once taken away from them. In consequence of this, these meritorious people have for the last twenty years been subjected to many privations, and have been reduced to extreme depression and poverty. Greatly to the credit of His Majesty the present King of Prussia, the refugees of Piedmont were invited to settle in his dominions, and put in possession of all the privileges which his own subjects enjoyed. It is curious to notice the varieties in human character. Frederick has within these very few years been banishing a goodly number of his own subjects who did not "take with"

the *reformed liturgy* which his clergy had, by his command, or at his instance, introduced into the churches, and *more tolerant states* have been holding out a hiding place to these sufferers for conscience-sake. It was not *very long* before, that he had held out a kind hand to the poor Vaudois, and it was not the want of gratitude that led these interesting settlers in his dominions to sigh for their own native rocks and valleys. They nevertheless did so, just like their fathers of old; and a slight breathing time, for it was nothing more, did bring many of them back again to the land that was so dear to their hearts.

Among some improvements connected with religion and education, the progress made in the erection of a seminary at La Tour, the Capital of the Waldensian Country, may be noticed. La Tour is the only place in all the Valleys where the inhabitants are allowed the benefit of a classical education. A respectable Grammar School has long been supported there by voluntary contributions from Holland; and Protestant families in England and Scotland who desire to send their children to a Continental Seminary, where their principles will be safe, and their education conducted on the most enlightened system of literature and religion, cannot do better than select such a seminary as this, or the excellent private Seminary in the same place, superintended by M. Pellegrini. The Grammar School in La Tour has been lately elevated into the rank of a College, and dedicated to the Holy Trinity. An institution of this kind has long been a desideratum. Essentially free in its constitution, and untrammelled by state or priest patronage, while its great features are out-and-out Protestant, it promises to be a real blessing to the youth of Protestant Europe. The only obstacle with which it has to struggle is poverty; and its friends look with eagerness to the protestant states, and especially to England, to help it in its difficulties. The retreats to which this erection has promised to extend the blessings of literature and science have long been hallowed as the blest abode of that pure and holy light which in all other parts of Europe seemed to be extinguished. I have no fear of the Seminary of La Tour being alienated from the service of Evangelical truth. At the same time I write these lines by way of eliciting information. Dr. Gilly and Mr. Sims, whose names are identified with the interesting history of the Waldensian Churches, have patronised the College by presents of money and books; and as these gentlemen

are both evangelical in their sentiments, and of liberal views in church policy, we have a satisfying guarantee in the very fact of their patronage being extended to this infant institution. I have not learned whether the attention of Mr. Robert Haldane has been led to this matter or not. But I am sure that in the hands of that eminently pious and enlightened friend of Christian literature and Christian truth, the Churches and Seminaries of the Vaudois will meet with an impartial estimate.

Perhaps some readers of the Instructor may not know that the Church Government of the Waldenses is essentially and in all substantial respects *Presbyterian*. They have no General Assembly indeed, and the king of the two Sicilies does not sit among them by his representative Commissioner!—but they have their Synod, and their Moderators, and their representative Pastors, Deacons, and Elders. The Pastors are elected by the parishes by free and open choice; and the Elders are selected by their *peers* after a rigid examination. Out of their number one is selected to fill the office of Deacon, in whom is vested the care of the alms and properties of the churches. The *Consistory* is just a *Kirk Session*, consisting of the pastor as chairman, the elders, and the deacon, and it is vested with the charge of the ecclesiastical affairs of the parish. The Synod, composed of the different pastors and church officers, has always possessed the chief authority in the Waldensian Church; taking cognizance not only of matters strictly spiritual, but even of temporal differences and disputes, which in the first instance are referred to the elders exclusively, and from them to the Consistory of the parish who appoints assessors for their final adjustment. If not thus settled, they come by way of simple reference to the Synod. Events of later times have tended to relax the good old form of discipline; and yet, the mode of procedure is so Scriptural and so like *your own*, that it would not be unbecoming the Assembly of your national church to recognize these simple-minded men as their brethren, and open a friendly correspondence with them. The present Moderator of Synod, M. Bonjour, who resides at St. John, in the Valley of Lucern, is said to be a man of extensive theological information, and active in the discharge of the duties of his pastoral office. Need I add, that the church which could count among its members such men as Pastor Oberlin and Felix Neff, is not beneath the notice of any section of the protestant community.

The Waldenses first assumed the character of a distinct class of people about the commencement of the ninth century, during the life of Claude of Turin, their apostolic Bishop, the Wickliffe of his day. During the reign of the dark ages, the valleys of Piedmont, lying betwixt Genoa and Italy, and scarcely to be traced in any map of Europe, formed the asylum of pure religion and sanctity of morals. They dissented from Rome on the question of image worship; which they detested as sacrilegious blasphemy, while they contemned it as an insult to reason. They held by the simple ritual of their fathers, and have from age to age handed down the faith in a state of comparative purity. The infidelity of France and the neo-logy of Germany can scarcely be said to have entered, far less to have conquered these interesting scenes; and amid the inflictions of cruelty which make our blood run cold in the mere detail, we perceive a simple and primitive people holding fast the faith "for the testimony of Jesus," and "counting not their lives

dear unto them," while they sealed their testimony with their blood. Shall we be so ungrateful as to forget that while in Bohemia their tenets were first preached by a Jerome and a Huss, they were embraced by a John Wickliffe in England, and by the Lollards of Kyle? A few years of interlude will bring them into connection with the Culdees of Iona, and thus establish beyond question the truth of the apocalyptic vision, by transforming it into a matter of historic fact, that the great Head of the Churches has never wanted his "two witnesses" to the purity of his truth, to the spirituality of his kingdom, and to the necessity of that personal holiness "without which no man can see the Lord."

"Diffused and fostered thus, the glorious ray
Warm'd where it went, and ripen'd into day.
'Twas their's to plant, in tears, the precious shoot;
'Tis ours in peace to reap the promis'd fruit.
By them the bulwark of our faith was built—
Our Church cemented by the blood they spilt:
In heaven's high cause they gave all man could give,
And died its Martyrs, that the truth might live."

A VOICE FROM THE PALATINATE.

EDUCATION IN BELGIUM.

I had lately the pleasure of meeting with a worthy Protestant clergyman from Belgium, and being curious to know, from so authentic a source, something of the ecclesiastical, and, if I may call them, the moral statistics of that country, I did not fail to question him on these subjects. The information thus obtained, though by no means copious, may still perhaps be deemed worthy of notice, seeing that it refers to a country in which every Briton must feel, both from recent and more remote circumstances and relations, a very deep interest—a country which once so much resembled in industry, ingenuity and wealth, what our own now is—a country, too, at one time drenched with the blood of Protestant martyrs, and at another filled with Protestant refugees; but which, unlike to this happy land, fell prostrate in all its interests, before the terrific and combined sway of secular and papal despotism.

The population of Belgium is about three millions; of these only about ten thousand are Protestants. Does not this naturally remind us of God's answer to the prophet, who had

imagined himself the alone worshipper of the true God in all the land of Israel? These ten thousand Protestants have no less than twenty-two pastors; a circumstance which would seem to indicate favourably both for the religious zeal and knowledge of their flocks; but perhaps it merely shews that they are thinly scattered over the country. They are chiefly, however, to be found in the French provinces of Hainault, Namur, and Liege. In these provinces, religious feeling, on the part of the Catholics, is comparatively liberal, and their cultivation of mind and manners comparatively high.

In the other provinces much rudeness and even fierceness of manners still lingers. They play, for instance, much at cards, and in doing so, often their naked daggers are displayed on the gaming table. In these provinces, too, the priests and lower grades of the people are extremely intolerant; as they may be expected to be, considering their ignorance. Three things are, however, greatly in favor of religious freedom; two immediately, and one pro-

spectively ;—the laws, the sentiments of the better classes ; and the increasing means of education enjoyed by the people. These will very soon prove an over-match both for Pope and Prelate. In the mean time, the zeal of the priests not being seconded by the arm of the law, these ministers of a religion of peace, are reduced, when seeking to coerce those who may be obnoxious to them, to the necessity of *hounding on*, to use an old phrase, the mob against them. And *this* arm of “giant pope” is, in the kingdom of Belgium, still pretty nervous. A vender of the Scriptures, on a recent occasion, was assailed by this good old Catholic logic, and narrowly escaped destruction. The dilemma to which he was reduced was rather a serious one. He had taken refuge on a bridge, but immediately both ends of it were seized on by a crowd, excited by the priests, and he made his escape only by some humane individual taking the copies of the Scriptures which he carried, off his hands, for which he paid him a small sum. The priests set themselves most determinedly against the sale of the Scriptures ; but notwithstanding this formidable obstacle, Bibles are finding their way in large quantities among the people. Above twenty thousand copies were disposed of last year among them, and at this moment they are selling at the rate of from five to seven hundred copies weekly. In Ghent, the Protestant clergyman was, sometime ago expelled the town, and that by the chief magistrate. This was in great part owing to his being a Dutchman. He soon, however, returned, and, protected by the law, remains unmolested. Fresh impulse has lately been given to the spread of the Scriptures, originating in a curious source. The church lately excommunicated the Free Masons of the country, and they, by way of doing what they deem to be at once most hateful and dangerous to the church, are lending their whole influence to facilitate the sale of Bibles. And this influence is considerable, for the association embraces chiefly the wealthier classes. What is very odd, and

we think somewhat ominous too, the king is a member of the excommunicated body, though, of course, he is exempted from the consequences of this ecclesiastical sentence.

The means of education for all classes are now very ample, and greatly diffused over the country. There are three national universities, and one supported by public contributions ; in which students of all religious sentiments are received upon an equal footing. In several of the principal towns there are colleges, in which the classics and the sciences are taught. There are also good preparatory schools connected with these institutions. There are many charity schools in the country. The priests, too, have schools of their own. Females are taught very generally in nunneries. The priesthood are still much under the influence of the Court of Rome. It is the decided opinion of my reverend informant, that, notwithstanding all the obstacles that are still opposed to them, religious knowledge and feeling are steadily on the increase in the kingdom of Belgium.

I obtained some curious information from the same gentleman respecting the extensive smuggling trade that is carried on betwixt that country and France ; but that is a subject unsuitable for the pages of the Christian Instructor, except, indeed, it could be so treated as to shew the demoralizing effects of such a trade. I may just mention one curious fact connected with it. In an extent of about one hundred miles along the line of demarcation, above one thousand dogs are employed in transporting goods from the one country to the other.—The dogs are taken across the line in the evening, and, upon their being loaded with the articles to be transported, the word of command is given, when off they go, at full speed, often pursued, fired at, and occasionally shot by the government officers. But it is a degrading trade ; and it would be well if it could be left, both in its dangers and seeming advantages, to the lower animals.—*Letter in the Christian Instructor.*

GENERAL ASSEMBLY'S MISSION TO PALESTINE.

Dr. KEITH and Mr. M'CHEYNE, in appearing before the General Assembly as representing the Deputation, gave in a Report of their proceedings; which, we are sure, will be read with deep interest:—

I.—MOST SUITABLE STATIONS FOR MISSIONS.

1. *Saphet, in Galilee.*—In every point of view, the Holy Land presents the most important and interesting field of labour among the Jews. Ever since the year 1332, when the Pasha of Egypt took possession of Acre, the Jews in Palestine have enjoyed toleration, and some measure of protection. The recent interview of Dr. Duff with Mehemet Ali has shown the policy of that singular man in a most interesting manner.* He says, "that the government will give every facility to the Jews to return, in any number, to their own land;" "that they will be treated exactly like Mohammedan subjects;" and that he is even willing that they become proprietors of the soil. Whatever reliance may be placed on the word of the Pasha, we are quite assured of this fact, that the Jews have hitherto enjoyed peculiar tranquillity under his government, and that there are no obstacles whatever on the part of the Government to the operation of the Jewish missionary. This is an advantage opened up to us by Him who has the hearts of kings in his hand, which it is impossible for us to overlook.

Again, the Jews are in affliction in the land of their fathers, and this makes them more open and friendly there than in any other land. It is plainly intimated in the Bible that affliction is one of the means which God will employ in the conversion of the Jews.—(Ezek. xx. 37, Hos. ii. 14.) In other countries, where they are deeply engaged in worldly business, rich and comfortable, we found that they care little to attend to the missionary. But, in Judea, the plague, poverty, the oppression of the rabbies, and the insults of the heathen, have so humbled them, that they cling to any one who will show them kindness, and listen without bitterness to the words of grace and love from the lips of the Gospel messenger.

They are strictly Rabbinical Jews—untainted by the infidelity of France or the neology of Germany. They hold the Old Testament to be indeed the Word of God—they have a real expectation of the coming of Messiah; and this expectation is certainly greater than it was before. The missionary has thus firm ground to stand upon, and, with the Hebrew Bible in his hand, may expound to them, with intelligence and power, all that is written in the Law of

Moses, and in the Prophets, and in the Psalms, concerning Jesus.

Moreover, Judea must be regarded as the centre of the Jewish world. True, the once favoured nation are wanderers in every country under heaven; yet the heart of every real Israelite beats high at the very name of Jerusalem, and morning and evening he turns his face toward it during prayer. It is the heart of the nation, and every influence felt there is transmitted to all the scattered members. At Ibraïla, a small town upon the Danube, a poor Jew told us of conversions at Jerusalem. In this way, whatever is done for the Jews in Palestine, will make a hundredfold more impression than if it were done in any other land.

Another important consideration is, that the Jews there look upon the English as friends.—The very name of an Englishman carries with it the idea of kindness, protection, and sympathy to the ear of the too often insulted Jew. Three months before our arrival in Jerusalem, an English consul had been stationed there—a gentleman in every way qualified to be the true friend of Israel and of the Jewish missionary. The boundaries of his jurisdiction are the same as those of Israel of old; and his instructions from the British Government, that he should, to the utmost of his power, extend his protection to the Jews. Is not the hand of an overruling Providence visible here? And is it not our duty to improve the interest we have in the affections of the Jews by being the friends of their never-dying souls?

In addition to all this, there is no country under heaven to which Christians turn with such a lively interest as Immanuel's land; and those who love Israel bear it especially upon their hearts because its name is inwoven with the coming conversion of Israel. It is "upon the house of David, and upon the inhabitants of Jerusalem;" that God has said he will pour his Spirit.—(Zech. xii.) "On the high mountains of Israel shall their fold be" (Ezek. xxxiv.); "and he will feed them in Bashan and in Gilcad, as in the days of old."—(Micah. vii.) For all these reasons, we feel no hesitation in stating that, to us, the Holy land presents the most attractive and the most important field for missionary operations among the Jews.

In the south of the Holy land, the London Society for the Conversion of the Jews have established, for some years, a strong and effective mission. Jerusalem is their head-quarters, so that the southern parts may be fairly regarded as pre-occupied. But the north of the land, the region of ancient Galilee, containing nearly half of the Jewish population, still presents an open and uncultivated field.

* See Missionary Record, May, p. 159.

In that beautiful country, the town of Saphet, perched on the summit of one of the mountains that tower over the Sea of Galilee, at once commends itself as the most favourable point for the centre of a Jewish Mission. It is a place of peculiar interest to the traveller, as it is believed to be the very town to which Jesus pointed during his sermon on the mount, when he said, "A city that is set on an hill cannot be hid."—(Matt. v.) But it is no less interesting to the Jewish missionary, for Saphet is one of the four cities regarded as holy by the Jews.—As you stand upon its lofty brow, the eye of the Christian turns towards the Land of Gennezareth, and the placid waters where the feet of the Saviour walked; but the eye of the Jewish devotee turns toward the white sepulchre of Marona, on the opposite side of the valley where rest the bones of several Jewish saints. They have a tradition that when the temple was destroyed, Jeremiah hid the ark in some cave of the hill of Saphet, and also that Messiah will be first revealed there.

Before the earthquake, on 1st January 1837, there were 7,000 Jews residing in Saphet. It is again gradually rising out of its ruins, and there are at present about 2,000 Jewish inhabitants. In six hours you can reach Tiberias, on the edge of the lake—another of the holy cities—containing 1500 Jews. There are also two villages on Mount Naphtali, where Jews reside. It is within a few days' journey of Tyre, Sidon, Acre, Khaifa, Bayroot, and Damascus—in each of which there are synagogues and Jews—so that it forms the centre of a most interesting field.

The climate of Saphet is peculiarly delightful, owing to its lofty situation. In one of the hottest days of July, we found the thermometer, in the shade, standing at 58° before dawn, at 64° by eight o'clock in the morning, and at 76° by noon.

We could not help feeling, that if the church of Scotland were privileged to establish a mission in Saphet, what an honor it would be to tread, as it were, in the very footsteps of the Saviour—to make the very same hills where he said, "Blessed are the peace-makers," resound with the gospel of peace. And if God should bless our efforts, would not the words of the prophet receive a second fulfilment,—“The land of Zabulon, and the land of Naphtalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.” Saphet would then be in reality “a city set on an hill, that cannot be hid.”

2. *Jassy and Bucarest.*—Wallachia and Moldavia are deeply interesting provinces to the Jewish missionary. *The number of Jews* is very great. In Bucarest there are about 3000, and in Jassy 20,000. In the single city of Jassy, there are more than in the whole of Palestine. On entering it, we almost thought

ourselves in a city of Israel. In six other towns of the provinces which we visited, we found great numbers. It is believed that the government would not be unfavorable to a Jewish mission. Any direct attempt at the conversion of the Greek population, would prove fatal to the mission. But if the missionary sought only the outcast Jews, there is reason to think he would be unmolested. There is a British consul in each of the capitals. The Bible is freely circulated in Wallachia. The Prince of Moldavia was favorable to its circulation in his dominion also; but the Greek priests would not permit it. The only thing to be feared is, that the light spreading to the native population, would excite the jealousy of the priesthood, who might bring in the arm of Russia to put down the mission. But it is our part to move forward in the path of duty, leaving future events in the hands of God.

The Jews are in a most interesting state of mind, particularly in Jassy. The far greater number are Polish Jews. They are steeped in the *greatest ignorance*. We are told, that among the thousands of Jassy, there were only a few individuals who could understand Hebrew grammatically. In the schools, we found that even the teachers could not translate the prayers in the Hebrew prayer-book. In this state of things, a secret society has arisen of educated Jews, who hate the Talmud. They live like Jews, but use every effort to undermine Judaism; they deplore the ignorance and superstition of their brethren; and though their own principles are far from being settled, they are earnestly panting after a change. During our stay in Jassy, we were visited by many of them whose confidence in the Talmud had been completely shaken—and who were eagerly asking for the New Testament and Christian Tracts.

This wonderful field has entirely been unoccupied. No missionary has ever been sent there with the words of eternal life. We found the Jews would not believe that we were Christians,—for, said they, “No Christians in this country love the Jews.” Add to this, that these provinces border upon Austrian Poland, that land of bigotry and the shadow of death—where no traveller dares to carry even an English Bible, and where no missionary would be allowed to remain. If the Moldavian Jews received the light of the gospel, they would easily spread it by means of their constant intercourse, even where the foot of the gospel messenger could not go.

One fact more may be stated,—that every Jew who arrives in these Provinces must bring a certificate, that he is able to earn a livelihood by some trade. If found unable, the authorities send him out of the province. The cheapness of the necessities of life is very remarkable—and the resources of commerce great and unoccupied; so that an inquiring Jew, or a convert, could easily maintain himself even when cast off

by his brethren. In this way, one of the greatest difficulties of the Jewish missionary would be removed.

The only reason why Jassy seems preferable to Bucarest is, that the Jewish population is nearly seven times greater, and that the Jews are fully more awakened in the northern parts. But perhaps it might be found advisable that the Mission extend its care to both capitals.

3. *Hungary*.—The number of Jews in Pest including Ofen and Altofen, is at least 11,500, stated by some as high as 30,000; in Presburgh and Papa, 6000; in Vag-Ujhely, 2400. There are, besides, eleven towns containing from 1000 to 2000 Jews in each; twenty-three towns, from 500 to 1000; thirty, from 200 to 500.—The rest of the Jewish population are spread in the different small towns and villages all over Hungary. The lowest estimate of the total Jewish population in Hungary, is 250,000; but there are said to be at least 300,000.

About one-third part of the Jewish population of Pest consists of *reformed Jews*, who have wholly discarded the Talmud, and the ceremonies and service of the synagogue; and hold to the Old Testament Scriptures alone, as of divine authority. Their Rabbi preaches regularly from the Old Testament, adopts a far simpler form of worship than that of the synagogue, and is attended by a large congregation. He entered readily into discussion on the Messiahship of Jesus. The immoral lives and idolatrous practices of professing Christians form his great stumbling-block. Perfectly free discussions may be held with Jews in Pest. There is not a Jewish missionary in all Hungary; but it is believed that no place could be better adapted for a Jewish Mission. Before settling in Pest or Buda, or generally in any town in Hungary, it is merely requisite to show that the intending resident has the means of supporting himself. A credit, therefore, to the amount of a year's salary, is indispensable as a pre-requisite to a settlement.

4. *Posen*.—During our late mission, we visited many countries of more romantic beauty, and linked in with higher and holier associations than the dreary plains of Prussian Poland; but we do not think we visited one spot, which called forth from us a deeper interest in the lost sheep of the house of Israel. There are upwards of 73,000 Jews scattered over the Grand Duchy of Posen, formerly part of unhappy Poland—now more happily situated under the sway of the Protestant King of Prussia. In the town of Posen itself there are about 3000 Jews; and in all the towns and villages of the country, there is always a considerable portion of Jews. We never stopped at a village, even to change horses without inquiring after Israel, and always heard that there were some finding a shelter there.

The King of Prussia is most favourable to the cause of the conversion of Israel. He and the Royal Family are annual subscribers to the funds of the missionary schools there; and there

is no doubt, that if permission were granted to ministers of the Church of Scotland to labour among the Jews, they would be authorised to preach in the parish churches on the Jewish Sabbath.

The State of the Jewish mind is peculiarly interesting here. Twelve years ago we were assured that the Jews turned away from the Gospel with hatred and contempt. But now they seemed convinced that the Talmud is false, and that Christianity is probably true.—They have no spiritual conviction of sin, and of their need of a Saviour; but they are willing that their children should be brought up in Christian schools, and are themselves willing to hear the preaching of the Gospel. Let them alone for twelve years longer, and they will rush forward into the deep pit of German infidelity.

The London Society have put forth most successful efforts in this province. There are seven missionary schools under their care, maintained in different towns, where Jewish children receive a common Christian education. It is, indeed, a remarkable providence that the Jews should be willing to send their children. The number of schools could easily be doubled, if funds were provided.*

A still more remarkable door is open to us in the way of preaching the Gospel. There are three excellent missionaries of the London Society; and the one of them, who is a licentiate of the Prussian Church, has the privilege of preaching to hundreds of the Jews and Jewesses in the parish churches. If the Prussian ministers were faithful men, and their flocks really christian, the end might be attained without missionaries. The plan proposed by Cappadose of throwing open the churches to the Jews on certain intimated days, might then be adopted. But as long as the pure truth of the Reformation is despised and unknown, the light must come from another quarter; and who can tell but, in bringing light to Israel, we may bring light and life to the dead Churches of Prussia also. We feel deeply persuaded that a man of faith and of apostolic spirit would find a noble field for exertion among the Jews of Prussian Poland; and in his hours of depression and anxiety, he would find a sweet solace in the bosom of the few believing families who love the Lord, and love his servants. We found ourselves more than once in the genial atmosphere of those affectionate believing families of which Krummacher speaks; and we found them homes indeed. Another important fact is, that the qualifications for the Jewish missionary here are far from being of a formidable character. To be an accomplished missionary in Palestine, a knowledge of Hebrew, Arabic, German, and also Spanish and Italian, are almost indispensable; but in Prussia, a respectable knowledge of pointed Hebrew, and the ability to speak and

* It may be mentioned, that the Committee have agreed to support a missionary school here; and that a Christian lady has undertaken to support another.

preach in German, are all the absolute requisites. A knowledge of rabbinical lore is not so needful as in other places; what is chiefly wanted is, a lively, affectionate preacher of the searching Law of God, and the blessed Gospel of our Lord Jesus Christ. Such a man, casting aside the controversial style altogether, and speaking plainly and directly to the consciences of the Jews, might, we are persuaded, be the instrument, in the hand of the Spirit, of awakening and converting the great mass of the Jews in that interesting province.

5. *Smyrna*.—This station, from the mercantile character of the people, is of easy access, and has regular intercourse with Europe. An English Consul and many English families have their residence in the town, or in the neighbouring villages. The white stones of the Jewish burying ground, on the face of the hill, as you sail up the gulph and approach the town, indicate that this has been a residence of Israel in many a past generation. From the earliest age to the present day there has been a race of Jews in the city. The importance of the place, as a missionary station, consists in existing circumstances—quite independent of the interest which every Christian naturally attaches to the site of one of the seven Churches, and to the grave of Polycarp. A missionary would here have freedom to labour among a population of at least 3,000 Jews; and this, an increasing population. The state of their minds, too, is interesting; for a considerable number are already aware of the peculiar doctrines of Christianity, and have shown a desire to enquire into them. There is but one labourer on the spot—and he is not a regularly ordained minister, but only a missionary—to converse with, and show kindness to, his brethren of the house of Israel. There is a constant influx of Jews from all parts of Asia Minor, and the coasts; chiefly in the course of business; sometimes in the course of a Pilgrimage to the Holy Land. In this manner there might be access to the 1,000 Jews of Rhodes, and even something done for the vast population of Salonika, the ancient Thessalonica. The qualifications, also, of a missionary to this station would not require to be very great; and the expense of living is much smaller than at Constantinople. A house rent here is £40 at an average; whereas in the latter place, £100 annually is very commonly demanded for the most moderate sized dwelling.

The only formidable obstacles are, the difficulty of supporting converts; and the power which the Jewish body have from the Government to excite persecution against any of their brethren who receive the truth.

6. *Constantinople*.—The vast importance of this station is, its immense population of Jews. They are so spread throughout this amazing city and so little visited hitherto, that their exact number has not been ascertained; but the general belief is, that they amount to about 30,000 souls; all sitting in "the region and shadow of death," and never visited by the

great Light that has arisen on us. This field may be said to be quite unoccupied; for though there are two labourers on the spot, one from England and another from America, yet their efforts have scarcely been aggressive. This mass has not been penetrated by a single missionary; no Jonah has gone through this city of dense multitudes, to tell them of the "Son born to us." The general state of mind can scarcely be ascertained; but the *spontaneous* visits which not a few have paid to the missionaries, (many of them it is true, moved only by worldly motives) prove that an opening among them would be a very probable event; and thus too, access would be obtained to a large and scattered population on the Dardanelles, and the adjoining region, such as *Brusa*, where are said to be 6000 Jews and *Ismid* (Nicomedia), where 1000 reside. The mass of this population is *Spanish* Jews; but it is interesting to know, that, as it were on the skirts of this field, there are about 1000 *German* Jews, and some hundreds from Italy, who readily seem to welcome the visits of a missionary, because quite separated from the influence and society of their *Spanish* brethren.

We were repeatedly assured, that schools might be established among these with every probability of success. Not least interesting are the *Caraites* Jews. There are of these about 100 heads of houses. They are disliked and often persecuted, by their Talmudical brethren; and on this, as well as other grounds, have rather a kindly feeling to Christians. Intercourse with them would, in all likelihood, become free. They are far less artificial in their character than other Jews. Their worship is simple. They sit on the ground during most of the service, having cast off their shoes on entering the synagogue; only standing up at particular parts of the service. Before they dismiss, their rabbi gives them an exposition, or discourse upon a passage of scripture—pointing out its bearing on their duties in life.—Though not learned in general, yet they have less superstition than their other brethren; and as they reject the traditions of the fathers, and appeal to the simple word of God, there seems, in their case, every thing that might invite the approach of the messenger of peace.

The obstacles here would be, the interference of the government, if the bigoted Jews chose to complain of converts; which they did some years ago with too great success. The difficulty of supporting converts would also be felt here. But with these exceptions, there is every thing to invite. Of course, there might arise bitter opposition on the part of friends, if any converts were made; but this is an event which takes place wherever there are souls converted, and is not peculiar to this place.—"Henceforth there shall five in one house be divided, three against two, and two against three; the father shall be divided against the son, and the son against the father."

LIFE OF DR. ALEXANDER STEWART.

Dr. Alexander Stewart was born at the Manse of Blair Athol, on the 29th of January 1764. His mother was a lady of great piety and gentle manners, but she died while her son was only three years old. His father was a preacher of great eloquence in the Gælic language, and appears to have been evangelical in his sentiments. He paid so much attention to the education of his son, that we find it recorded of him, that he had never been at a public school until he was sent to the College of St. Andrews—his father having performed the office of tutor. He was not allowed, however, long to see the fruits of his labours, as he died in the year 1780. It must have been no small trial to young Stewart to be thus deprived of both parents while in early youth, and more especially while he had not the means of providing for himself. The Manse wherein he was born is situated in one of the most romantic places of Scotland, it is in the vicinity of the pass of Killiecrankie, where are combined all that is sublime and beautiful in the features of external creation. "The lines had fallen to him in pleasant places," but by the decease of the father, the family must go forth to make room for another occupant, illustrating the truth of the monkish lines—

*Omnia terrena per vices sunt aliena,
Nunc mea, tunc hujus, post mortem nescio cujus.*

At the philosophy college in St. Andrews, Mr. Stewart took a high place. He excelled especially in mathematics, and though he did not neglect classical studies, he appears to have had a greater partiality for science. When eighteen years of age, he entered on the study of divinity at St. Mary's College, and about the same time he became private tutor in a respectable family in the vicinity of St. Andrews—and here, while directing the studies of his pupils, he had every opportunity for pursuing his own. This situation appears to have been one peculiarly agreeable, and he continued in it for the period of four years, and for many years after a friendly intercourse was maintained between him and the members of the family. It does not appear, however, that as yet he was alive to the importance of true religion. Amiable he was, and faithful in the discharge of the ordinary duties of life, and honored moreover for his talents and acquirements, but

something more than these is needed, in order to a man being a Christain. There must be that godly sorrow for sin, which leadeth to true humility of character, and that hope in a crucified Saviour which is the source of all perseverance in well doing—and to these graces Mr. Stewart, both at this time and long after, appears to have been wholly a stranger. Mr. S., however, was punctual in the discharge of a certain routine of religious duties. His character, in the esteem of the world, was without a stain. He had moreover, by studious application at college, acquired an unusual amount of literary, scientific, and theological knowledge; and accordingly when he came to be proposed as a licentiate to preach the Gospel, he had very flattering testimonials in his behalf from the various professors under whom he had studied. It was about this time, 1785, that the parish of Moulin became vacant, and the Duke of Athol having received strong testimonials from Professor Hill, of St. Andrew's, and others, in favor of Mr. Stewart, presented him to that parish. The following letter from Mr. S., written after his first visit to Moulin to preach before the people previous to the moderation of a call, will show his state of mind at this time.

"I have had a most agreeable excursion to the Highlands. The object of my journey, the friendly reception I met with wherever I came, good spirits, choice weather, and agreeable company, all conspired to heighten the enjoyment. I thought I had never seen Athole to such advantage before. Every wood, every hill and stream, looked jocund. I felt my heart warmed when I approached the village of Moulin, with an affection somewhat similar, I suppose, to what one feels for his new-born offspring. I preached on the 23th ult. in English and Gaelic. The church was very full. I am told I gave satisfaction. My call, as far as can be judged, was unanimous. The people shewed great earnestness in my favour. This, you can believe, was highly pleasing to me, and I indulged the pleasure without scruple, because I thought myself in no hazard of gratifying my vanity by that indulgence; for I have been little in that country since I was a child, and therefore am little known or liked on my own account. The people's attachment to me proceeds from a cause vastly more grateful than the highest compliments they could pay to my own merits, that is, the respect they retain for my father's memo-

ry. I was happy in thinking that I could attribute their attachment wholly to that cause.

"The living of Moulin is, upon the whole, good; the society good; the manse not so good as I could wish, but I have seen many worse. I was not, when I saw it, nor am I yet, in a humour to find fault. The situation, the prospect, is in summer the most delectable. A piece of the most delightful birch wood, in the neighbourhood, afforded me one of the most delightful strolls I ever enjoyed. It seems made to invite the early contemplator to pursue

"The wildly devious morning walk."

"The country in general abounds in birch, a harmless kind of wood that excites neither the dread nor the detestation of the beholder, as in a neighbouring country; but on the contrary, possesses every beauty, except perhaps the beauty of utility; but even that is not wanting, for it is much used on the roofs of cottages.

"One day I rode out of my way on purpose to see the pass of Killicranky, a deep, narrow gully, about a mile long.* The Garry runs below, black and deep, but not rapid, unless when swollen with rain. The banks are very steep, heathy, and covered with wood, and rise to a very considerable height. The public road is cut out of the face of the bank, but broad and well finished. Here I had often seen the torrent boil along the rocks, and heard

"The angry spirit of the waters shriek."

"At this time it was calm and silent, but its very silence was grim. I recollected the many tales I had heard of goblins and demons being seen or heard to yell in this den. I began to think the vulgar faith in such apparitions not so unnatural as I used to account it. Such is the influence of local scenery over the imagination, and the power of the imagination over the understanding.

"I spent a night at the Manse of Blair, in which I first drew breath. The glebe is pretty large, and has some oak and birch on it. I walked out alone in the morning, to make my orisons in the wood where I had often strayed. I found in every tree, and in every spring, an old acquaintance:

"Dear lovely bowers of innocence and ease,
Seats of my youth, where every spot could please,"

said I, as I traversed the ground. I stood on a hillock and looked around me.—The view was worth a thousand homilies! The days of other years rushed on my mind; "the memory of joys that are past, pleasant and mournful to the soul." The sensations and emotions which this visit awakened in my breast, were such as no beauties of nature or art could have raised. They were such as Dr. Beattie ascribes to the power of national music, in his essay on that subject. The passage is so singularly beautiful, that I cannot forbear transcribing the whole.

* It was here the famous battle was fought between Dundee and General Mackay in 1689. See Canadian Examiner Vol. 3, p. 334.—Editor.

"That man must have a hard heart, or a dull imagination, in whom, though endowed with musical sensibility, no sweet emotions would arise on hearing, in his riper years, or in a foreign land, those strains which were the delight of his childhood. What though they be inferior to the Italian? What though they be even irregular and rude? It is not their merit which, in the case supposed, would interest a native, but the charming ideas they would recal to his mind; ideas of innocence, simplicity, and leisure, of romantic enterprise, and enthusiastic attachment; and of scenes which, on recollection, we are inclined to think that a brighter sun illuminated, a fresher verdure crowned, and purer skies, and happier climes, conspired to beautify, than are to be seen in the dreary paths of care and disappointment."

"I hope I have profited both in mind and body by this jaunt. During twelve days absence, I rode, or walked, or both, every day, except two, from seven to twenty-four miles. The change of scene, and company, kept my mind in a state of cheerfulness, and the exercise kept the animal spirits in play. I frequently read on the road, walking with my bridle in my hand."

These reflections, though romantic enough, show nothing in them of spiritual life; and however much in earnest the writer might be, it requires principles of a far deeper and more abiding character than such sentimental feelings, to fit a man to undertake the very responsible work of guiding souls to eternity. Of these principles, however, Mr. S. at this time was greatly ignorant; and the only wonder is, that his call to the parish of Moulin should have been so harmonious. But at this time the moderate party had the ascendancy in the church, and in their hands the moderation of a call was a mere piece of ecclesiastical pageantry which it was respectable to have, but which, if expediency required, might be easily dispensed with. And, therefore, it need not be wondered at, that in certain retired parishes the people were led, without much consideration, to join their ecclesiastical superiors in performing a ceremony that, on the face of it, seemed to concede the right of a Christian privilege, but which in reality it stoutly denied. Add to this, Mr. Stewart's father had long ministered the gospel in the adjoining parish of Blair Athol, and it is easy to understand that their veneration for the father would lead them to view with much charity his amiable and accomplished son. It is in this way that we would account for the fact of a parish in Scotland being unanimous in their call of a moderate preacher, which Mr. S. at this time

unquestionably was. It appears too, from the account Mr. Stewart afterwards published of the state of his parishioners in Moulin, that they were dark in their apprehensions of Scriptural doctrine. By means of reading the *Gælic* New Testament, Psalms, and Assembly's Catechism in the schools; they "had some knowledge of the principal events in the history of the creation and fall of man, and of our Saviour's life, death, resurrection, and ascension. They knew also some of the great outlines of Christian doctrine; but in general, their knowledge of the principles of Christianity was superficial and confused, and their religious opinions were in many points erroneous." And again, speaking on the same subject, he says, "They attended church, and partook of the sacrament, and rested from their work on the Sabbath. But their outward observances were almost the only appearances of religion. There was little reading of the Scriptures at home; little religious instructing of children; hardly any family worship; no religious conversation—even on the Lord's Day, most of the time was spent in loitering, visiting, and worldly talk; and on other days religion was scarcely thought of." Alas! it is to be feared that the description here given is not peculiar to the parishioners of Moulin, but it is in truth a just description of the spiritual state of the generality of congregations, and therefore how needful that we seek to be sharers in the "spirit of reviving from the presence of the Lord" which was afterwards poured out on the people of this parish. Mr. Stewart having spoken thus plainly of the people whom he was set over in holy things, speaks with the like plainness of himself.

"I was settled," says, he, "minister of this parish in 1786, at the age of twenty-two. Although I was not a 'despiser' of what was sacred, yet I felt nothing of the power of religion on my soul. I had no relish for its exercises, nor any enjoyment in the duties of my office, public or private. A regard to character, and the desire of being acceptable to my people, if not the only motives, were certainly the principal motives that prompted me to any measure of diligence or exertion. I was quite well pleased when a diet of catechising was ill attended, because my work was the sooner over; and I was always satisfied with the reflection, that if people were not able, or did not choose to attend on these occasions, that was no fault of mine. I well remember, that I often hurried over that exercise with a good deal of impatience, that I might get home to join a dancing party, or read a sentimental novel. My public addresses and prayers were, for the most part,

cold and formal. They were little regarded by the hearers at the time, and as little recollected afterwards. I preached against particular vices, and inculcated particular virtues. But I had no notion of the necessity of a radical change of principle; for I had not learned to know the import of those assertions of Scripture, that, "the carnal mind is enmity against God;" that if any man be in Christ, he is a new creature; and that, "except a man be born of water and of the Spirit he cannot enter into the kingdom of God." I spoke of making the fruit good; but I was not aware that the tree was corrupt, and must first be itself made good, before it could bear good fruit. The people, however, were satisfied with what they heard, and neither they nor I looked farther. Almost the only remark made by any on the discourse, after leaving church, was, "What a good sermon we got to day!" to which another would coldly assent, adding, "Many good advices do we get, if we did but follow them." Such a heartless compliment was all the improvement made of the discourse, and I believe all the fruit of my preaching. The hearers readily gave me credit for a desire to do my duty; and they as readily took credit to themselves for a willingness to be taught their duty. But whether any improvement was actually going forward, whether there was any increase of the fruits of righteousness, was a point which gave neither minister nor people much concern.

"If there were any persons in the parish at the time, who lived a life of faith, under the influence of pure evangelical principles, I did not know them, nor was I qualified to discern and understand what spirit they were of. I have since had reason to believe that there were a very few spiritually-minded persons; but their life was hid, and they had left this world, all but one or two, before they could acknowledge me as a brother. I was in a great measure ignorant of the peculiar doctrines of Christianity, the corruption of the human will, the fullness and freeness of the redemption which is in Christ, justification by faith, and the necessity of the Holy Spirit's agency on the human soul; and what I knew not myself I could not declare to others. I never thought of praying for divine direction in my search after divine truth. I believe I had read the Confession of Faith of our church before I declared my belief of its contents; but I had taken little pains to compare it with the Scriptures. I certainly did not distinctly understand, nor was I at all persuaded of the truth of many propositions contained in it. Yet I do not remember that I had any scruples about subscribing it as the confession of my faith, or about declaring my assent to it solemnly, in the presence of that congregation whereof I was about to take the pastoral charge."

It may be supposed from the above confession, that Mr. Stewart's pulpit ministrations

would be defective in respect of evangelical doctrine. He made this acknowledgment, indeed, in the most ample manner, by afterwards committing all his sermons, the result doubtless of much painful study, to the flames. He preserved, we are told, one small manuscript volume, on which he inscribed the following lines, bearing his deliberate judgment as to the unsatisfactory character of its contents :

Juveniles ineptiæ,
temporibus ignorantie cæcitatique editæ,
odore Evangelii nullo imbutæ,
multis scatentes erroribus,
miserandæ, abjiciendæ;
tantum clementia Dei misericordis,
Filii sui unigeniti gratia,
ignoscendæ.
1817.*

* Youthful Trifles,
produced in the season of ignorance and darkness,
possessing nothing of the savour of the gospel,
abounding in errors,
fit only to be pitied, fit only to be destroyed :
to be pardoned solely by the clemency of a merciful God,
through the grace of his only begotten Son.

Mr. Stewart was about five years in Moulin before he was awakened to a sense of his ignorance of divine truth. During this time however, he was a hard student; he studied the Hebrew and the Gaelic with great accuracy, and became so great a proficient in the latter language that he afterwards published a Gaelic Grammar, which it is believed continues in use to the present day. He pursued also his metaphysical studies, for which he seems to have cherished always a predilection, and wrote a reply to Dr. Gregory's essays attempting to demonstrate the moral liberty of man on mathematical principles—which was considered a favourable specimen of his metaphysical acumen. The time, however, was now approaching, when Mr. S. was to be brought to see spiritual things more clearly. The means which the Lord used in accomplishing this work were the conversation and letters of Mr. Black, minister of St. Madoes. It was on one occasion that Mr. Black had walked along with his friend to an arbour in the garden, and here sitting down, he was led to describe to him the triumphant dying scene of a sister. The principles which Mr. Stewart held at this time could give no triumph in death, and therefore, the fact made an impression on his mind which was never afterwards effaced. Many years afterwards we find him noticing this incident. Speaking of Mr. Black, he says, "the dear name is always associated with my first love. My thoughts took a long flight backwards, and the parlour and the garden of St. Madoes, appeared to me

like an upper chamber in Jerusalem, and like the garden of Gethsemane." Happy truly when friends thus meet for mutual improvement! Happy when precious time is thus spent;—like the moss-rose it retains a fragrance long after its verdure is gone! We have not space to give extracts from the correspondence that followed on this interview; it will be enough to say that Mr. Stewart at length embraced those doctrines rightly named evangelical, being the true and only source of holy obedience. Mr. Stewart appears for some time to have been under much darkness as to his acceptance with God. He believed all the doctrines of grace, but he had no abiding joy or steadfastness in running the race set before him. He seems at length to have received much comfort by a visit from the Rev. Mr. Simcon, of Cambridge, who preached in his pulpit, and by his edifying discourse in private, cheered and refreshed the soul of his friend. This was in June, 1796, and from this time, Mr. S. tells us he "began to preach Jesus Christ with some degree of knowledge and confidence." A complete change had taken place in the sermons which Mr. Stewart preached to his people. He declared man's ruined and lost condition by Adam, and he published Christ as the end of the law for righteousness to his believing people. A corresponding change accompanied among his hearers. They began to enquire into the truth of those things which their minister brought to their ears, until at last by the blessing of God, a general awakening took place: and Mr. Stewart, on taking a review of this blessed work, tells us that the number of those who, to the best of his judgment, were "truly enlightened with the saving knowledge of Christ" were about seventy.—One of his friends who visited Moulin at this interesting time expresses his satisfaction at what he saw, "6th September, 1801. I preached there (at Moulin) the following Lord's day, and truly it did my heart good to see the many friends of the Lord walking in truth an in love to one another." The following incident will show the ease with which Mr. S. warded off from his flock, whatever might injure their relish of spiritual things. Many people seem to think that nothing can be wrong unless it is formally censured and condemned in the decalogue, never supposing that whatever is opposed to the spirituality of mind which a christian is required to cultivate, is sinful. The following passage will serve to show Mr. Stewart's views of a very common practice

which professing Christians indulge in, we mean that of "Balls:"—

"Another occurrence, last week, called for my interference. Some of the young volunteers had planned a ball, and engaged some of the lightest girls in the neighbourhood to attend. I learned that they were contriving among themselves to spend the day abroad, and to attend the ball without their parents' knowledge. I have thought it my duty uniformly to discourage those foolish revels which increase youthful levity, and apply artificial heat to ripen the fruits of folly. I repaired first to the woman of the public house (her husband died the other winter) where the ball was to be kept. She assured me it was not agreeable to her, nor done with her consent. I then took my elder Mr. W ——— with me, and called on every young woman in the village. After a few words of introduction, I asked each, in presence of her father and mother, if she intended to go to the ball; taking at the same time my pen and ink, and writing the person's name and answer I received. Every one answered me without hesitation, that she was not to go. I then made her give me her promise in the presence of her parents and the elder, that she would not go. This they all readily did, and I wrote it down. This was on the morning of the day appointed for the dance. The lads were abroad at drill. I called on two or three of them in the afternoon, and remonstrated with them. The result was, that there was no ball. It would have been extremely rash to set about any measure of this kind, without asking special direction from God. I trust I was directed. People learn soon to disregard admonitions from the pulpit, if they are not followed up in some way that shews the monitor to be in earnest, and concerned in the counsel he gives."

In 1805 Mr. S. was transported to Dingwall in Ross-shire. Of his proceedings in this place he thus writes an account to his sister, seven months after his settlement:—

"Our Sunday operations continue, and we hope with some effect. The practice here had been to have but two discourses, one in each language, all the year round, without any interval, beginning at a quarter past twelve. About a month ago, I changed the hour of meeting to eleven, which gave me time for a Gaelic lecture and sermon. Then I have an hour of interval, and an English discourse beginning at two.—About the same time, having got some length of day-light, in the evening I began a diet of catechising in church at half past four, which continues to six. I find all this just as much as my strength will bear. But as my discourses are not long, and the church does not require great exertion of voice, I hope I shall be able to continue. The catechising diet is well attended, and the church quite full, just as used to be at Monlin, with this difference, that we

have here several of the gentry, who understand Gaelic, that attend regularly. As soon as this meeting is dismissed, our Sabbath schools begin, of which we have now three, besides D—— M——'s open meetings for notes and reading, and another in R—— N——'s house. These various diets fill up the day, and afford opportunity of improvement to many who can neither read nor think to any purpose at home. When we recollect the opposition that was made to the introduction of a gospel ministry in this place, and now see the freedom with which various means of improvement are employed and countenanced, we are encouraged to hope that they will be productive of good."

We have seen that in Moulin Mr. S. was opposed to young women attending balls, these having a strong tendency to lead to levity of mind, which stands at antipodes to that devout and serious frame which religion requires, and now at Dingwall we find him opposing for the same reason theatrical entertainments. "I had occasion," he writes, "two or three weeks ago to protest against an evil which was meeting with encouragement, and likely to grow if not checked. For some seasons a part of a company of players spent two or three months in Inverness, and made a visit to Dingwall before leaving the country. Our town's-people were passionately fond of the entertainment. At my next meeting I took the opportunity of discoursing pretty freely to my ladies* about the evil of such entertainments. Only three of them had gone to see them, and none of them went any more." A few years after this, Dingwall was again assailed by a company of players; they had got from the magistrates the town hall, which they were about to fit up for a temporary theatre, when the worthy minister, dreading injury to the spiritual interests of his people, waited upon each of the Magistrates, and the result of his remonstrances was that the order was rescinded. But though Mr. Stewart opposed theatrical entertainments, he did not hate the players. His heart was open to the claims of charity even in an adversary, and accordingly we find him on this occasion, writing a letter enclosing a sum of money to the chief of the party, suggesting at the same time such wholesome advice as the case required. As the matter is of a curious character, we shall here copy Dr. Stewart's letter:—

"SIR,—I truly feel for the embarrassment to which you must have been subjected by your disappointment in this town. So far as the in-

* These were young persons whom Mr. S. met with at the Manse, to prepare them for admission to the Lord's table.—ED.

closed guinea can go to relieve you, I give it with perfect good will. I cannot forbear to express my strong regret, that a man of education and talents, of character and respectable connection, for all which I am willing to give you credit, should stoop to the degrading condition of picking up a precarious subsistence, by the mean arts of mimicry and buffoonery. I sincerely wish you and your son had a more creditable profession. I wish I could first persuade you, and then assist you to follow some other line, in which you might have a more comfortable and respectable subsistence in this life, and enjoy the prospect of a happy eternity in the life to come; neither of which advantages you can expect to possess in your present occupation. May God Almighty impress this admonition on your heart, and lead you to think seriously of your everlasting concerns before it be too late."

The player replied, spoke something about "bigoted sophistry," and the absence of "refinement," and "sensibility" in the opposers of the stage. The good effects, however, of Dr. S.'s exertions on this occasion were, that the town was saved from any invasion of other bands for the following seven years, or at least the magistrates were influenced to refuse their applications.

Dr. Stewart had two congregations in Dingwall to whom he ministered, the one was English, and the other Gaelic. The former however gave him small satisfaction, as they did not appear to be concerned in seeking supremely the one thing needful. They respected his talents, and even praised his sermons, but they appeared to be in other respects, remarkable for much lukewarmness. The latter congregation gave him much more comfort, and on sacramental occasions, there appears to have been seasons of refreshing among them. We give a sketch of one of these from a letter of Dr. S. to a friend at a distance:—

"Three weeks ago, the Lord's supper was celebrated in this place. This is a season of more than ordinary solemnity in these northern

counties. We have divine service performed on three several week days in English and in Gaelic, and two discourses preached in each language on all of those days. Four or five ministers are invited to preach, besides the parish minister; and where the pastor is himself a faithful evangelical preacher, he employs none but persons of the same description to officiate along with him. Serious christians, from a distance of thirty or forty miles, assemble with many others, to the number of some thousands. These are lodged and entertained by the inhabitants of the parish. After attending the public services of the day, the remainder of them are employed partly in secret devotion, partly in private social worship, where some more aged experienced christian presides. Altogether it is a great solemn festival, of four or five days continuance. Believers are greatly refreshed and edified with the various talents which are brought into exercise, among so many preachers, and the various matter which is carried home to their souls, suited to the cases of each; and also by the pleasing and animating intercourse with christian acquaintances, old fellow-pilgrims, whom perhaps they seldom or never meet with, except in these periodical solemn interviews. In such a large and mixed multitude as then comes together, there is always a great proportion of the ignorant and graceless. These, too, are particularly noticed in the addresses from the pulpit, and often with strong effect, and merciful success. On the late sacramental occasion here, we were favored with very fine weather. This is very desirable, for all the Gaelic service is in the field. We had some excellent ministers, who were well helped in the discharge of their duty."

After labouring fifteen years in Dingwall, Dr. S. was called to the first charge in the Canongate Church in Edinburgh. Here a wide field of usefulness now opened up before him, and the friends of religion were hopeful he would long be spared to cultivate it, but his time was now come. He had finished his work, and on the 27th of May, 1821, this faithful labourer was called away from the toils of the conflict to enter into the joy of his Lord.

A TESTIMONY AGAINST NOVELS.

The Swiss valet who murdered his master, Lord William Russell, and who was hanged lately in London, confessed as we are informed to one of the attendants who waited on him, that the first thought of the atrocious deed was suggested to him *by the reading of a novel*. We apprehend that a great and important principle is involved in this confession. He committed murder, and he was predisposed to it by the reading of a novel. Whether we may be able to explain the connection between the antecedent and the consequent, certain it is, that it does not come before us as one that is purely accidental, as if the unhappy man had only confessed two separate acts, namely, the reading of a novel and the commission of a great crime; but he gives this as his dying confession (and he was most able to speak to the question) that that the temptation to the crime came by the reading of a novel. Novel writing is now a branch of literature so extensive, that it may seem to many a vain task to call in question its character, but we believe that in a professedly christian country, there is a numerous class of persons who seek to regulate themselves both in respect to business and amusement, by the maxims of truth and wisdom, and that if you once convince their understanding wherein the path of duty lies, you have done all that is needful to influence their practice. Undaunted therefore by the bulk of this branch of modern literature, as well as by the names who have given it support, we shall suggest a few considerations, serving to shew that professing christians ought not to countenance the production of novels. It is not uncommon to meet with persons who defend the use of novels, by referring to the parables of Christ, as giving them a sanction. He used fiction in order to instruct the people, and therefore the principle of fiction cannot be condemned. But we apprehend there is a vast difference between a parable and a novel. The parable is a figure of speech in which the imagination has a certain scope, but which, nevertheless, is limited on all sides by the nature of the thing that forms the basis of the figure. There is a definite range within which the fancy of our instructor is circumscribed, and beyond which it cannot pass. Take for example the story of

a sower sowing seed. This is a well known process practised by agricultural men; and Christ in selecting it, testifies of a similitude existing between the growth of the seed in different soils, and the effects of a preached gospel in different hearts. He does not break loose from truth, so as to lead us among the vanities of fiction. He abides by things as they are, and he hangs his instruction on what exists.—Some individuals have supposed that all nature furnishes types and emblems of spiritual things; but without entering on this discussion, it is not too much to suppose from the variety of similitudes that so aptly shadow forth moral truth, that God who made nature as it is, constituted it at first with a subserviency to this end. And therefore, while a teacher imbued with wisdom, selects apt similitudes, they have this effect, that they present important doctrines to the mind, with a graceful simplicity. Now this is the effect of these parables, and there is nothing here to warrant the license of the novelist, whether profane or religious.—But there is a second class in which men and not things are the ground work of the parable. Of this sort, are the good shepherd, the prodigal son, and others. But in these the figure is as much confined within a defined limit as in the others. The great teacher does not bring before us a multitude of personages of his own imagining, but only those natural groups which God in his providential government has joined together,—and while a teacher treads within this territory he does not, in the parables he may propound, present us with a fictitious pageant, but with a true and living figure wherein are reflected higher things and relations, just as the clear stream may reflect the glories of the heavens. The duties which belong to certain relations of life, and the penal effects that follow when these are violated, are things as well understood as the springing of seed or any process in natural history, and may form equally with these the basis of a parable. The teacher is treading altogether on a *terra cognita* while he employs similitudes borrowed from the relations that subsist between father and son, master and servant, king and people, husband and wife, host and guest, and such like, to embody our duties and obligations to a

covenanted God, (a relation which requiring supreme love swallows up all others,) but we can see no identity of principle between any modern novel and a parable such as the Prodigal Son. The one is an apologue circumscribed within limits which it seems scarcely possible it can pass, the other is a professed history, which may be spun out without end. There is still, however, one other species of parable, which it may be thought does not fall under the definition above given,—we mean those wherein no similitude is ostensibly put forth. Of this sort is the parable of the rich man and Lazarus. But this parable comes to the same result only by another way. It differs from the others in this respect, that the doctrine is no longer concealed under the thin veil of a similitude. The condition and future state of a class of men are predicated of by an individual of the same class. Into the secrets of the world to come, Christ alone, who has the keys of hell and of death, can penetrate; and in this way of speaking without a similitude, the doctrine appears even more clear and more obvious, than under the former class of parables, and therefore, if possible, it is farther removed than they are from the nature of fiction. On the whole we can hardly conceive two things in which there is less resemblance, than between the novel and the parables of the New Testament. The novel is in no respect a following out of the parabolical saying, seeing that the principle of the latter is to exhibit truth with such force and fulness, that it becomes manifest to all who possess a teachable heart,—here the doctrine is every thing, and without it the figure is insipid and insignificant—but having this golden key, the figure rises before us with a peculiar grace and propriety. And from this essential quality, not to speak of its brevity, the parable stands apart *toto celo* from the character of the novel.

Besides all this, we apprehend that novel readers have no great aptness for searching into the recondite meaning of the tales that are served up to them. They seek excitement, and when they have this, they seek nothing more. This too the writers well understand, and accordingly the new and the wonderful are all that they aim at. What a contempt of sound knowledge is here? The men who are to be

the instructors of the people, are not those who have traversed distant lands, and who return to lay the result of their travel and toil before their fellow countrymen, that so their minds might be enlightened and enlarged, by a just delineation of men living under climes and institutions differing from their own. O no! all such things are dull and prosaic. They want the opiate of romance, and therefore they want all. What a contempt of all wisdom! Those who have carefully written the lives of men distinguished for their learning and virtues, were supposed to have been the benefactors of future generations, by presenting to the minds of ingenious youth, a model of moral and intellectual excellence, whereby to form their minds and their manners. But now it is otherwise, he is the man whom the multitude delight to honor, who presents to his effeminate readers, the story of a phantom,—

“A shape, if shape it may be called,
Which shape has none distinguishable
In member, joint, or limb.”

It is he that carries away all the rewards which are due to worth and honesty in authorship. What an encouragement to hardness of heart! Read one of those fine tales to a child whose mind has learned the mere elements of Bible truth, and the first question it will ask after you have done, will most probably be, But, mamma, is all this true? Thus shewing, in its own unsophisticated way, that before it can yield up its sympathies with the men and women who have been strutted before it, there is a prior question to be settled. *Is all this true?* And in this we apprehend it manifests a purity and correctness of feeling that might instruct persons of maturer years—seeing if the narrative is not true, it is only wasting on phantasms those affectionate regards which had better be bestowed on creatures of flesh and blood. What an encouragement to all evil! He who has the hardihood to write for the public a narrative that never occurred, will not be over scrupulous in an oral testimony to friends; and he who has been roaming in a world of frantic extravagancies, wherein all moral distinctions are confounded, may be found, when silver and gold are glittering in his eyesight, prepared, like the Swiss valet, to shed the blood of their possessor.

DEPUTATION TO SCOTLAND—NEW JERSEY COLLEGE.

It is known to most of our readers that the Deputation appointed by the Trustees of Queen's College, consisting of the Rev. Dr. Cook, of Quebec, and the Rev. Mr. Rintoul, of Streetsville, have sailed for Great Britain for the purpose of making collections in behalf of the said institution. It was their intention to have sailed together from Quebec in the Unicorn steamer, that was to convey passengers to the Britannia at Halifax; but the Governor General requiring the services of the Unicorn, she failed to keep her appointment with the public, and sailed on the 23rd of July instead of the 27th. Mr. Rintoul who had set out for Quebec, to join his brother, Dr. Cook, by the way of Oswego, being disappointed of a conveyance from that place, proceeded on to Boston, where he embarked on board the Britannia on the 1st inst. for Liverpool, and sailed from Halifax on the 4th. Dr. Cook sailed in the British Queen from New York, for the same port, on the 8th. We trust, therefore, they will, by the good providence of God, have a safe and pleasant passage across the Atlantic—and when they meet, we cannot doubt, from their tried discretion and zeal for the interests of our Presbyterian church, of their taking such measures as will secure the important object of their mission.

We have heard that the friends of Queen's College have been taunted for the smallness of the means they have procured for its erection, but we trust they will not be discouraged by such taunts. They are by no means creditable to those who make them. The oak was at one time an acorn. The country as yet is young, and all things connected with it are in an incipient state. It is but as yesterday that men, now dwelling in goodly tenements, were thankful when they had got a shanty set up to shelter themselves from the inclemency of the weather; and many an emigrant, at this moment living from hand to mouth, is looking forward, in the course of a few years, to opulence and independence. And yet how absurd and impertinent would it be to jeer at the honest agriculturist, who, anticipating the time when the rough forest trees shall be subdued around him, and joyful fields waving with grain, and gardens with fruit, shall have taken their

place, endures many hardships and privations, when he enters on his inheritance. It is equally absurd and impertinent to despise the day of small things at the outset of a seminary for the cultivation of learning and religion among the people. They are the enemies of the country, notwithstanding their high professions, who can stand aloof in callous indifference, while many are giving their best efforts to establish a college for behoof of a large section of Christians in the midst of it. They remind one of those men who mocked at the children of the captivity, while labouring to build up Jerusalem, saying, "What do these feeble Jews? Even that which they build, if a fox go up, he shall even break down the stone wall." And yet this was the beginning of that glorious work, which issued in the erection of a temple, whose glory was greater than that of the former, being honoured by the presence of the Messiah promised to the fathers. Surely this interesting fact, recorded by the inspired writers, gives much encouragement to office bearers, and all others who seek the good of Zion in this Western world, to persevere in their labors of love.

The same exertions had to be made in the United States, while a British province, for the establishment of their seminaries. And in reading an article in the July number of the Biblical Repertory and Princeton Review, to which a talented friend has drawn our attention, we have been much struck with the similarity of their condition to our own. The New Jersey College, we believe, is one of high and established reputation. *The glory of a college is not so much in her ancestry as in her children*; and the students of that seminary, if we may judge from the eminent and laborious ministers who have been trained within its walls, will bear a comparison with any in Christendom. Well, looking to the origin of the College of New Jersey, we confess it has given us much comfort and encouragement to find, that its founders had to adopt the same measures which are now in progress in regard to Queen's College. They too sent a deputation, consisting of two ministers, to plead for aid in the Mother Country, and we were proud to find that the people of Scotland offered

willingly to aid in its erection. Our fathers saw the need of such an institution in a young and rising country. They looked upon it as of the same importance with the preaching of the gospel; and the General Assembly appointed collections to be made over all the parishes in the land to help forward the work. In these days collections for philanthropic objects were on a much smaller scale than now; and yet we find, that, on this occasion, the friends of religion in Scotland were enabled to transmit upwards of £1,000 to the Trustees of the College. But we shall gratify our readers by allowing the Reviewer to give his own remarks with the documentary evidence relative to this matter :

“It is well known that the synod of New York, at the request of the trustees, sent, in 1753, the Rev. Gilbert Tennent and Samuel Davies to Great Britain, to solicit contributions to aid in establishing the college, which was then in its infancy. It has, however, never been accurately known what was the result of their mission. The following extract of a letter to President Burr, dated Edinburgh, August 1755, gives more information on this subject than we have elsewhere met with.

“The writer says: ‘We were much afflicted here for a long time by a report which reached us from England, that the Rev. Mr. Davies had died, in his passage from Virginia. But we were most agreeably relieved from that distress by our getting notice, very accidentally, of his having written a letter from Virginia, to Mr. Ruggles, a gentleman of Essex, who has no correspondence with this country; but by the Rev. Mr. Davidson, of that place, our countryman, we got notice of it. It is very surprising neither Mr. Tennent nor Mr. Davies ever wrote one scrap to any person in this country on their arrival; which we think they ought to have done. We were uneasy; we heard nothing of Mr. Tennent till about ten days ago I received his acceptable letter of 6th June last from Philadelphia.

“‘I have the satisfaction to acquaint you that the collection for New Jersey College amounts to above a thousand pounds; whereof seven hundred were collected by my son and me. Mr. Archibald Ingram of Glasgow, will acquaint you that he has got above three hundred pounds. You may depend on our remitting £700 to William Belchier, Esq., at London, as you desire, and that in a month or two after this date; and Mr. Ingram is to acquaint you that he will remit £300 at the same time; and therefore you may, with all freedom, draw on Mr. Belchier for £1,000 sterling, after receipt of this letter. And though your bills be drawn on receipt of this, it will be three months, or perhaps four, ere your bills come to London, and therefore, though the money be not in Mr.

Belchier's hands till two months hence, it will be in time.

“‘There are many parishes whose ministers have not collected or sent in their collections; but as they are country parishes at a distance, we suppose, that though they were come in, they would amount to but a small sum; but you may be sure that Mr. Ingram and we are doing what we can to get in what collections are wanting. We applied to the last General Assembly in May, and they have renewed their appointment to all the ministers who have not collected, that they would with all speed collect and send their collections. They have also ordered the sundry presbyteries to call for our receipts from their respective ministers.—We have published the act in our newspapers, which we hope will have a good effect. I cannot miss to acquaint you that there is included in the £700 above mentioned, fifty pounds received from the most honourable the Marquis of Lothian, President of the Society for propagating religious knowledge. We think it will be necessary to write a letter of thanks to his lordship in the name of the trustees, as you did to the Earl of Dumfries; and we find it is very agreeable to his lordship.

“‘What further collections we get in, we shall take care to acquaint you of, and remit to Mr. Belchier; but perhaps it will be six or eight months ere we can get it in from the sundry parishes which have not yet collected. The surprising appearance of Providence in giving success to Messrs. Davies and Tennent in their application in behalf of the College, and in preserving them and bringing them home in safety, is indeed great matter of thankfulness and praise. And we desire heartily to join with those who magnify our gracious Lord for his goodness. And we would fain hope that it was a token of good that the Lord will make that seminary of learning eminently useful in sending forth labourers into his vineyard.

“I notice your relation to the Reverend and worthy Mr. Edwards, by marrying a daughter of his. I have had for several years past a great regard for Mr. and Mrs. Edwards and their family, as he had been eminently useful by his labours in the ministry. I am heartily sorry for his present situation, but I would fain hope that the Lord will eminently appear in behalf of his people in North America and deliver us from our strong enemies. We have just now got a confused account of an awful stroke of Providence, of Gen. Braddock's army being totally destroyed, and himself and many other officers killed. It seemed to be needful that we should meet with such an alarming check, for our too much trusting to the arm of flesh, and in thinking our navies and armies invincible without looking to Him who is the only decider of battles. But I would fain hope that he will stay his rough wind in the day of his east wind, and by this awful dispensation to humble us under his mighty hand, that he may exalt us in due time.

“My hearty respects to Mr. Tennent, and acquaint him that I had his letter, I heartily wish that our gracious Lord may eminently assist you in the station you are in, and in your efforts to promote the religion of Jesus, especially among the students of divinity, that they may come forth qualified to make the knowledge of Christ manifest in every place where Providence may cast their lot.

“We suppose the collections through Britain and Ireland will not amount to less than four thousand pounds; at least they are far more than what you or any other of the trustees could expect; and I am sure it will be carefully and frugally laid out on purposes for which it was designed. I shall be glad to hear from you with the first convenience after the receipt of this. I think it will not be amiss that the trustees prepare next spring a state of the affairs of the College, and a short hint how the money has been laid out, that it may be laid before a General Assembly of this church in May next.

“My son, Thomas Hogg, joins with me in our most affectionate respects to you and the trustees; and we shall always be ready to serve you and the College as much as is in our power.”

“The sum of one thousand pounds, for which President Burr was by this letter authorized to draw, appears to have been the proceeds of a general collection in the several parishes ordered by the General Assembly; and obviously did not include the sums collected by the personal agency of Messrs. Tennent and Davies. It is probable also that the sum of four thousand pounds mentioned as the amount of the subscriptions in Britain and Ireland did not embrace the whole amount collected.

“One of the principal points of interest in reference to this subject, is the evidence of mutual respect and confidence between our church and those to whom this application was made, which these contributions afford. Had the church of Scotland been then viewed with the feeling which is now manifested towards her by some who claim to be the true representatives of the fathers of our church, it is not likely that the synod of New York would have applied to her for aid, or that her General Assembly would have thought it worth while to order a general collection in their behalf.—This was not a solitary instance of friendly intercourse between the two churches. The synod of Philadelphia at an early period commenced the formation of a “fund for pious uses,” which was supplied principally by annual collections made by the pastors. Out of this fund contributions were made to poor or dis-

abled ministers, to those whose congregations were unable to sustain them, to the widows and children of such as died in the service of the church, and for other similar purposes. In 1719 we find the following record on the minutes of the Synod in reference to this subject. ‘It was overtured by the committee concerning the fund, that such a number of persons as the Synod thinks fit to be nominated, shall be empowered to receive the collection of the Synod of Glasgow and Air, if it arrive safe in goods, and put them into the hands of some substantial persons, to be sold to the best advantage for money, and to account with the said persons for the sale thereof, and to receive the net produce for the use of the fund; and likewise after the receipt thereof to let the same to use upon good security after paying to New York congregation what is allowed to them. This overture was approved by the Synod.’”

“The General Assembly of the Church of Scotland at a later period ordered a general collection to be made in order to raise money to be placed at the disposal of the United Synod of New York and Philadelphia, to aid in the support of ministers among the Indians and in feeble congregations. The money thus obtained was placed in the hands of the corporation of the widow’s fund, who, feeling they had a legal right to its use, employed part of it for the objects of their incorporation. What the whole amount contributed was, the Synod never learned; but they were informed in 1768 that the interest of seven hundred pounds was at their disposal.* It is not the amount of money contributed at any time by the Church of Scotland in aid of the Presbyterian Church in this country, on which we lay stress, but the friendly feeling evinced by their contributing at all. It is this that we think worthy of notice and remembrance.”

Before dismissing this subject we may observe, however much subsequent events might produce a change of feeling between the two churches, that, at this hour, those in the Church of Scotland (now the ruling party) who are the representatives of such men as Drs. Witherspoon and Erskine, (the friend of President Edwards) cherish towards their Presbyterian brethren in the States, all the sentiments of esteem and good will which characterized their fathers in former days. And well they may, seeing it is written, Prov. 27, 10, “Thine own friend and thy father’s friend forsake not.”

* See Prof. Hodge’s History of the Presbyterian Church, part II. p. 353.

THE TEA TREE.

Two kinds are commonly cultivated in our green-houses, the one under the name of *Thea viridis*, or green tea; the other of *T. Bohea*, or black tea, which applications have been given them partly, as it would appear, on account of the relative colors of the foliage, and partly under an impression, that the former produced the *green tea* of the shops, and the latter the *black tea*. But this idea seems to be founded on no good authority.

The *T. viridis* is a large, strong-growing, almost hardy plant, with its branches spreading, its leaves from three to five inches long, very broadly lanceolated, pale green, singularly waved, the margin reflexed; the flowers are large, solitary, mostly confined to the upper axil; they appear in the autumn, six weeks or two months earlier than those of *T. Bohea*; whilst the latter is of small size, with remarkably erect, stiff branches, leaves not above one half or two-thirds the size of the former, perfectly flat, more coriaceous, of a dark green, bearing in the axils of numerous leaves two or three flowers, which are smaller, and have a slight fragrance, and are in perfection during winter. It will not endure our frosts. It is difficult to determine which of these species is the one cultivated in China; whether both may not be employed in the production of the different kinds of tea; or whether they may not be indiscriminately used; for the Chinese are exceedingly jealous over the processes employed in the preparation of teas, and the tea-country being at a great distance from the European factory, it is very doubtful if any scientific person has, from personal observation, been able to decide the question. Dr. Abel* satisfactorily notices the two kinds of tea plant, and adds, "from persons conversant with the Chinese method, I learnt that either of the two plants will afford the *black* or *green* tea of the shops; but that the broad thin leaved plant (our *T. viridis*) is preferred for making the *green tea*." This statement is corroborated by a communication from C. Millett, Esq., of Canton, who holds a high official situation in the Company's factory there: "The tea plant," he says, in a letter, dated Canton, 12th of December, 1827, "is almost as scarce in this neighbourhood as it is in England. The tea-country is at a great distance from hence, and the teas brought to Canton are several months on their route by inland navigation. Of the plants there are two kinds, of which one has a leaf of a much darker green than the other. This difference may partly arise from cultiva-

tion; but it is to the various modes of preparation that the green and the black teas of shops are due. In proof of this we sent home last year *green tea* from the black tea plant. You may, therefore, conclude that, though there are two plants differing so much in appearance and growth as any two varieties of the *Camellia Japonica*, each, by proper management, will produce *black* or *green* tea indifferently. The varieties of *teas* from the several provinces, arise from soil, culture, mode of preparation, and above all, from the part of the shrub whence the leaves are pulled. From the same individual plant there are three crops or gatherings annually; the first affords the fine teas, of which the Pouschong is the produce of the larger leaves of the young shoots. The extreme shoots, with the opening leaf buds, constitute the Pekoe. This is in England commonly supposed to be the flowers; but an examination after infusion will clearly show its origin. The first picking takes place in June, the second in July, and the third in August." Kämpfer's figure of the *Japanese Tea-Plant*, which is evidently the plant in general cultivation in that empire, is the *T. Bohea*, not the *T. viridis*. The native country of both species is, probably, various parts of China, and the cultivation seems to be confined to the temperate zone, extending to the northern provinces of the empire, and as far as the 45 deg. of latitude, in Japan. But the *Tea-districts* properly so called, are thus stated by Dr. Abel: "That of the green tea is in the province of Keang-nau, between the 29th and 41st degree of north latitude, at the north-western base of a ridge of mountains, which divides the province of Che-Keang and Keang-nau. The black tea district, in the province of Fokien, is contained within the 27th and 28th degree of north latitude, and is situated on the south-eastern declivities of a ridge of mountains dividing the province of Fokein from that of Keang-si."

M. A. Baron de Schilling has given the names of thirty-six sorts copied from a Chinese manuscript. These are divided into seven heads. 1. Teas of the district of the city of Sou-ugan-tcheon, in the province of Keang-nau, eight sorts. Green teas *Soung-lo*, of the district of the city of Hoey-tcheon in the province of Keang-nau-Soung-lo, eleven sorts. 3. Teas of the district of Hang-tcheon-fou, in the province of Tche-Kiang five sorts. 4. Tea of the province of Hou-Kouang, one sort. 5. Black teas, *Wou-y* or *Bohea*, of the province of Fou-kian, ten sorts: and which, if we are to judge from the names, are the most esteemed—such as *Lao*, *Kiun mei*, or venerable old man's eye-brows; *Pekao*, white hairs, or

* Narrative of a Journey to the Interior of China, p. 221.

Pekoe tea; *Cheou mei*, eye-brows of a very advanced age *Kieou Khin lian sin*, hearts of water lilies of Kieou Khin: *Ouang nin fung*, tea of the pick-axe of the king's daughter; *ta haung phao*, large red tails; and *Sian jin tchang*, palm of the immortals, &c. 6. Tea of the province of *Yunnau*, one sort. 7. Teas of the province of *Szu-tchouan*, two kinds. But this list, it is said by the author of "Abel Remusat," is not yet complete: and he adds fifteen others, several of which appear to be the kinds best known in Europe. *Wou-i-tchha*, *Wou-i Tea*. *Wou-i* is a celebrated mountain in the province of *Fou-kian*; thence comes the common name of *Bohea tea*. *Hi-tchun-tchha*, *Hyson tea*. *Phi-tchha*, *Skin tea*; that species of *Hyson tea* commonly called *Skin*. *Siao-tchoung-tchha*, a small kind, the *Saotchoun* or *Souchong* tea of the merchants. *Pao-tchoung-tchha*, a species sold in small packets; the *Pouchong* of commerce. *Soung-tseu-tchha*, *Sonchais tea*. *Koung-fou-tchha*, *Camphon*, or *Congo tea*. *Chang-koung-fou*, *Camphon tea* of a higher quality, or *Camphon Campony*.—*Tchu-tchha*, *Pearl tea*. *Ya-toung-tchha*, *winter tea*. *Tun-ki-tchha*, *Twankey tea*. *Kian-peii-tchha*, or *Tseu tchoung*, a second species of *Campony tea*. *On-tchha*, *black tea*, the leaves serve to die stuffs black. *Ye-tchha*, *Desert tea*. The flowers of this species of tea are of a golden colour, the stem is high, and the leaves of a bright green: they use it in the same manner as the common tea. *Chan-tchha*, *mountain or wild tea*. All these different kinds of tea may be distinguished by the experienced merchant, merely by taste. The situation of Assayer of Teas at Canton, requires this sort of talent, and the individual who holds it enjoys a salary of £1,000 per annum for tasting tea only!

The quantity of tea produced in China must be enormous; it is spread over a square area of 1,372,450 square miles. Its use in China reaches to a very high antiquity, for they have a tradition that an Indian prince, a holy and religious character, of the name of Darma, visited China about the year 516 of the Christian era, to instruct the natives in the duties of religion. He led a life of great abstinence, and denied all manner of rest or relaxation to his body; but he was, at length, so weary of his fatigues and fasting, that he fell asleep. As a penance for so great a dereliction of duty, he cut off both his eye-brows, the instruments and ministers of his crime, and threw them upon the ground; each eye-brow became a shrub, now called the tea. Darma quickly discovered the agreeable properties of their foliage, which endowed his mind with fresh powers to pursue his divine meditations; having recommended the use of it to his disciples, it soon became general in China. The individual who first discovered its qualities is held in remembrance by a rude figure in Chinese and Japanese drawings, of an old man standing upon water, with

reeds under his feet, and one of his eye-brows sprouting out into a tea-leaf. Linschot is said to be the first traveller who tells of a herb, with which the Japanese prepared a drink, and which they offer to their guests as a mark of high consideration. Caspar Bauhin speaks of it in his *Pinar*, under the name of *Cha*. Very early in the seventeenth century, tea first became known in Europe; and we are assured, that the Dutch at first carried on a trade, by recommending the sage of this country, which they gave in exchange for tea of China. Little more than a century ago, according to Lord Macartney, the English East India Company did not sell more than 50,000 lbs. of tea, and very little was smuggled. In 1784, the consumption of Great Britain and Ireland, exclusive of their dependencies, amounts to 23,000,000 lbs. Lords Arlington and Ossory brought home a quantity of tea from Holland, about the year 1666, at which time it was sold for 60s. per lb. But the practice of tea-drinking, even in public coffee-houses, was not uncommon in England prior to that period: for in 1660, a duty of 8d. per gallon was laid on the liquor made and sold in all coffee-houses.

In Scotland a century elapsed before tea was generally known, and it has been stated, that people are yet living who recollect how Lady P * * *, to whom a pound of fine green tea had been sent as a rare and valuable present, boiled the same, and served it up with melted butter, as condiment to a salted rump of beef, and complained, that no cooking she could contrive, "would make those *foreign greens* tender." America carries on a vast trade in this article; but Russia is stated to rank next to Great Britain, inasmuch as 25,200,000 lbs. of tea are yearly imported and consumed by the Russians.

Linnæus had the honour of introducing this interesting and valuable plant alive to Europe but not till he had experienced many disappointments. The seeds would never bear the voyage; for, like an oily seed, they turned rancid in a short time. His pupil, Osbeck, brought a plant as far as the Cape of Good Hope, when it was washed overboard during a storm. Lagerstroem conveyed two shrubs for the true tree, to Upsal; but they turned out to be *Camellia*, which the Chinese call by the same name; not distinguishing it generically from *Thea*. Some time after, one reached the harbour of Gottenburg in good health; but the evening before landing, the captain set the plant on the table of his cabin, where it was eaten by rats. At length, Linnæus advised Captain Ekeberg to sow fresh seeds in pots of earth at the moment of his departure from China, so that they might vegetate after passing the line; and the growing plants were thus brought in safety to Gottenburg, on the 3rd of October, and transplanted to the Botanic Garden of Upsal.—*Curt. Bot. Mag.*

RELIGIOUS EXPERIENCE.

EXPERIENCE OF SIR RICHARD HILL.—All this while, one thing that greatly astonished me was to see the world about me so careless and unconcerned, especially many that were twice my age amongst the Doctors of Divinity and fellows of the college. Surely, thought I, these people must be infatuated indeed, thus to mind earthly things and to follow the lusts of the flesh, when an eternity of happiness or misery is before them, when they know not how short a time they have to live, and their everlasting state depends on the present moment.

It was now the season of Lent, the first or second Sunday in which, the sacrament of the Lord's Supper is always administered in Magdalen College Chapel. I therefore besought the Lord with strong cryings, that he would vouchsafe me some token for good, some sense of his love towards me, and willingness to be reconciled to me, that I might wait upon him at his table without distraction, and partake of those blessings which that ordinance is instituted to convey to the souls of true believers.

And, O, for ever and for ever blessed be his holy name, he did not reject the prayer of the poor destitute; he heard me what time the storm was upon me, and I made no doubt had heard, and in his purpose at least, answered me, from the first day he inclined my heart to understand, and to seek after him. But he knew better than I did myself, when it was meet to speak peace to my soul, and therefore wanted that he might be gracious unto me; first, in order to convince me the more deeply of the exceeding sinfulness of sin, and the desert thereof: secondly, to show me more experimentally my own weakness and the insufficiency of any righteousness of my own to recommend me in his favor; thirdly to make me prize more highly, and hunger and thirst more earnestly for Jesus Christ, and the salvation that is in him. These ends being in some measure answered, on Saturday, February 18th, to the best of my remembrance, the night before the sacrament, it pleased the Lord, after having given me for a few days before some taste of his love, first to bring me into a composed frame of spirit, and then to convey such a thorough sense of his pardoning grace and mercy to my poor soul, that I, who was just before trembling upon the brink of despair, did now rejoice with joy unspeakable and full of glory! The love of God was shed abroad in my heart through the Holy Ghost that was given unto me, even that perfect love which casteth out fear; and the Spirit itself bore witness with my spirit that I was a child of God.

For some time after these sensible manifestations of God's love were withdrawn, my mind

was composed and my hope lively; but I had still, at seasons, secret misgivings and many doubts as to the reality of my conversion, which put me seriously to examine my state, whether the scripture marks of a work of grace were really to be found in me or not; and in these examinations I had great help from these excellent books, Guthrie's trial of a saving Interest in Christ, and Palmer's Gospel New Creature. Add to this, that being now in London, I had there a favorable opportunity of hearing that faithful minister of Christ, the Rev. Mr. Romaine, whose discourses were so exactly descriptive of and adapted to, my own experience, that they afforded me a good confirmation that I was indeed passed from death unto life, and from the power of Satan unto God.

During my stay in London, it pleased God to make me acquainted with many of his people, to whom my heart was immediately knit with the closest affection; yea, so great was my love to all those in whom I discerned the Divine image of the Lord Jesus, that the yearnings of Joseph's heart towards his brethren will but very faintly express it. Be they poor or what they would, high or low, rich or poor, ignorant or learned, it mattered not, if I had reason to believe they were born of God and made partakers of a divine nature, they were equally dear to me; my heart was open to receive them without reserve, and I enjoyed the sweetest fellowship and communion with them, whilst all other company was insipid and irksome.

For about two years after this, I was in a good measure relieved from those piercing terrors and that deep distress with which I was before overwhelmed. This, you will say was living upon frames and experiences, more than upon the exceeding great and precious promises made to returning sinners in Christ Jesus. It is true it was so, and of this God soon convinced me; for I now began to doubt whether those great comforts I had set so high a value upon, might not be all delusion, or proceed from the workings of my own spirit; and if so, my case was just as bad as ever.—My day of grace might still be past, and nothing yet remain for me but "a fearful looking for judgment and fiery indignation."

This was in April, 1759, soon after my return from London into Shropshire, where I had not been long before I wrote to Mr. Fletcher, giving him an account of my state. After this it pleased the Lord to remove my burthen, and to exchange these sharp terrors of the spirit of bondage, for the sweet reviving comforts of the spirit of adoption, showing me the rich treasures of gospel promises, and that they, and not my own frames, were to be the ground of

my hope and my stay in every time of need.—since this time I may say with Bishop Cowper, that my soul has never experienced the like extremity of terror; and though I have had many ups and downs, many grievous temptations and sharp conflicts, much aridity of soul, deadness, and strong corruptions to fight against, yet have I always found the Lord to be a very present help in trouble; his grace has been suf-

ficient for me in every hour of need, and I doubt not but all his dealings with me, however thwarting to my own ideas of what was fit and meet for me, have some way or other been subservient to my spiritual interest, since his most sure promise is engaged to “make all things work together for good, to those who love him and are called after his purpose.”—*Philadelphia Presbyterian*.

TO THE EDITOR OF THE CANADIAN CHRISTIAN EXAMINER.

DEAR SIR,

I have long been convinced that the subject of christian baptism should hold a more prominent place in the religious publications of the day, but never more so, than since reading your introductory remarks to the poem published in the May No. of your excellent Magazine. The Rev'd Thomas Scott's case is not a solitary one; but many in like circumstances are still perplexed, both as it respects the *mode*, and *subjects* of baptism. Believing this, and having thought some upon the subject, I came to the conclusion after reading the remarks referred to above, that I would send you a communication upon the *mode* of baptism; and if it, or any part of it, should be of the least use on this important subject I would follow it with several others, upon the *mode*, and the subjects of this Gospel rite. In doing this, I shall draw upon others without in every instance giving credit to the particular person to whom indebted. I have several reasons for this; it will save time and space, and the same thing has been said almost (if not quite) in the same words by so many, that it is difficult to say to whom credit is due. Having promised the above I shall now state the question as I intend to pursue it, as far as the *mode* is concerned. A clear definition of this point, will be of great importance in the prosecution of this subject. The question is simply this; “Is immersion essential to Christian baptism.” Our Baptist friends say that it is, and that nothing short of *total* plunging under water is scriptural baptism. We on the other hand, think that the rite may be performed by *immersion*, *sprinkling*, or *pouring*: *i. e.* the Paedo Baptists think that *immersion* is not essential to the rite; the baptists think that it is. The above is the true positions which the baptists, and the paedo baptists occupied in reference to this important ordinance. Hence

it will be seen by every reflecting mind that the baptists have the uphill side of this question. Or as one observes, “theirs is the labouring Oar.” Therefore could they produce positive proof that immersion is a Gospel *mode*, and do no more, they would not touch the point in dispute. This would only be proving what we acknowledge may be true. But is there no other Gospel *mode*, is the question. The paedo baptists believe that there is no positive *mode* laid down in the word of *God*, but that water applied in any mode, and in any quantity, by an authorized hand, to a proper subject, in the name of the ever blessed TRINITY is Gospel baptism. But admitting that same *mode* is laid down in the holy Scriptures, our baptist friends may be labouring under a great mistake with regard to what that *mode* is. For as the late Rev'd R. Hall (a baptist minister and one of the best writers of his day) has justly observed, “from a variety of causes the doctrine of baptism has been involved in obscurity.” (American Edition page 163.)

Hence “wisdom may not die,” with our beloved friends, for from the “obscurity” in which the subject is “involved,” there is a possibility of their erring as well as their less confident neighbours. But our friends think that they take the only correct view of this subject. In proof of which they say that, the verb by which it is designated can mean *nothing* but *immersion*. We on the contrary think that it can, and does mean something else. All are agreed that BAPTIZO, and its derivatives, are exclusively used to designate the rite of baptism in the New Testament. Now as the baptists contend that this verb means nothing but *total* plunging, and as we admit that it may be used to express the idea of *immersion*, should it occur in every verse in the New Testament, and in every place but *ONE*, mean *immersion*, they would

loose their cause. On the other hand, should we make it appear that BAPTIZO expresses less than total plunging under water, but in one place, we gain the point, as far as the verb is concerned. But lest I make the porch too large for the building, I hasten to notice the meaning of this important verb. Although an appeal should never be made to any of the Apocryphal books to establish points in theology, yet as far as meanings of words are concerned, they are good authority.

It is said of Judith (chap. 12 verse 7,) "that she washed (baptized) herself in a fountain of water by the camp." And in chap. 7, verse 12, we learn the nature of the "fountain." It "issued forth from the foot of the mountain." It is very plain that it was what we would call a spring boiling up or "issuing forth from the foot of the mountain." Hence I would ask; is it at all probable that this Jewish damsel plunged herself wholly under in this spring (or fountain) of water in the night, "and in the midst of the Camp;" and especially as "all the inhabitants of Bethulia received their supply of water from this fountain." I really think that the baptists themselves must be convinced that (although *baptizo* is used) the young lady in question washed herself *at*, or by the "fountain of water;" and not plunge herself *into* or *under* its waters.

Again, it is said in the book of Daniel chap 5, verse 21, "that Nebuchadnezzar, was wet (translated BARTO, by Theodotion, about A. D. 150) with the dew of heaven." Now although this is not the verb by which the rite of baptism is designated, yet it casts light upon the subject; for whether *baptizo*, is a derivative, frequentative, or a diminutive; or whether it expresses as much as *bapto*, or not, it is very certain that it cannot express more. Hence as *bapto*, which was the verb generally used by Greek writers where plunging and dipping were designated, (see St. Luke 16—24. St. John 13—16) was also used to express the falling, or sprinkling of dew, surely there can be nothing in *baptizo* philologically considered to prevent its being used in the same sense, *i. e.* If *bapto*, which expresses all (if not more) that *baptizo* possibly can; and is the verb generally used by Greek writers, where there can be no doubt but *immersion* is meant, is likewise used to designate *sprinklings* or pouring; *baptizo* which expresses no more (and perhaps not so much,) may be used in the same sense with more propriety. This will be more clearly shown, when we come to investigate the terms, as used in the New Testament.

R. HERRINGTON.

Richmond, July 31st, 1840.

ADDRESS TO THE QUEEN.

To the Queen's Most Excellent Majesty.

MOST GRACIOUS SOVEREIGN,

We, your Majesty's most dutiful and loyal subjects, the Ministers and Elders of the Presbyterian Church of Canada, in connexion with the Church of Scotland, in Synod assembled, approach your Majesty to offer our heartfelt congratulations on your matrimonial alliance with a Prince, the choice of your heart, illustrious as the descendant of Princes distinguished in the history of Europe for their steadfast attachment to the principles of the Reformation, and adorned no less by exalted mental endowments than by moral worth.

We have individually sympathized with the affectionate congratulations which have been presented to your Majesty on this auspicious occasion, by all classes of your Majesty's faithful subjects, but we gladly avail ourselves of this, the first opportunity which our being assembled in Synod has afforded us, to give expression to the sentiments which we cherish towards your

Majesty, and to implore the divine blessing on a union so happily formed.

On looking back to the events of the last few years, we cannot fail to recognize, with sentiments of the liveliest gratitude, the signal interposition of divine providence in preserving against threatened dangers the integrity of the empire, and continuing to us, your Majesty's subjects in Canada, the blessings of the British Constitution and the mild sway of a Sovereign endeared to us by every consideration of duty, of interest, and of affection.

In the auspicious event that brings us before your Majesty at this time, we are cheered with a prospect of the continuance of these blessings, under the gracious sway of a race of Princes who, possessing the virtues of their ancestors, shall emulate their noble exertions, to make their people intelligent, religious, and happy; and we are encouraged to indulge the hope that Almighty God, whose protecting power has

been already so signally manifested, will still bless your Majesty with all temporal and spiritual blessings, that he will protect and prosper your Royal House, and that he will render your reign a blessing to all who acknowledge your sway.

We should fail in our duty did we not avail our selves of this occasion to express our gratitude for the favour which your Majesty has bestowed upon us, and the people of whom we have the spiritual oversight, in giving your gracious countenance to the College for the education of youth in the establishment of which we are engaged,—in permitting us to associate with it your Majesty's name, and in conferring on it privileges which cannot fail to increase its efficiency for the promotion of the great objects we have in view—the diffusion of science, the promulgation of Divine Truth, and the inculcation of loyal and religious principles.

And that may it please the Father of Mercies, the Supreme Governor among the nations, to establish your throne in righteousness, to guide, guard and defend you, to enrich you with the treasures of His grace in Jesus Christ our Lord, and when his gracious purposes on earth are served, with your Majesty and your Royal Consort, to grant you a Crown of glory is our earnest prayer.

In name, and by appointment of the Synod of the Presbyterian Church of Canada, in connexion with the Church of Scotland, and in their presence at Toronto, Upper Canada, this seventh day of July, 1840.

(Signed) HUGH URQUHART,

Moderator.

ADDRESS TO THE GOVERNOR GENERAL.

To His Excellency the Right Honorable CHARLES POULETT THOMSON one of Her Majesty's Most Honorable Privy Council, Governor General of British North America, and Captain General and Governor in Chief in and over the Provinces of Lower Canada, Upper Canada, Nova Scotia, New Brunswick, and the Island of Prince Edward, and Vice Admiral of the same.

MAY IT PLEASE YOUR EXCELLENCY,

We, the Ministers and Elders composing the Synod of the Presbyterian Church of Canada, in connexion with the Church of Scotland, on this the first occasion of our meeting since Your Excellency assumed the Government of these Provinces, beg leave to offer to Your Excellency our respectful congratulations on that event.

We have every reason to believe that changes of great and vital importance in the political condition of these Provinces are in contemplation by the government of our Mother Country, and may possibly ere this have been decided on by Parliament. On the subject of these changes we are not called to express an opinion. In reference to them, however, it will be our duty, as it is our determination, to bring whatever influence we possess, in our several stations, to the aid of the government in maintaining the necessary supremacy of the laws, and in promoting a spirit of order and due subordination in the land, in the humble confidence that the Supreme Ruler of the Universe will continue to guide and direct all events, for the temporal and spiritual prosperity of the people committed to Your Excellency's charge.

We are happy in believing that the measure to which Your Excellency was pleased during the last Session of the Legislature of this Province to give the Royal assent, for the establishment of the University at Kingston, will be soon carried into successful operation; and we trust it will prove greatly instrumental in disseminating useful knowledge and in advancing the cause of religion and morality.

We feel every day more and more the necessity for the establishment of an efficient system of General Education, based on the Holy Scriptures, and adequate to the wants and circumstances of these Provinces, and we beg leave most respectfully and ear-

nestly to call Your Excellency's immediate attention to such measures as may be necessary for the speedy and effectual accomplishment of this object.

We most sincerely hope and pray that the long-agitated and irritating question relating to the disposal of the Clergy Reserves, may be speedily set at rest on just and constitutional principles, and in a way conducive to the peace and happiness and religious interests of the community.

It is incumbent on us, on this occasion, to bring under the notice of Your Excellency the baneful effects, both spiritual and temporal, arising from intemperance and Sabbath profanation,—practices which unhappily prevail to a great and alarming extent throughout the country. On the propriety of adopting and enforcing such measures as may tend to put a stop to practices alike discreditable to the country and subversive of good order and morality, we believe no difference of opinion exists amongst the influential and respectable members of society, of whatever religious denomination; and the assurance that such measures will receive Your Excellency's early attention, would be particularly gratifying to us, and to all who labor to disseminate the blessings of pure and undefiled religion.

That Your Excellency's administration may, under the blessing of Almighty God, prove the means of restoring peace and good-will in these Provinces, amongst all classes and conditions of men, and of adding to the temporal and spiritual welfare of the people, is our most sincere and fervent prayer.

In name, and by appointment of the Synod of the Presbyterian Church of Canada, in connexion with the Church of Scotland, and in their presence at Toronto, Upper Canada, this 7th day of July, 1840:

(Signed) HUGH URQUHART,

Moderator.

HIS EXCELLENCY'S REPLY.

CASTLE ST. LEWIS,
Quebec, 4th August, 1840.

SIR,—On my return from Halifax I found your letter of the 10th ultimo, enclosing the Address to the Governor General from the Synod of the Presbyterian Church in Canada.

Having laid that Address before His Excellency, I am commanded to express his thanks to the Synod for their congratulations on his appointment, and for their good wishes on his behalf. Well assured of the loyalty of the Presbyterian population of Canada, and of their attachment to the Mother Country, His

Excellency feels convinced that they will ever co-operate with him in preserving peace and good order in this portion of Her Majesty's dominions, and they may rely on his utmost exertions in favour of whatever measures may tend to promote their welfare.

I have the honour to be,

Sir, your obd't servant,
T. W. C. MURDOCH,
Chief Secretary.

The REV. A. GALE,
Hamilton, Upper Canada.

ADDRESS TO THE LIEUTENANT GOVERNOR.

To His Excellency SIR GEORGE ARTHUR, Knight Commander of the Royal Hanoverian Guelphic Order, Lieutenant Governor of the Province of Upper Canada, Major General Commanding Her Majesty's Forces therein, &c. &c. &c.

MAY IT PLEASE YOUR EXCELLENCY,

We, the Ministers and Elders of the Presbyterian Church of Canada, in connexion with the Church of Scotland, in Synod assembled, embrace this opportunity at our annual meeting, of tendering to Your Excellency this expression of the sentiments of esteem and respect which we entertain for Your Excellency's person and government.

In the discharge of our arduous duties, in divers parts of the Province, it has always been a matter of sincere consolation to us, that Her Majesty had an officer like Your Excellency, at the head of the Government, indefatigable in promoting the development of the natural resources of this Province, and the advancement of pure and undefiled religion among the people.

Our hearts bear us witness, that it is our earnest desire to preserve and perpetuate among the people

committed to our superintendence, the loyal and religious character of their fathers and brethren on the other side of the Atlantic, and we can assure Your Excellency, that we have felt our anxieties on this head, much lightened, by the countenance given by Your Excellency, both in public and private, to all that is excellent and of good report.

That Almighty God, by whom Kings reign and Princes decree justice, may bless Your Excellency's person, family and Government, is our fervent prayer.

In name, and by appointment of the Synod of the Presbyterian Church of Canada, in connexion with the Church of Scotland, and in their presence at Toronto, Upper Canada, this seventh day of July, 1840.

(Signed) HUGH URQUHART,
Moderator.

HIS EXCELLENCY'S REPLY.

GOVERNMENT HOUSE,
Toronto, 8th July, 1840.

GENTLEMEN,—I feel much gratified by the sentiments of esteem and respect which you have expressed towards myself, and very highly appreciate the blessing you invoke upon my family.

Most confidently do I believe that it has been your earnest desire to preserve and perpetuate among the people committed to your superintendence, the loyal

and religious character of their fathers and brothers on the other side of the Atlantic; and I receive with lively gratification the assurance that your anxieties have been lightened in the prosecution of your religious and patriotic labours during my administration of this government.

The Ministers and Elders
Of the Synod of Canada.

LETTER TO THE GENERAL ASSEMBLY'S COMMITTEE ON COLONIAL CHURCHES.

The Synod of the Presbyterian Church of Canada, in connexion with the Church of Scotland, to the Venerable the General Assembly's Committee for corresponding with Scottish Presbyterian Churches in the British Colonies.

REVEREND FATHERS AND BRETHREN :

The minutes of the proceedings of this meeting of Synod, now nearly closed, which will be transmitted to you, as soon as they are published, will suggest the deliberations in which we have been engaged, and will exhibit to you the measures which have been adopted by us, to maintain the order of our Provincial Church, and to extend its boundaries. Actuated with an unextinguishable veneration for the rules and example of the Church of Scotland, we have had recourse to her past history, and have endeavored, according to the best of our judgment, to apply them to the peculiar circumstances in which we are placed. In judging of the wisdom and propriety of our proceedings, your Committee will, no doubt, keep our position and prospects, in this recent colony, in view.

With respect to the legal and constitutional claims of this Synod, as the representative of the Church of Scotland in Canada, for encouragement and support from the Civil Government, we have not thought it expedient, during the present session, to institute any proceedings. The recent decision of the Judges of England, confirming that interpretation of the law which we have always advocated, has clearly established the right and status of every branch of the Church of Scotland planted in a British colony. We look forward, now at length, with some confidence, to a faithful and impartial carrying out of this decision. Wearied with the protracted agitation of the Clergy Reserve question, from which so many evils have arisen within the province, we are willing to leave the settlement of it entirely to the Imperial Parliament. To this acquiescence we are the more readily brought, from a persuasion that no exertion will be spared on the part of your Committee to secure for the Presbyterian population of Canada an equitable proportion of this property for the maintenance of religion. It is with deep and unfeigned thankfulness to the Lord God omnipotent, who reigneth over all, that we view this long continued and embittered controversy as now at last terminated in a manner that leaves no blot on any part of our proceedings. We think we may justly claim for ourselves and for our people, that we have long borne injustice with patience; that we defended our cause with great moderation; that we contemplate our triumph over the opponents of our just rights without any undue exultation, and can now review the unmerited censure and arrogant pretensions of those who sought to place their feet upon our necks, without any failure of that charity which hopeth all things. Looking forward now to the fuller aid that may be granted us, for relieving the mournful spiritual destitution that prevails around us, it will be our constant study to make any aid we receive, return with tenfold advantage upon all the interests of the commonwealth.

We have farther to inform your Committee, that the long pending negotiations for admitting the United Synod of Upper Canada into connexion with us, have been brought during our present session to a successful termination. This measure has in various forms occupied the deliberations of our Church courts since

their first formation in 1832. The body referred to had existed for many years previously, and was increasing in numbers and influence. At a time, when only one or two ministers from the Church of Scotland had settled in Upper Canada, several Presbyterian ministers from other bodies in the United Kingdom had emigrated hither, and had gathered under their care congregations, composed in no small proportion of persons who originally belonged to our communion; most of whom, though attached to their present pastors, held fast all their former principles and predilections, and still sought to be regarded as in fellowship with the Mother Church. This body of ministers, whose services to the Presbyterian cause and to the general interests of religion, we cordially acknowledge, had risen so much in the estimation of the local government, that their application for pecuniary aid was favorably entertained, and that it might be granted in such a manner as to promote the quiet of the colony, and also that the government might not have to provide for two divisions of the same church, it was recommended in a despatch from Sir George Murray, then one of His Majesty's Principal Secretaries of State for the Colonies, that we, with the United Synod, should form ourselves into one church, and in the faith that this would be speedily accomplished, the ministers of the United Synod were placed upon the same footing in respect of pecuniary aid, as the ministers in connexion with the Church of Scotland.—After the patronage of the government had thus been extended to them, various difficulties started up in the way of the proposed union, varying in their aspects during every successive year; but the desired consummation still appeared to be brought nearer. The late political disturbances, and the changes now contemplated in the civil government have had their influence in hastening the settlement of this measure.—During last winter, and pending the discussion on the Clergy Reserve bill in the Legislature, the friends of the church, both in the Assembly and in the Council, in order to secure for Presbyterians a fair share in the distribution of the property, favored a proposition that in so far as regarded the census of Presbyterians, the United Synod should be held as included in the Synod of Canada, in connexion with the Church of Scotland, and the bill passed the Colonial Legislature with this provision. This comprehension indeed was made without any formal consent sought or obtained from our people, or any of our Church courts. But the members, who proposed it had long been distinguished as the most able and zealous advocates of the rights of the Church of Scotland, and the warmest friends of the Presbyterian cause; they were well acquainted with the state of the negotiations for the admission of the United Synod into our body, and were fully persuaded that every difficulty was so far obviated, that nothing remained but the formal completion of the act by the respective ecclesiastical judicatures. At this, our first meeting, since these proceedings took place in the Legislature, circumstances have so harmoniously combined, that the act of admission has been concluded with an almost perfect unanimity,

By this step we have brought within our pale *seventeen* ministers, exercising a pastoral superintendence over flocks that have been collectively estimated at 10,000, all professing adherence to our standards of faith and worship. In this measure, while we have carefully maintained every one of our distinctive principles, we have set an example of fraternal coalescence, in a community, presenting a scene of division in religious matters of which those accustomed only to the state of the church in Scotland, can scarcely form an idea; and, as we firmly trust, we have removed causes of disunion for the future, the consequences of which, had the two bodies continued apart, could not have been contemplated without dismay, we may now indulge more agreeable anticipations. It is now within the power of the government to make a more economical distribution of the funds appropriated for the support of religion; and it will now be more within our power to unite congregations that have hitherto been divided, to carry out more fully our spiritual discipline, and to combine more effectually for the organization and supply of vacant congregations. When we reflect on the healing spirit that has of late fallen upon the National Church of Scotland, and the Presbyterian Church of Ireland, we are inspired with the greater solicitude to follow their example, so far as the diversity of our circumstances will admit; and we feel assured that you will be gratified with the issue, and approve of the principles by which we have been guided.

With the most sincere and heartfelt gratitude we have received intelligence of the kind and liberal spirit with which you have regarded our scheme for the establishment of a college for general education and theology. We are gratified to perceive that you acquiesce in the judgment that we have formed of its indispensable necessity, and that you are disposed to lend us such aid as the christian public may put it in your power to give. That there are multitudes in the United Kingdom who will respond liberally to your call, in our behalf, we do not entertain a doubt. Are not we, who in our great need look to you for assistance in this great undertaking, your brethren according to the flesh, and fellow-heirs of the same hope? The experience of the last few years has demonstrated that you cannot, except in the most sparing and insufficient measure, send among us, ministers educated in your Universities. How then can you better evince your regard for us than by assisting us in founding a University among ourselves, at which the native-born youth may be trained up for the service of the sanctuary? The progress that we have made in this undertaking, considering that our efforts have as yet only been very partial, is in a high degree encouraging. Subscriptions have been reported amounting to upwards of £15,000, and of these about £5000 have already been paid into the hands of the Treasurer. We have commenced this work in a season of great depression in temporal things. If it shall please God again to send us prosperity we may reap a liberality exceeding that which our most sanguine friends have anticipated.

As you have been pleased to promise us your countenance in this undertaking, and to require from us a declaration of our views in regard to the principles on which it is to be conducted, we are happy to have it in our power to make such statements, as we believe will afford you the most complete satisfaction. It is our object to afford the means of a liberal education, such as may be obtained at a Scottish University.—All the predilections of the trustees are in favor of the Scottish system, and that it may be transplanted here, the appointment of the Principal and one Professor

has been devolved upon your Committee. The Synod have entered upon no details of regulation; this duty belongs by statute to the trustees. But as they are all members of the church, and most of them members of the Synod, we feel warranted in saying, that it will afford them, as a body, the highest gratification to receive from you, through the Principal, or through any other channel, such suggestions as you may deem important. In reference to the curriculum of study for theological students, the Synod has deferred all proceedings, until the arrival of the Principal, under whose care the students of divinity will for a time be placed. But we beg to assure your Committee, that the Synod entertain the deepest conviction of the necessity of a competent education in candidates for the holy ministry; that we are resolved not to lower the standard of ministerial qualification established by the Church of Scotland; and that so far as it shall be in our power, we shall endeavor to make this Colonial Church worthy of that from which we have sprung. For this purpose we crave, not only your pecuniary aid, but the benefit of your counsel and experience; and were this communicated to us by a deputation from you to this country, it might at once strengthen our hands and greatly increase your interest in our affairs. We have recorded our approbation of the conduct of the trustees of Queen's College in appointing the Rev. Dr. Cook of Quebec, and the Rev. Wm. Rintoul of Streetsville to represent the claims of this institution; and while we have entire confidence in the wisdom and ability with which these brethren will fulfil the task assigned them, we would, with most respectful earnestness, impress upon your Committee, that a deputation from the General Assembly to examine and report on the state of religion and education in this province, and to advocate our cause in Scotland, would in our judgment be of essential service to the interests of the Presbyterian Church in Canada.

It is with feelings of sincere gratification and humble thankfulness to God, that we inform you of the subordination and harmony prevailing among the different judicatures of the church. You will the more readily attribute this to a right cause when you consider their recent formation, the inexperience of most of their members in the rules and forms of ecclesiastical proceedings, and the many new and difficult questions that have been forced upon our deliberations. Cases of ordinary discipline we have reason to believe are wisely and faithfully managed by our Kirk Sessions. References to the higher courts have been few. Since we were constituted into a Synod we have been under the painful necessity of deposing one minister and suspending two, one of whom has been restored; and in several instances we have had to employ strong measures to prevent ministers deposed in Scotland from intruding themselves upon the people, as if they were still entitled to discharge the duties of the ministry. The submission that is yielded to ecclesiastical authority, and a discreet moderation in its exercise, have hitherto rendered it unnecessary for us to have frequent recourse to you for counsel and advice. We advert to these circumstances, being assured of your congratulations, that by the grace of God, we are enabled, in peace and quietness, to maintain the order of his house.

We have felt it to be our duty to enter into fraternal correspondence with the Presbyterian Church of Ireland, of whose members a very considerable number are found mixed up in our congregations. The object of this correspondence is to draw more closely the bonds of union between us and that church; not only because of its communion with the Church of

Scotland, but because we have received and will doubtless continue to receive large accessions from it, and are desirous to obtain from it some ministerial laborers to aid us in this extensive field. We have also exchanged letters of fraternal regard with the General Assembly of the Presbyterian Church, and with the Synod of the Reformed Dutch Church, in the United States: the former has lately, with a spirit worthy of the primitive age, borne its testimony against some dangerous errors that had insidiously crept into it, and has asserted the pure doctrine and discipline of the Presbyterian standards—the latter, though existing among a people proverbially given to change, has maintained with remarkable constancy the good order and scriptural faith of their fathers.—We have been induced to enter into this correspondence from a variety of circumstances which need not here be adverted to; but above all, that we may cultivate friendly relations with those who, on this continent, not only hold the truth as it is in Jesus, but who acknowledge those symbols, and bear that distinctive name by which we are known as a branch of the Catholic Church.

Regarding, as we always do, with intense and affectionate interest, our native land and the national church in which we have been blessed, we cannot refrain from expressing our deep sympathy for your beloved Zion in her present state of perplexity and trial. For our brethren and companions sakes, we can never cease to say, “peace be within thee.” Our hope and prayer is, that she shall be brought out of the furnace as gold purified by the fire. With an affection undiminished by distance and long separation, we bear her up in our remembrance before a throne of grace. We can look calmly on her dangers, free from those fears and distractions incident to a nearer position, and we think we can see through the dissolving cloud, the promise of a brighter day. Even on this side of the Atlantic, we feel the impulse of that more vigorous life to which, by the reviving influences of the Holy Spirit, she has been raised. We look around for the outcasts of Israel, and we behold her embracing them. We turn to the benighted millions of Asia, and we discern her energetic Missionaries preparing in their schools, instruments which God may employ for the regeneration of their country. We have seen what munificence she has displayed in carrying the Gospel to the poor and desolate places in her own territory. We have witnessed her stand nobly forth in the defence of truth, and offer the right hand of fellowship to all who love it; and we firmly believe that the tree bearing such fruit, though much shaken by the winds, will not be blasted or overthrown in the displeasure of God.

On our part, we may be permitted to declare, that, as a church, we are deeply sensible of the solemn responsibilities of that position in which we have been placed by that Gracious Redeemer, who determines the bounds of our habitation, and apportioned to his servants their sphere of labour. The population of this colony has increased, and doubt-

less will continue to increase, with great rapidity, and such is the fertility of our soil and the extent of our territory, that, within much less than a century, it will probably be reckoned by millions. Forecasting what the character of future settlers shall be, we are fearful lest it should too nearly resemble what we already witnessed, in those crowds of human beings, drawn for the most part from the poorer classes in our native land, many of them indifferently instructed in the great principles of religion, and not a few of them of depraved habits, who seek a home here, and are more intent on the conveniences of a present world, than thoughtful of the well-being of their immortal nature, and consequently in danger of sinking into that state of spiritual ignorance and unconcern which surely leads to the laxity of morals and civil disorder. We have around us, every where, the most melancholy evidence of the tendency of our emigrant population, and especially of their descendants in the first and second degree, to assume a character mournfully different from that which distinguished their original kindred. With what pain do we often witness persons bearing the Scottish name, yet defaced of all the peculiar excellencies of their progenitors; religion cast aside by them altogether, or held in some one of its most fanatical and corrupted forms! Popery also, you are aware, has an extensive foothold among the settlers of French origin, and is continually gaining fresh accessions from Ireland; and this, with the irreligion that is borne hither on the tide of emigration, afflicts our spirits and fills us with alarm. Our only hope is in God, and in the sure belief that his word will prevail. And we trust that all our ministers are faithful in declaring it and in watching over their flocks with vigilance and prayer. Amidst the many difficulties that beset us, we presume to say that we are sincerely desirous of raising up a church, on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone, that shall be preserved to diffuse its blessings on all coming generations.

In this work, venerable fathers and brethren, we ask your counsel, assistance, and prayers. And in particular we crave your attention to those who are about to emigrate from our native land to this Province. With earnestness do we entreat you to admonish them to constancy in the faith, and to furnish them, on their departure, with the requisite testimonials, enjoining them to seek, immediately on their arrival in this country, the fellowship of the church.

With fervent prayers for the divine blessing upon your many and faithful labours, we remain, Reverend Fathers and Brethren, your unworthy fellow-labourers in the gospel of our Lord and Saviour Jesus Christ.

In name, and by appointment of the Synod of the Presbyterian Church of Canada, in connexion with the Church of Scotland, and in their presence at Toronto, Upper Canada, this seventh day of July, 1840

(Signed) HUGH URQUHART,
Moderator.

LETTER TO THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE
UNITED STATES.

The Synod of the Presbyterian Church of Canada in connexion with the Church of Scotland, to the General Assembly of the Presbyterian Church in the United States.

ESTEEMED AND BELOVED BRETHREN IN CHRIST,

In continuing the fraternal correspondence, which, with a view to our mutual advantage, we have agreed to hold, we greatly rejoice that we are now able to congratulate you, not only on the vindication, in the supreme civil court, of the important measure, which, in purging your church from error and irregularity, you were compelled to adopt, and the legal sanction which, at the same time, you have obtained, to the great principle of religious liberty, that the awards of pure ecclesiastical discipline are beyond the control or interference of the civil tribunals; but also on the many happy results which have since followed, and the comparative peace and prosperity which, as a church, you now enjoy. We trust and pray that this peace and prosperity may long prevail, and that your church, freed from the shackles which error and irregularity had imposed upon her, may continue and extend, with growing energy and success, her labours of love for the advancement of pure religion within your own borders, and for the extension of the Redeemer's kingdom in heathen lands.

We sympathize with you, at the present moment, in the happy results of that noble stand for the cause of evangelical religion, which, in the face of many difficulties, you have been enabled to make, the more deeply, that the Church of Scotland, which we are delighted to recognize with you as "our common mother," and which is bound to us by ties of peculiar tenderness and strength, is now involved in difficulties not dissimilar in some respects to those with which you have had to contend, and which at least have called her to stand forth, as the assertor of the same spiritual independence of the church of Christ, which you have been honoured to maintain, and that in consequence she now awakens not a little of the same interest and sympathy which of late we extended to you. In recalling the struggle which you have had to make, and in congratulating you on its happy results, we are led to cherish more confidently the hope, that good to the church of our fathers will eventually be brought out of present evil, and that the Great Head of the church will overrule the troubles in which she is involved, for the advancement of religion, pure and undefiled. Indeed you will rejoice to learn, that God seems to be refreshing that church with many expressions of his favour, and that while a spirit of Missionary enterprise has been poured out upon her, not a few genuine revivals at home have at the same time been repairing her desolations; and although you may differ from us as to some of the features of her present struggle, we doubt not that you will unite with us in the hope which we have expressed concerning her, and feel its influence to be a new bond of fraternal sympathy and love.

With regard to our own peculiar interest, we are happy to inform you that, although the number of labourers in the wide field which we cultivate, is still far, very far from being adequate to the removal of the religious destitution which prevails around us,

our prospects for the future, are far more favorable than when we last had the honour of addressing you.

In our last communication we informed you, that we had it in contemplation "to establish a Theological Seminary for training pious youths from among ourselves for the work of the Holy Ministry." And it gratified and cheered us not a little to learn of your sympathy with us in this important undertaking.— Since that time, our scheme has been commenced on a scale far more extensive than we could then venture to believe practicable. Our people have been appealed to for assistance, and most nobly have they responded to the call: our beloved mother church of Scotland, still amidst her own engrossing troubles, extending to us her maternal care, has warmly encouraged and liberally aided the undertaking; a Bill for the establishment of a Literary, Scientific, and Theological Institution, to be called Queen's College, and to be erected at Kingston, has passed the Provincial Legislature, and obtained the sanction of the Crown; and we are not without hopes that the Institution may be in operation by the ensuing winter, and may, on a scale adapted to the present wants and capabilities of the Province, be pouring forth that stream of knowledge, human and divine, which, we trust, in its increasing flow, is yet to purify, and enrich, and gladden the land.

At the same time, we have been enabled, during our present session of Synod, to bring successfully to a close long pending negotiations respecting the incorporation with us of the ministers and congregations of a body of Presbyterians in these Provinces, known by the name of the United Synod, and holding the same standards of doctrine and discipline with ourselves—a measure which will add not a little to our numbers, and which will contribute still more, by promoting unity among Presbyterians, to our influence, efficiency, and strength.

We are also happy in being able to inform you, that we have now been relieved from the embarrassment of a long and painfully agitated question—the question of the Clergy Reserves—with the details of which it is unnecessary to trouble you, but which produced and kept alive an evil spirit of jealousy and rivalry between our Church and the sister Church of England; and that, by the unanimous decision of the judges of England, the right of our Church to important privileges and advantages, in this and other colonial dependencies of the British Crown, has been determined.

These occurrences have added in the meantime to our present opportunities of usefulness, and are specially cheering, as encouraging us to anticipate the time when a body of pious labourers somewhat proportioned in number to the extent of our wants, and fitted by local attachment and early habits for the work they have to do, may be raised up under our own eye, and may go forth to cultivate the waste places of our vineyard, and to hasten on amongst us the coming of the time, when, instead of the thorn

shall come up the fir tree, and instead of the briar shall come up the myrtle tree, and when the desert shall rejoice and blossom as the rose.

But while we tell you of our favourable progress, and cheering prospects, we are very far from believing that our time of difficulty and trial is past. Infidelity, heresy, disorder, vice, still extensively prevail around us, and aggravated by the civil troubles which have now for some time harassed us, present a more determined front than ever to the progress of the gospel. Coldness, worldliness, formality, at the same time, still too often characterize even those who are called by our name, or who profess, under other names, to be the followers of the Lord Jesus. And when we reflect on these things and compare the smallness of our resources with the vast and formidable field of labour in which we are engaged, we feel that much difficulty and trial are yet before us, and even amidst our brightening prospects we are oft ready to despond.

Our trust is in the help of God, (for vain is the help of man,) and in that sure word of promise

which has given this, as all the nations of the earth, to Christ for a possession. We are longing and praying and waiting for the out pouring of the Spirit from on high, to revive the work of grace in our own hearts, and to breathe upon the dry bones around us that they may live—and we affectionately and earnestly crave, esteemed and beloved Brethren in Christ, an interest in your prayers.

The effectual fervent prayer of the righteous availeth much. Our own prayers shall not fail to ascend on your behalf, and our warmest desire is that we may not be forgotten in yours.

In name, and by appointment of the Synod of the Presbyterian Church of Canada, in connexion with the Church of Scotland, and in their presence at Toronto, Upper Canada, this seventh day of July, 1840.

(Signed) HUGH URQUHART,
Moderator.

THE DREAMERS.

All the days of sinful nature are dark night, in which there is no right discerning of spiritual things, and our heads are still full of new dreams which keep us sleeping. As in a deep sleep; our soul is bound up and drowned in flesh; a surcharge of the vapours of gross sensible things, that we glut ourselves withal; and the condition of our wisest thoughts, in relation to our wisest thoughts, in relation to our highest good, are nothing but dreams and reveries. A man will not readily think so while he is in them. We do not perceive the vanity of our dreams till we awake. Sometimes in a dream a man will have such a thought, that it is but a dream, yet doth he not thoroughly see the folly thereof, but goes on in it. A natural man may have sometimes a glance of such thoughts, that all these things he is either tumbling or delighting in, are vanity, yet he awakes not, but raves still in them, he shifts a little, turns on his bed as a door on its hinges but turns not off: does not rise.

But the spiritual-minded christian, that is indeed awake, and looks back on his former thoughts and ways, oh! how does he disdain himself and all his former high fancies that he was most pleased with finding them dreams! Oh! what a fool, what a wretch was I, while my head was full of such stuff, building castles in the air, imagining and catching at such gains and such preferments and pleasures; and either they still running before me that I could not overtake them, or if I thought I did, what have

I now, when I see what it is, and find that I have embraced a shadow? false hopes, and fears, and joys. *He thinks he hath eaten, and his soul is empty.*—Isaiah xxix.

And you that will sleep on, may; but sure I am when you come to your death-bed, if possible you awake then, you shall look back with sad regret upon whatsoever you most esteemed and gloried in under the sun. While they are coming toward you, they have some show; but as a dream that is past, when these gay things are flown by, then we see how vain they are. As that luxurious king caused to be painted on his tomb two fingers as sounding one upon another, with that word, *all is not worth so much.*

I know not how men make a shift to satisfy themselves; but, take a sober and awakened christian, and set him in the midst of the best of all things that are here, his heart would burst with despair of satisfaction, were it not for a hope that he hath, beyond all that this poor world either attains or is seeking after.

Oh! the blessed Gospel, revealing God in Christ, and calling up sinners to communion with him, dispelling that black night of ignorance and accursed darkness, that otherwise had never ended, but passed on to an endless night of eternal misery! Says not Zacharias with good reason in his song, (Luke i.) that it was *through the tender mercy of God, that this day-spring from on high did visit us*?—Leighton.

REGISTER—ANCASTER, 1840.

DATE.	Thermometer.		Barometer.		WEATHER.
	9 A. M.	9 P. M.	9 A. M.	9 P. M.	
July 1	63 °	59 °	29.15	29.18	Partly cloudy.
2	61	57	.18	.26	Fair and clear.
3	64	59	.29	.29	Ditto, ditto.
4	69	63	.34	.34	Ditto, ditto.
5	71	66	.37	.34	Ditto, ditto.
6	73	66	.34	.28	Ditto, ditto.
7	73	66	.23	.20	Partly cloudy.
8	69	67	.11	28.98	Cloudy a. m., misty, moderate showers, thunder p. m.
9	69	69	28.97	29.00	Cloudy a. m., clear p. m.
10	73	71	29.13	.13	Fair and clear.
11	75	79	.15	.11	Ditto, ditto, distant thunder p. m.
12	78	73	.11	28.93	Partly cloudy, thunder and rain in the night.
13	76	70	28.74	.73	Partly cloudy, showers p. m., windy.
14	69	73	.87	.96	Fair and clear.
15	74	78	29.06	29.07	Ditto, ditto.
16	78	81	.06	.05	Ditto, ditto, windy, lightning.
17	75	71	.06	.08	Cloudy a. m., heavy thunder shower and rainy p. m.
18	70	68	.11	.03	Fair and clear.
19	69	61	28.95	.14	Cloudy a. m., clear p. m.
20	65	65	29.19	.15	Fair and clear.
21	71	70	.15	.16	Ditto ditto.
22	72	70	.17	.09	Ditto ditto.
23	66	66	28.96	28.90	Very rainy.
24	66	65	.98	29.09	Fair and clear.
25	68	66	29.17	.21	Ditto, ditto.
26	70	72	.23	.26	Partly cloudy.
27	75	72	.27	.19	Cloudy a. m., clear p. m.
28	77	68	28.99	28.90	Cloudy a. m., heavy thunder showers p. m.
29	68	65	29.14	29.09	Partly cloudy.
30	72	67	.15	.14	Ditto, ditto, slight shower in the night.
31	70	68	.15	.13	Ditto, ditto, distant thunder at night.
Means.	70.61	68.1	29.12	29.11	

Mean temperature of the month, 69 °. 36. Highest, 89 °. Lowest 48 °.



FAMILY AND INDIVIDUAL PRAYERS.

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THE

CANADIAN CHRISTIAN EXAMINER,

AND

PRESBYTERIAN MAGAZINE.

Vol. IV.

SEPTEMBER, 1840.

No. IX.

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The profits of this Work will be devoted to the extension of Missionary labor in Canada.



TORONTO :

Printed and published at the Office, Wellington Buildings, by HUGH SCOBIE, General Agent,
to whom all communications (post-paid) may be addressed.

JAMES CLELAND, PRINTER.



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LIFE OF THE REV. ROWLAND HILL.

Rowland Hill, the sixth son of a baronet of the same name, was born in Shropshire on the 23d August, 1745. The eldest of his brothers, Sir Richard (who afterwards succeeded to the family honors and estate) was a man much impressed with the importance of true religion; of which he gave one among many proofs in opposing the expulsion of the pious students from Oxford in 1768. At his death the succession devolved on his brother Sir John, who is distinguished in the history of his country, by having had five sons engaged in the field of Waterloo in 1815. One of whom is Lord Hill, now at the head of the British Army. Besides these he had two sisters, one of whom as we shall immediately see, was very serviceable to him in his spiritual interests. Rowland Hill, when a boy was remarkable for great buoyancy of spirits. An anecdote is told illustrative of his turn for drollery at this early age. Being brought into a room where the aged baronet and his lady, were entertaining a party of friends, one of them playfully asked him—"Well Rowly, what would you like to be?" He looked archly towards his father, who was sitting in an arm chair, and said, "I should like to be a baronet, and sit in an arm chair."—His future life, however, was the reverse of what this youthful sally might have implied. When he grew up he was sent to Eton school, and here he appears to have been much favored in having his pious brother and sister referred to above, to direct his mind in the way of true

religion. When a boy is removed from his father's house, and dwelling among new associates, good counsel from his former friends is peculiarly precious. The oldest of the family Mr. Richard Hill doubtless knew this, and accordingly we find him penning letters to his brother, urging on him with all the purity of affection, the "one thing needful." His sister also wrote to him in the same strain, and the good effects of these exertions soon began to appear,—for before Mr. Hill left Eton, we are told he was looked upon as a very pious young man. After finishing his studies at Eton, he was sent in his nineteenth year, to Cambridge, where the cause of godliness at this time was reduced to a very low pass. His sister in announcing to him his father's resolution to send him to college, urges on him the necessity of diligence in his studies—she tells him that "human learning is a most desirable jewel in order to set off the lustre of those in a sanctified heart." She warns him also of spiritual enemies. "The Lord I trust, will enable you to stand against all the fiery darts that will be shot at you at college. Fat bulls of Bashan will encompass you on every side, and you will need to be armed with the whole armour of God." At Cambridge, Mr. Hill had to encounter special contempt, because of his religion. He was often heard to say that he was such a marked and hated person, that nobody in the college ever gave him a cordial smile, except the old shoe black at the gate

who had the love of Christ in his heart.—These were the days of *moderation*, in Britain, and other cities besides Cambridge had their share of the evil. A class of men arose in the reformed churches who expressed the greatest contempt for those who preached the doctrines of the reformation. At this time says one well capable of giving an opinion* “Along with the elegant literature of our sister country did the meagre arminianism of her church make invasion among our clergy; and we certainly receded for a time from the good old way of our forefathers. This was the middle age of the church, an age of cold and feeble rationality, when Evangelism was derided as fanatical, and its very phraseology was deemed an ignoble and vulgar thing in the upper classes of society. A morality without godliness—a certain prettiness of sentiment, served up in tasteful and well-turned periods of composition—the ethics of philosophy, or the academic chair, rather than the ethics of the gospel—the speculations of natural philosophy, and perhaps an ingenious and scholar-like exposition of the credentials, rather than a faithful exposition of the contents of the New Testament—these for a time dispossessed the topics of other days, and occupied that room in our pulpits, which had formerly been given to the demonstrations of sin and of the Saviour.” As might be expected, good men could not stand aloof when they witnessed the doings of such men as these—they could not remain silent when they found christian ministers preaching the doctrines of Socrates and Seneca rather than of Christ, and subverting as far as they could the testimony of the fathers of the reformation to the doctrines of the Scriptures—and accordingly we find Mr. Hill shortly after his enrolment at Cambridge, joining in that company who separated from the *ruling* party and took up a testimony for the truth of the gospel. This step brought down upon him much and serious opposition, and he was induced at the time to ask counsel of the celebrated George Whitfield. Mr. W’s answer was worthy of his great and excellent character. He urges him to steadfastness in the path on which he had entered, as at once that of duty and safety. “About thirty years ago” he says writing in December, 1766, “the master of Pembroke college where I was educated, took me to task for visiting the sick and going to the prisons. In my haste I said, “Sir, if it displeaseth you, I will go no more”—my heart smote me immediately—I repented and went again—he heard of it—threatened—but

for fear he should be looked upon as a persecutor, let me alone—the hearts of all are in the Redeemer’s hands. I would not have you give way, no, not for a moment—the storm is too great to hold long—visiting the sick and imprisoned, and instructing the ignorant, are the very vitals of true and undefiled religion. If threatened, denied degree, or expelled for *this*, it will be the best degree you can take. A glorious preparation for, and a blessed presage of future usefulness.” This, with other advices which the letter contained, was sufficient to strengthen the purpose of Mr. Hill. He now began (January, 1767) to preach the gospel in divers parts of England, and although he was discountenanced in this work not only by his tutors at college, but by his parents, he was not discouraged. He believed he saw the Lord’s work prospering in his hands, in the awakening of many souls from the sleep of death, and he was comforted. After gaining the degree of B. A., at Cambridge, he was very desirous of obtaining orders in the church. In this however, he was sadly disappointed. No fewer than six applications from as many bishops were successively refused. He had pious friends however, in the church who consoled and encouraged him in his labors, and he continued to preach the gospel over the country to the edification of souls, making his father’s house an asylum during the months of winter. Mr. Hill was calvinistic in his religious principles, and when others who at this time were engaged in the same professed work with himself, spoke of the antinomian tendency of calvinism in no very measured terms. Referring to this, we find Mr. Hill thus expressing himself—“I bless God, it is our mercy (who are called calvinists) that we can appeal to heaven, as well as to the consciences of all our hearers, that in the integrity of our hearts, we are ever bearing the swiftest witness against all iniquity, without the least reserve; and that we are making it the subject of almost every discourse, that without holiness, personal and universal holiness, no man shall see the Lord. Yet with the greatest injustice, is Mr. Wesley ever branding us with the detested name of Antinomians.”

Mr. Hill was married on the 23rd of May, 1773, and through the influence of his brother-in-law, he was raised to the office of Deacon, in the church, in the hope of becoming a priest, but in consequence of his irregularities he was refused full orders by the Bishop of Carlisle. It does not appear that Mr. Hill felt much dis-

* Dr. Chalmers.

appointed. He could not, indeed, have been more respected in the Church of England than he was afterwards when he settled down as minister of Surrey Chapel.—We find him alluding to this in after life. “I am not a Dissenter,” he would say, “the church turned me off, and not I her. I confess I like a little more liberty than she allows, and thank God I can ask great Dr. Chalmers and great Dr. Morrison and others, when they come to London, to preach in Surrey Chapel.” And then we are told he would add, with an arch look, “I suppose they would not let St. Paul, if he was to come upon earth, preach in his own cathedral: but I really do not think that it would produce an earthquake, if he did.” Mr. Hill’s mother, Lady Hill, who had been greatly opposed to his course of preaching, died this same year, and as it was his manner to choose texts expressive of his own feelings at the time, the first sermon he preached after her decease, was from 2 Sam. 23, 5—“Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things and sure.” In his journeys into Wales Mr. Hill appears to have received much comfort. He would sometimes preach three or four sermons in one day, while the people would follow him from place to place by thousands, and we are told, what was often the case at tent preachings in old times in Scotland, that they would remain listening to the sound of the Gospel unconcerned, though the rain was pouring down upon them. He often mentioned this to his English hearers when the weather kept them at home on the Sabbath. “If you loved the Gospel,” he would say, “as well as the Welsh, you would not mind a shower.”

Mr. Hill being thus left to choose a parish for himself, erected a dwelling house and tabernacle in a very romantic part of the country, in Wotton, Gloucestershire. The late Robert Hall once spoke of it as the most paradisaical spot he had ever seen, and here, what must have given the place its crowning excellence in the esteem of its worthy possessor, an attached people waited on his ministrations. Mr. Hill, however, continued his itinerating labours as before. He visited London, Portsmouth, and other places, and his success among the sailors appears to have been considerable. While Mr. Hill resided at Wotton, a circumstance occurred, which must have been a source of grief to him, as showing the inefficacy of his labours in a quarter where something better might have been expected. It so happened

that his gardener, whom he had always looked upon as an honest, quiet sort of man, was apprehended on a charge of committing divers depredations on the property of others. He was brought to trial, and, being found guilty, was sentenced to death. His master waited on him while in prison, to whom he made confession of the many crimes which he had committed. “How was it, William,” he enquired, “that you never robbed me, when you had such abundant opportunity?” “Sir,” replied he, “do you recollect the juniper bush on the border against the dining-room? I have many times hid under it at night, intending, which I could easily have done, to get into the house and plunder it—but, sir, I was afraid; something said to me, he is a man of God, it is a house of prayer—if I break in there, I shall surely be found out; so I could never pluck up courage to attempt it.” And in another conversation he told him, “Sir, I well knew that old Mr. Rugg (a person of uncommon piety) was in the habit of carrying a deal of money in his pocket; times and times have I hid behind the hedge of the lane leading to his house—he has passed within a yard of me, when going home from the prayer-meeting again and again—I could not stir, I durst not touch so holy a man. I was afraid. I always began trembling as soon as he came near me, and gave up the thought altogether, for I knew he was a holy man.” In these days the number of evangelical ministers were few, in comparison of those who preached pelagian error, and though they were often despised and shamefully treated in some parts, they were peculiarly honored in others. It was so with Mr. Hill, he received many flattering tokens of the good produced by his labors. Letters were written to him, some containing accounts of the conversions that had attended his ministrations—others expressing the deep sorrow of the writers on account of having spoken reproachfully of his character—and many notices were put into his hands, while entering the pulpit, requesting public acknowledgment might be made of such sins. It was the manner of Mr. Hill to read these notices aloud to the congregation. An impudent person one day had taken occasion to put a slip of paper before him when the service was commencing. He took it up and began to read—“The prayers of this congregation are desired!”—Umph—for—umph—‘well, I suppose I must finish what I have began’—*for the Rev. Rowland Hill, that he will not go riding about in his carriage on Sunday.*” This would have

disconcerted most men, but Mr. Hill looked up with great coolness, and said, "If the writer of this piece of folly and impertinence is in the congregation, and will go into the vestry after service, and let me put a saddle on his back, I will ride him home instead of going in my carriage." In thus insinuating that the person who could write such a notice, resembled an animal used occasionally for riding. Mr. Hill certainly answered a fool according to his folly; still we may observe that a scene of this sort was very unseemly, to say the least, in a place of worship, and we can scarcely believe Mr. Sidney when he says, "that the service went on as if nothing had happened." Mr. Hill was a frequent visitor of the Jail in Bristol, as well as of Newgate, in London. He appears to have sympathised deeply with the unhappy prisoners, and though able to suppress his feelings while giving them counsel, he was often quite overcome after he had retired from them. He has been known on an occasion of this kind so deeply impressed as to be scarce able to eat dinner—and he would be heard giving way to an ejaculation like this—"Condemned to die! O my God, what a mercy to be kept from sinning by the restraining grace of the Holy Spirit!"

Mr. Rowland Hill had been gradually rising in public estimation as a preacher of the Gospel, although refused ordination by the heads of the church. Not only crowds of people in the humbler walks of life had been benefited by his ministrations, but many individuals possessed of wealth looked to him as their spiritual father. The latter therefore were anxious that their pastor should have a church, to assemble them around him, and with this view, as well as to provide church accommodation for a destitute part of the metropolis, they raised subscriptions and built Surrey Chapel, as it has been called, a place capable of containing a congregation of 3,000. Mr. Hill laid the foundation stone on the 24th of June, 1782, and preached from Isaiah xxviii, 16, and it was opened by himself in the summer following, when he preached from I. Cor. i, 23, 24. Surrey Chapel has become memorable in the religious annals of London, for here diverse institutions of a philanthropic kind that have benefited many, have been formed, and here the London Missionary Society holds its annual meeting, a society that has done much for the spread of the gospel in different parts of the world. Connected with this chapel too were Sabbath schools, containing about 3,000 children—while the subscrip-

tions which the congregation raised for different objects were very large. Referring to this we may mention a humorous saying of Mr. Hill's, which we had from a London Minister. He was speaking of the great liberality of his congregation to all charitable objects, and *he compared it to a good cow that gave the more the oftener it was milked.* At this time infidelity had received a great accession by the circulation of the writings of Paine among the people, and infidels were much bolder than now, it appears, however, that Mr. Hill's preaching was much blessed to the conviction of not a few of this class of men. They went to his chapel to mock and deride, but they left it humbled and confessing their folly and sin. Drunkards also were reformed by means of his discourses to the joy of their families and friends.

After Mr. Hill's settlement in London, his life affords less that is interesting in the way of narrative. He passed his time between the pastoral duties belonging to a minister in the metropolis, and his labours as a preacher in different parts of the country. We shall therefore bring our narrative to a close by some sketches of his doings and of his opinions after this time. Mr. Hill was an extemporaneous preacher; he seldom prepared a discourse on a text, but spoke on the suggestion of the moment. He had some general topics on which he loved to expatiate, and he would supplement these with a lively and affecting story; he followed up all with a loud appeal to the consciences of his hearers. Mr. Hill moreover had a frame capable of enduring the greatest efforts in speaking without the least inconvenience—and these seem to have been the general qualifications that enabled him to shine as a field preacher. He visited Scotland in the summer of 1793, and on one occasion addressed a multitude on the Calton Hill of Edinburgh, amounting to at least ten thousand individuals. He visited Glasgow, and preached in the church yard of the High Church. He describes the scene as "most solemn. Under us were the remains, I may say, of millions waiting for the resurrection. Here I stood on a widely extended space, covered, or nearly covered, with the living, all immortals—five thousand I should suppose at least. What solemn work," he adds, "to address such multitudes! *Who is sufficient for such things?*" He proceeded to Paisley, and on the following evening at eight o'clock, "in the yard of the church over which Witherspoon presided, he preached to an assembly nearly as large as that of Glasgow. He

adds "my soul loves Paisley, for there I believe christians love each other. May the precious leaven that is evident there, spread itself through the earth, I grieve to find so many separated by human laws on earth, who are all to be united in one, by Divine love in heaven and glory." On his return to the south by the way of Edinburgh, he again addressed a crowd of people on the Calton Hill, who might number no fewer than fifteen thousand. Mr. Hill now forgot his own peculiar work in all his intercourse with men. Being connected with the aristocracy by birth, he had often opportunities of meeting with persons in high life. "During the visit of the Sovereigns to this country," (in 1814) Mr. Sidney mentions that "a pious general in the staff of the Emperor Alexander was a constant attendant at Surrey Chapel. From him Mr. Rowland Hill gleaned many interesting particulars of the Autocrat, and had no doubt of his real piety and love for the Bible Society. This distinguished officer very frequently dined at Mr. Hill's, and the conversation sometimes turned upon the Greek Church, the errors of which were ably pointed out by Mr. Hill." He disapproved much of the gross and vulgar manner in which our public men often testify their sympathy with the people on occasions of national joy. "In allusion to the roasting of oxen and sheep and other festivities, he says in a letter to a friend, 'Had twice as much been distributed in a wholesome and orderly manner, I should have been glad to have been in the thickest of it, but as he considered such modes of manifesting a nation's joy, neither appropriate to the occasion, nor really beneficial to the poor, he declined participating in them.' "I was with him," says Mr. Sidney, "when he received the news of the battle of Waterloo; on finding that his five gallant nephews had survived a contest in which so many brave heroes fell, he lifted up his hands without uttering a single word. The expression of his countenance is still pictured in my memory: it manifested a stronger degree of gratitude to God, than could have been conveyed by words. He rose from his chair, went to the window, looked towards the lovely view before him, as if to conceal the emotions by which he was unmanned, and left the room without speaking." Mr. Hill took a lively interest in the propagation of the gospel in foreign parts. He rejoiced in the tidings of the conversion of Pomare King of Tahiti, with his people.*

Writing to a friend he says: "Charming news from the South Seas. The next number of the Magazine will be worth your reading. How is the Lord making those to be his people, that were not his people. A large cargo of their gods is now on its voyage, as a present to the Missionary Society, and in others of the South Sea islands, they seem preparing to treat their deities with the same contempt." He felt pleasure in hearing good of those with whom he had been any way connected. "He was fond of asking—Have you read Ellis's Book on the South Sea Islands? Oh! worthy, sensible, good creature—he was a teacher in our Sunday schools, he is an honor to us." It has seldom been our lot to meet an Episcopalian, brought up at an English college, who did not cherish a paltry jealousy of Presbyterian Ministers. Mr. Hill had nothing of this spirit, as the following passage will shew: "I once heard a sermon, indeed in Surrey Chapel; it was from Dr. Chalmers. O what a man that is. O what a lustre his humility gives to the power of his great mind, and to the grace that is in his heart." He wrote in a volume of Dr. Chalmers's sermons, "Many books I began to read I could not finish; but these admirable discourses so attracted my attention, that I could not take my eye from them, till after I had read the last page with supreme regret." Mr. Hill, had a turn for mechanics. He was very fond we are told of the employment of mending old clocks. "Once at a friend's house he had retired as the company supposed before preaching to consider his sermon, but on his hosts entering the room to inform him that the time had arrived for going to the place of worship, he found him with an old clock all to pieces on the table. Mr. Hill said, 'I have been mending your clock, and I will finish it to-morrow. He preached with more than usual ease and fervor, and drew several beautiful images from the occupation, in which his friend to his surprise had found him engaged.' Mr. Hill was at times droll in his illustrations of what he wished to urge upon his people. Preaching once to a plain congregation, he said, "I want you to have a holy aversion to sin.—Do you know what I mean by aversion? Suppose any of you were to put your hand in your pocket, and feel a *toad* there, you would draw it out instantly from aversion to the animal. Now my desire is that, when conscious of the presence of sin, you should have just such an aversion as this to it—a hatred of it, and disgust at its horrid nature." Mr. Hill

* See Canadian Christian Examiner, Vol. 3. p. 339.

disliked vanity in dress, so conspicuous often in a metropolitan congregation—and one day speaking of the inconsistency of this with the Christian character, “he looked archly and said, ‘I am like old John Bunyan, thankful to say, that I have only one man in my country congregation, who wears a *pigtail*!’” On being asked by some one, whether Surrey Chapel could not be converted into an Episcopal one, he answered, “No, I cannot do that—when Surrey Chapel was erected, it was upon the broad ground of the Gospel. I received money from good people of all denominations, on my personal assurance that it should be so applied.” Rising from his chair, and deepening the tones of his voice, he continued, “I pledged myself that Surrey Chapel pulpit should be open to approved and good ministers of the gospel of all denominations. I have always acted on this plan, and I cannot, with a good conscience, do otherwise.”

The time, however, had now come, when Mr. Hill was to be removed from this vale of

tears. His wife, who had been his faithful counsellor and friend, and borne with him both the shade and the sunshine of his course, during a period of fifty-seven years, now died—the infirmities of years increased upon him, and in preaching from his pulpit on Sabbath, he sat upon a chair, provided by the ladies of his congregation. He preached his last sermon on Sabbath, the 31st of March, 1833, from 1 Cor. ii, 7, 8, “But we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory, which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of Glory.” During his illness his mind at times wandered, but when the cloud removed, he expressed faith in Christ as his only Saviour. He often repeated these lines,

And when I'm to die,

Receive me I'll cry,

For Jesus hath loved me, I cannot tell why.

He died on the 11th of April, of the year just mentioned—a good man, and full of years.

JOURNAL OF MR. RIGGS, ON A TOUR IN SYRIA.

We are indebted for this article to the September number of the Boston Missionary Herald. It consists of extracts from the journal of Mr. Riggs, an American missionary, whose field of labor is at Smyrna. He proceeded from thence to Syria and the Holy Land, in company with certain friends who had come from the United States on their way to that country. It may be proper to mention that Mr. Riggs did not visit Syria on missionary work, but for the restoration of his health.—This will serve to explain why his journal is of such a general character. We agree with a remark made by Mr. R., as to the suspicious character of the traditions told by monks regarding the minute localities of ancient events. It is enough we think to visit the land, and to behold the mountains, valleys, streams and lakes, together with the sites of cities and villages, frequented by ancient kings and prophets, and above all by Christ and his apostles in publishing to men the tidings of salvation. To a

rightly constituted mind, these are enough to call forth peculiarly deep and delightful emotions—but to attempt greater minuteness is to impose upon the credulous. But we shall allow the writer to speak for himself.

Voyage from Smyrna to Jaffa—Remarks on Jaffa.

Left Smyrna, October 10th, 1839, in company with Mr. and Mrs. Beadle, and embarked about sunset on board the *Seri Pervas*, Austrian steamer, bound for Beyroot. Sailed about ten P. M., 11th. The weather was remarkably fine, and the sea smooth. At sunrise we were off Scio and had a fine view of this beautiful but unhappy island. Without anchoring, we landed passengers and glided on our southerly course. About noon we were opposite Samos; and in two hours more, opposite Patmos, an island which brought to our minds associations of the deepest interest; but we did not pass sufficiently near to get a good view of it. At Cos, we cast anchor and remained three hours; as it was evening we could not obtain a view of the country of Hypocrates.—

During the whole of the day we were nearly on the track of the apostle Paul, as described Acts, xx : 15, 16, and were much interested in noticing his different stopping places, as mentioned in that narrative, and in reading his most touching address to the elders of the church at Ephesus.

We were very comfortable on board, and found the officers polite and kind. No objection was made to our asking the divine blessing and returning thanks at table, and we had opportunities of social worship in the cabin occupied by Mr. and Mrs. Beadle.

12. Reached Rhodes early this morning and remained there at anchor until noon. This island is interesting on account of the brave defence here made by the knights of St. John against the Turks. Many of their houses, walls, towers, and pavements still remain, and are objects of interest to the curious traveller. We looked at them hastily, as our time was limited. As it was Saturday we went also into the synagogue of the Jews, who form a considerable portion of the population of Rhodes. The synagogue was large and well filled. They were reading in Hebrew a portion of the history of Abraham. But alas for the veil that is on their hearts! In one thing the Jews, the Mohammedans, and the Christians of these countries agree, viz. that all their services are performed in an unknown tongue.

13. Sabbath. At sea all day, in the morning quite out of sight of land. In the afternoon Cyprus was in sight, and about sunset we passed its southwest cape. We had a quiet day, and a pleasant season of social worship in the cabin.

14. Anchored, about two in the morning, at Cyprus. Visited the mission families, and the grave of brother Pease.

15. At six this morning cast anchor in the harbor of Beyroot. The appearance of Beyroot from the water is very agreeable. The houses are all of stone and have a solid appearance. On the left rises Mount Lebanon, with its summits hid in clouds. On the right are the gardens, with country-houses interspersed among the trees. These, as well as the town, are situated upon a rising ground, which gives the whole view a fine appearance. Contrary to the assurances which we received at Smyrna, (and upon the strength of which I resolved upon this journey,) we were still subjected to quarantine. The pretence was, that since the steamer last touched here they had sent an express to Egypt for definite instructions, and were awaiting an answer. Mr. and Mrs. Beadle, and Mrs. Pease, went accordingly to the lazaretto. Fearing the influence of even a short stay there upon my health, I determined to go to Alexandria and return by the same steamer, which the agent politely offered to permit me to do for half the regular price. Toward evening, however, Mr. and Mrs. Sherman succeeded in

making their arrangements to proceed by this opportunity to Jaffa, on their way to Jerusalem, and when they came on board I resolved to accompany them.

16. We anchored at Jaffa about nine, A. M., but owing to various delays we did not land till the middle of the afternoon; and it was nearly sunset when Mr. Sherman's goods were all safely stored in the lazaretto. Jaffa is built upon a small round hill close by the sea. It is surrounded by a wall and fosse, and has but one gate now open. The houses are all of stone, and most of them with domes, though some have flat roofs. The stranger, in approaching it, seems to himself to be coming to a town full of mosques. Harbor there is none; vessels anchor in the open sea, but they cannot remain any where in the vicinity in stormy weather. A few small boats take shelter behind a long irregular ledge of rocks near the shore, which has by some travellers been mistaken for an artificial mole. Behind Jaffa, and to the left as viewed from the sea, is an extensive plain, at this season parched and dry, but still having the appearance of considerable fertility. This is the Plain of Sharon. It stretches to the north, and in the east is backed by the mountains of Ephraim. To the right, that is south of Jaffa, the country is undulating and for the most part sandy and barren. The lazaretto, which was to be our abode for a few days, is rather pleasantly situated on a declivity south of the town and facing the sea. The prospect is fine, and the air good. We had also plenty of room for walks along the sea-shore, and opportunities of bathing in the sea. In our walks we observed several tanneries situated quite on the shore. There is no stream in the vicinity, and hence the tanners locate their establishments near the sea, which they use instead of vats for steeping the hides. I was interested to observe this incidental circumstance, corresponding even to the present day with the fact of Simon the tanner's house being by the sea-side.

We remained in quarantine until Monday, the 21st, when the steamer, which had been admitted to free communication at Alexandria, returned, and we were consequently liberated. Our sojourn there had been an agreeable one. All our company, six in number, were professedly pious, and we united every evening and morning in social worship.

Ride to Jerusalem—First Impressions of the City.

Though we got pratique on Monday afternoon, it was not till Wednesday afternoon that we could set off, owing to the difficulty of making arrangements for the transportation of Mr. Sherman's goods. Great multitudes of pilgrims are flocking at this season to Jerusalem, where they spend the winter, consequently all the animals that can be obtained are in constant demand, and many are obliged, as we

were, to wait. At length we succeeded in procuring the requisite number of camels for the goods, and of donkeys for ourselves to ride on, and left Jaffa about three, P. M., October 23rd. Our road lay across the south part of the plain of Sharon. We saw no roses there, and indeed scarce any vegetation, for the early rains had not yet commenced. The plain, however, presented the appearance of having yielded good crops in their season. On our left, as we were crossing the plain, lay the village of Lydda, now called Lydd, where Eneas was healed, and where Peter preached the gospel, Acts ix, 32, etc. After riding four hours, about two thirds across the plain, we came to Ramla, the ancient Arimathea. Here we were hospitably received and lodged for the night by an Arab gentleman who has the appointment of consul for the United States, but who cannot speak English, or any other European language. Indeed I was told there was not an individual in the place who could. We had in our company a Greek who spoke Arabic, and through him, together with the occasional use of a few words of Turkish and Arabic, we made ourselves understood, at least, for the most necessary purposes. The consul is an aged man and keeps up the old customs of his country. The females of the house, for example, occupy different apartments from the men, and we saw nothing of them.

24. In the morning we rose early and pursued our way. After about two hours we entered the mountains, which we found not less dry and barren than the plains, having no verdure, except that of a few olive trees here and there, which are seen all the year round. Under one of these we sat down at noon and partook of some food, which the consul had kindly provided us. We came to no village on our way, until within about eight miles of Jerusalem, where lies the village of Abr Goosh, the robber, formerly such a terror to travellers. He is now in favor with government, lives in Jerusalem, and has even a pension for some military services. The region of his former depredations is considered as safe as any other part of Palestine.

The last part of our way was over a very rough and rocky district. We ascended heavily all the way. Jerusalem itself is on high ground, the roads to it ascending a good deal from every direction. Hence the phrase "going up to Jerusalem" was applicable to journeys from all parts of the country. We hastened to reach the city before sunset (for at that hour all the gates are closed) and were happy about five o'clock to find ourselves at the house of our brother missionary, Mr. Lanneau.

I could not at first realize that I was actually in the Holy City. The approach on the north-west side is very unpromising. The inclination of the ground on which the city is built being nearly in the opposite direction, one obtains but a very imperfect view of it coming

from Jaffa. The grey walls, and the low stone houses, surmounted by domes of the same material, give to the whole place a very sombre appearance at first. After a few days, however, spent by the traveller in visiting the deeply interesting localities in the neighborhood, he begins to group them together in their relations to each other, and to the Holy City, and at length feels with much satisfaction that he is indeed in Jerusalem; that he is treading again the same soil which was trodden ages ago by prophets and apostles, and by the Lord of Glory himself when veiled in humanity. Such were my own feelings.

Ride around the City—Various Objects described.

On the third day after my arrival, in company with Mr. Nicolayson and some other friends, I rode round the city and visited most of the spots of peculiar interest in the environs. We went out by the Bethlehem gate, on the southwest side, from which we entered immediately the valley of Gihon. Proceeding southwardly, and descending between the dry bed of the Gihon on our right, and the steep declivity of Mount Zion on our left, in about ten minutes we came to the lower pool of Gihon, an immense cistern, the right and left banks of which are irregularly hollowed out of the native rock of the two hills; and the northern and southern extremities are formed by walls across the bed of the winter torrent. The southern and lower one is very thick and strong, and I should think it forty or fifty feet in height in the middle. Thence, proceeding in a southeasterly direction about a mile, we came to the place where this torrent joins that of the Kedron. These both have the appearance of being the beds of large torrents. In fact, however, they are entirely dry at present; and are said by our friends who reside here, to be so always, except during and immediately after rains. Directly in the bed of the united torrents, just below their junction, is a perennial fountain of good water, called the fountain of Nehemiah. Perhaps it was discovered or opened by that pious and patriotic governor of the restored exiles. The Mohammedans, however, call it the well of Job, (Beer Ayooob,) and have a tradition that that patriarch was cured of all his maladies by bathing in its waters. From this place we followed up the bed of the Kedron, which lies along the eastern side of Jerusalem. At the distance of three or four hundred yards we came to the pool of Siloam. The village of Siloam is on the east bank of the Kedron, but the pool is on the west side, toward the city. Its waters still flow in considerable abundance, and fertilize the grounds around it. We tasted the water and found it drinkable but brackish.

Continuing along the bed of the Kedron about half a mile further, we came to some ancient tombs or monuments, situated on its left bank, the most interesting of which to me, as it was

doubtless the most ancient, was the pillar of Absalom, the construction of which is mentioned 2 Sam. xviii, 18. No doubt is entertained, so far as I know, that is the monument there described. Its architecture is different from any thing which I had before seen. The bottom is cut from the solid rock. This part is perhaps fifteen feet in height, and is surmounted by an antique cornice. The second story, as I may call it, is somewhat less in height, built of heavy blocks of hard limestone, and surmounted by another cornice. Above this is still another story, consisting of a single block of limestone in the shape of an incurvated cone, the upper part of which is quite slender. The whole is altogether unique, and even without the aid of tradition, gives one impressions of a very remote antiquity. This is just opposite Mount Moriah, on whose level summit the temple anciently stood. Leaving this monument, we ascended the Mount of Olives, and directed our course toward Bethany. Just before reaching the top, we turned round and obtained a view of Jerusalem, perhaps the finest, and in one respect certainly the most interesting, which we got from any direction. Immediately below us was the deep ravine of the Kedron, which our Saviour so often crossed to seek the retirement of Gethsemane; and the nearest object on the other side was the grand platform on which once stood the temple of Solomon, but now the mosque of Omar. Beyond this lies the city, spread out upon the summits of mounts Moriah, Zion, and Acra, almost as high as the Mount of Olives itself, and sufficiently inclined toward the east to give, from that direction, the most complete view of its entire extent. But the whole scene must be regarded by the Christian with ten-fold interest, when he remembers that it was just here that our Lord, near the close of his earthly ministry, beheld the city and wept over it, and said, "O that thou hadst known, even thou, at least in this thy day, the things that belong to thy peace; but now they are hidden from thine eyes." The position of the hill is such as leaves no room to doubt that here is the scene of the transaction recorded, Luke xix, 37-44. Alas! that the present inhabitants of Jerusalem have as little idea of the things that belong to their peace, as those had whom our blessed Saviour longed to gather "as a hen gathereth her brood under her wings," but they "would not." After proceeding a short distance on the hill, we got a splendid view towards the east and south. Before us was the Dead Sea (distinctly visible and appearing not more than half as far from us as it really was) with a part of the plains of Jordan and the mountains of Moab stretching beyond; and on our right were the hills and valleys of Judea.

In passing over this part of our way we were met by numbers of peasants, going with the produce of their fields to the city; and I was struck with the salutation which they all, without hesi-

tation, addressed to us, viz., *Salam aleycum*, "Peace be to you;" to which we responded, *Aleycum salam*, "To you be peace." This ancient and beautiful salutation is now generally confined to Mussulmans. In the villages of Palestine, however, and in Mount Lebannon it is used by native Christians, and addressed freely to foreigners.

We proceeded to the eastern extremity of the Mount of Olives, and there came suddenly upon a little village about two miles from Jerusalem. This was Bethany. It is now called Lazaria, from Lazarus, whom our Lord here called out of his grave. I do not know what evidence there is that the tomb which they now show us as that of Lazarus was really the place of his sepulture. No doubt can exist, however, that this is Bethany, the place where he lived and died and was raised to life by that voice which will one day wake all who sleep in the dust of the earth, some to everlasting life, and some to shame and everlasting contempt. Here our Lord often came; and particularly while attending the festival during which his apprehension and crucifixion occurred, we are informed that he was in the habit of lodging at Bethany, and of going early every morning into the city, to be present at the morning service of the temple; and it was in going from Bethany to Jerusalem that he rode upon a young ass, and was greeted with "Hosanna to the Son of David." Excepting the deep and narrow cavern now called the tomb of Lazarus, which we entered by the light of candles brought with us for the purpose, there was nothing of interest to be seen at Bethany. So we turned our faces immediately toward Jerusalem, taking a path which wound first around the northern declivity of the Mount of Olives, and then led us to its summit, very near the city, whence it is said that the Saviour ascended to heaven. We went into the chapel of the ascension, built over the supposed spot whence the Saviour left the world, and were shown, in a rock, near the centre of the chapel, something like the print of a foot, which the pilgrims are taught to believe was miraculously produced by the foot of our Lord when he ascended. The spot is kept covered, and is kissed with great veneration by the pilgrims. From the closing verses of the gospel according to Luke, it would seem probable that the actual place of our Saviour's ascension was on some part of the Mount of Olives near to Bethany; but however that may be, and however pleasant it might be to know the exact spot, we have reason to bless God that neither our acceptance with him nor our sanctification depends upon any such knowledge; but that we live under a dispensation which enjoins true and spiritual worship of God, without regard to the place where it is offered.

From the Mount of Olives we descended to the garden of Gethsemane, the location of which is identified with tolerable certainty, and

after plucking a few olive leaves as a remembrance of this most interesting spot, from trees many centuries old, we crossed the Kedron, and directing our steps to the northward, rode about a mile, most of the way through a grove of olive trees, and visited what are called "the tombs of the kings." These are extensive subterranean structures, excavated in the solid rock, the doors of the different apartments having been cut, each from a single block of hard limestone, and beautifully carved. The whole must have been a royal work, but what kings were here interred, and even to what age the work should be attributed, is very doubtful. From this place we returned to Jerusalem, and completing the circuit of the city, entered by the Bethlehem gate, (also called the gate of Jaffa) by which we had gone out in the morning.

Excursions in the Vicinity—Bethlehem—Jericho—Jordan.

27. Sabbath. Attended the service of the English church, performed at the residence of the British consul, by the Rev. Mr. Nicolayson, of the London Jews Society. Mr. L., our travelling companion from Beyroot, preached an edifying discourse. At one, P.M., Mr. Lanneau had an Arabic service, at which about a dozen natives were present, most of them from neighbouring villages. They listened with apparent interest to Mr. L. and frequently expressed aloud their assent to his remarks.

28. Rode in company with some English friends to Bethlehem, Rachel's tomb, and the pools of Solomon. The latter, three in number, are a truly grand and royal work. The largest is about a furlong in length, and the smallest not much less. The breadth is perhaps half the length, and the depth, I should think, from one hundred to one hundred and fifty feet. They are filled during the winter with water from the neighboring mountains, which is conveyed from them to Jerusalem by an aqueduct skirting along the edges of the hill, after the ancient fashion, in order to preserve the level. The pools contain water still from last winter, though the rainy season is just about to commence.

Bethlehem is of course one of the most interesting spots on the face of the earth, as having been the place where that grand event occurred which occasioned the song of "Glory to God in the highest, peace on earth, and good will to men," to be proclaimed by the voices of the heavenly host. But the interest of the christian traveller in Bethlehem is not a little marred by the character of the statements made to him on the spot. He is led down several flights of steps, and is showed the very spot of the Saviour's birth in a cave, into which horses or cattle could scarcely be brought by force—a place consequently not very likely to have been used for a stable. Besides the manger, (now cased with marble and adorned with pictures and lamps,) he is shown the spot where

the magi opened their treasures, the tomb of the innocents, or children slain by Herod's order, the number of which, according to tradition, amounted to fourteen thousand! the study of St. Jerome, where they say he translated the Scriptures, the tombs of Eusebius, Paula Eustochia, etc. This grouping of so many things together, and particularly the idea that all the innocents were gathered together and buried here, excites doubt and tends to a suspicion of every thing stated by the monks. Were I to visit Bethlehem again, I should feel inclined not to enter the so called grotto of the nativity, but to ascend the hill and look simply at the natural features of the place and of the surrounding country; to reflect that here my Saviour was born, and to indulge in those delightful emotions which that thought is capable of inspiring. All these emotions are liable to be disturbed, at least in the mind of a protestant, by a visit to the grotto.

29. Walked with Mr. Lanneau and Mr. Sherman to Mount Zion. On the highest part of that mount which lies within the walls of the city stands the Armenian convent. Its grounds and buildings are very extensive, and the church is the most splendid that I have seen in the East. There is a small printing-press, which was occupied, when we visited it, in printing, for the use of pilgrims of their church, a list of the holy places which they are accustomed to visit. Oh when will they understand that the time has come that "neither yet at Jerusalem shall men worship the Father!" On the part of Mount Zion which lies without the walls of the modern city stands a mosque, called the mosque of David, and supposed to cover his tomb. Near it are the burying-grounds of the Latins, Greeks, and Armenians, and now also that of the American mission. The latter is the only one which has a wall built round it. As serious difficulty was experienced in the last instance in which permission was obtained to inter the remains of a protestant in the Greek cemetery, we deem it an occasion of gratitude to God that the mission has now a burying-place of its own, and that it has at length been inclosed without serious molestation. The remains of Dr. Dodge and of sister Thomson will be removed, as soon as convenient, to the new cemetery.

31. Started for Jericho and the Jordan, in company with some English friends who were with us in the quarantine at Jaffa. We took two tents, kindly furnished by our friends at Jerusalem, beds, and provisions, and we found them all very necessary. The road to Jericho is a constant descent, so that one may well be said to "go down" from Jerusalem to Jericho. The country is generally barren, and unfit for cultivation until you come to the plain of the Jordan. As this bursts upon the sight from the summit of the mountains, the eye is refreshed by an extended green. The plain stretches for many miles to the north, and

gives evidence of being "well watered every where." On the south it is bounded by the Dead Sea. We pitched our tents by the modern village of Jericho, which consists of thirty or forty huts of the most miserable description. The governor or chief of the village came to welcome us, and sat down with the people who came with us round a fire which they lighted near our tents. They continued talking in a lively manner till a late hour, and then most of them slept together upon the ground. We partook of a frugal repast in one of our tents, and after a season of social worship, retired early to rest.

November 1. Rose early and had our morning worship, and breakfasted by candle-light. At day-break we mounted our horses and directed our course toward the Jordan. The air was balmy and the sky perfectly clear. A few light clouds only skirted the eastern horizon, just sufficient to increase the beauty of the scene. When the morning star was "melting away into the light of heaven," and the sun was preparing to "come forth as a bridegroom out of his chamber," we all felt, as we rode over the plain, the inimitable beauty of that eastern sky. The mountains of Moab, or of Arabia, as they are sometimes called, are astonishingly even and uniform in height. They stretch from north to south as far as the eye can reach, like a wall of immense height, skirting the eastern edge of the plain of Jordan. You search in vain for Pisgah, or any other summit. There is none discernible from this distance. No peak rises prominent above the rest. A slight undulation only appears in the top of the range "as if," in the words of Chateaubriand, "the hand of the painter who drew this horizontal line along the sky had trembled in some places."

In two hours and a half we reached the banks of the Jordan. Its deep, muddy, rapid stream is quite concealed by high banks, and by the trees, bushes, and reeds which skirt them; so that we did not see it until we were actually upon its banks. Here we rested a few minutes at the place where, according to tradition, our Saviour was baptized. We bathed in the stream and drank of its waters, which were excellent. Its breadth here is not more than fifteen or twenty yards, and its greatest depth about eight feet. Its current is so rapid that in swimming across we were carried down a distance greater than the breadth of the stream. After gathering a few shells from the river, and plucking a few leaves of flowers from its banks, we re-mounted and proceeded towards the sea. Our road diverged from the course of the river, bearing to the southwest. It led us across a part of the plain which was perfectly barren, and which it would seem must at times be covered with water.

Dead Sea—Means of Protection—Convent of St. Saba.

In one hour and twenty minutes we reached the shore of the Dead Sea, the sterility of

which, as well as the desolate appearance of the mountains on either side, on which no habitation of man appears in any direction, seemed designed as a remembrancer of the divine vengeance so awfully inflicted on the inhabitants of this once fertile and beautiful valley. The surface of the lake presents nothing remarkable in its appearance, except the slightness of the ripple caused by the wind. This is owing to the great specific gravity of the water, in which the human body is incapable of sinking. I made the experiment repeatedly while bathing in it, and found it impossible to thrust the whole body under water. While standing erect in the water, the head, shoulders, arms, and part of the breast remain above the surface; and I found on thrusting myself downward with my whole force, at the same time exhaling as far as possible all the air from my lungs, that I could sink only to my chin. One of my companions who had never before been able to swim, was here unable to sink. The sensation produced by this heaviness is very peculiar, and by no means unpleasant. The taste of this water is much more disagreeable than that of common sea-water, as the latter is than common water slightly brackish. Besides its unequalled bitterness, it has a peculiar pungency, and leaves a burning sensation in the mouth, and even upon the skin of the face and hands. This water when analysed yields about one-fourth its weight in various salts, viz., soda, magnesia, muriate of lime, and sulphate of lime; and these foreign ingredients, if chrystalized at a heat of 108° Fahrenheit, amount to forty-one per cent. of the whole weight of this wonderful liquid, which, notwithstanding this fact, is as clear as fresh water. We saw no fish, and but a few dead and sea-worn shells, which had doubtless floated down from the Jordan, since they belonged to the same species with those which we found in the river.

A part of our company returned to our last night's encampment at Jericho, and another part, consisting of the gentlemen who had joined us the evening before at Jericho, and myself, took another route towards Jerusalem, leaving through the region anciently called the Wilderness of Engedi. We proceeded from the northwest angle of the sea in a direction a little south of west, and were about an hour in crossing this part of the plain. Before reaching the mountains we descried among the bushes a company of men on foot, and turned somewhat out of our way to ascertain who they could be. We found, to our surprise, in this desolate region, so far from the habitation of man, a dozen strangers unarmed, not one of them acquainted with the language of the country, without a guide, and all alike ignorant of the road they were to travel. They were Jews from Russia, and their inquiry was, Which is the way to the Jordan? I told them the direction and the distance, and we parted from them, our Arab

guide remarking that they would fare hard if they should fall into the hands of a company of Bedaweens.

By the way the arrangements which we made for our own personal safety during this trip deserve a passing notice. They were similar to those generally adopted by travellers in Palestine. A chief (sheikh) is employed to accompany the party, and they have been perhaps some time on their way before they understand that it is from his own comrades that he is to protect them. In short, it is only through the personal influence of the sheikh who goes with them, that travellers can feel themselves safe in almost any of the Arab villages. The chief, when once employed, is responsible to the local authorities; whereas, if the same individual were to fall in with the travellers in a wilderness, he might be as unsafe a person as they could meet.

After crossing the range of mountains which bounds the plain of Jordan on the west, we came upon an elevated plain of considerable extent, but entirely without water; indeed from the Dead Sea we traversed a distance of sixteen or seventeen miles without being able to come to a drop of water. The heat of the sun was likewise oppressive. We became extremely thirsty, and one of my companions, who, while bathing in the sea, had incautiously filled his mouth, eyes, and nostrils, with its bitter waters, suffered very much before he got an opportunity of quenching his thirst. He became a good deal excited, and I feared that that alone might throw him into a fever. He told me that no day in the desert which he had recently crossed had been so trying to him as this. About three o'clock, however, we arrived at a cistern cut in the solid rock, in the side of a mountain, in order to afford water for the flocks which pasture in these desolate regions. Here we quenched our thirst, drinking eagerly from the same trough at which some shepherds were watering a flock of goats. We then proceeded for about two hours longer through a mountainous region, equally barren with the more level one which we had left, and arrived half an hour before sunset at the Greek convent of St. Saba, where we lodged for the night. It was the only dwelling of man which we had seen since leaving our encampment at Jericho. The monks received us hospitably, offering us such refreshments as the place afforded, and satisfying our curiosity by giving us such information as they themselves possessed respecting the history of their singular abode.

2. In the morning we were led through the different parts of the monastery, the church, the tomb of St. Saba, his cave (where according to tradition he dwelt with a young lion in peace and unharmed,) the library which contains many old manuscripts, etc. The whole has rather the appearance of a fortification,

than of a religious house. It is indeed very strong, being built on a steep declivity, descending into the bed of the Kedron, and having a strong wall and two high forts above, where it would be most liable to an attack. It claims an antiquity of fourteen centuries, and at some periods has been inhabited by several thousands of recluses. At present only thirty two reside there.

Return to Jerusalem—Monthly Concert for Prayer—Return to Smyrna.

We left the convent at eight A. M., and at half past eleven found ourselves again within the walls of the Holy City. Here we were called immediately to the house of mourning. Our friends Mr. and Mrs. Nicolayson, had been suddenly plunged into deep affliction by the death last evening of their youngest child, a daughter of nearly eight years. This was truly a solemn admonition to us all. On Monday last little Jane was well and cheerful, and rode with us to Bethlehem; now we are called to lay her mortal remains in the grave, and to remember our own mortality. May the dispensation be sanctified to us all. It was no small comfort providentially afforded to our friends on this occasion, that the burying ground, concerning which some difficulties had been raised by the local authorities was now at length prepared. The burial took place with all quietness, and this in a country where precedent is law, is almost a certain pledge to our friends here that no interruption will occur on any future occasion.

3. Sabbath. An interesting day. In the morning we united with our English friends in the celebration of the Lord's supper. Mr. L. preached again and made an affecting allusion to the fact that we were celebrating the ordinance on the spot where it was at first instituted. Indeed this fact, together with the smallness of our numbers, was calculated in a very forcible and tender manner to remind us of the circumstances of our Lord and his disciples on that solemn night. The afternoon services were similar to those of last sabbath.

4. Monthly concert for prayer. We went out in the morning to the Mount of Olives.—After crossing the Kedron we stopped for a few moments at Gethsemane, where we united in singing,

Behold where Cedron's waters flow

Behold the suffering Saviour go

To sad Gethsemane, etc.

As this place was too public for our exercises, we retired farther up the hill to the shade of a large tree, where we continued engaged in reading the Scriptures, singing, and prayer until nearly noon. We read of our Saviour's weeping over Jerusalem, and knew that we were very near the spot where he wept, and we prayed to him on behalf of the present in-

habitants of that once favored city. Among other hymns we sung,

Jerusalem, Jerusalem, enthroned once on high,
Thou favored home of God on earth, thou heaven below the sky,
Now brought to bondage with thy sons, a blighting curse to see,
Jerusalem, Jerusalem, our tears shall flow for thee, etc.

It was a season of great interest, and it seemed as though we could not fail to drink in the spirit of our compassionate Saviour. In the afternoon we united with our English friends in a prayer-meeting at Mr. Lanneau's.

7. Rode to Rama, supposed to be the Rama of Samuel's residence and the place where he was buried. It being about five miles north-west of Jerusalem. It may well be called a high place, for it commands a view of all the plain of Sharon, a long extent of the Mediterranean sea, and a large part of Palestine in all directions. The best view is from the top of a mosque erected over what is called the tomb of Samuel. It may well be doubted whether the prophet was buried in this exact spot, for it is precisely on the summit of the hill. On account of intervening hills no part of Jerusalem is seen from this spot, except the dome of the mosque of Omar. The vicinity, however, is clearly visible, as is also the vicinity of Rachel's tomb. We had no glass and could not tell with certainty whether the tomb itself is visible from Rama. This is, I believe, generally understood to be the place referred to in Jeremiah, 31, 15. "In Rama was there a voice heard," etc. The prophet is supposed to represent Rachel as coming out of her tomb and weeping with so loud a voice as to be heard even here at the distance of seven or eight miles.

8. Bade farewell to Jerusalem. Mr. L. rode with me an hour. I had intended to go by land to Beyroot, visiting Samaria and Galilee on my way. Finding, however, that this would be inexpedient, both on account of the lateness of the season (the rains having already commenced,) and on account of the unsettled state of the country, I resolved to go down to Jaffa, and there take the steamer for Beyroot. Lodged again at the house of the American consul.

9. Proceeded to Jaffa in company with the brother of the American consul for that port. On our arrival he took me to his brother's house and lodged me there hospitably till the coming of the steamer.

11. The day was rather stormy, and for some time it was feared the steamer would not touch at Jaffa; but toward evening the wind fell, and we embarked without difficulty. Sailed at half past six.

12. Before sunrise we were opposite Sidon, which from the distance of some ten or a dozen miles, appears to be a small low town near the shore, backed by high mountains. About ten A. M., we reached Beyroot. The brethren and sisters here kindly pressed me to stay till another steamer, and I felt strongly inclined to do so; but I was doubtful whether it would be so well for my health to remain as to be at home in Smyrna, and there was also some doubt whether the steamer would touch here on her next return from Alexandria. So, with much regret at spending so little time with the brethren of this station, I determined to proceed. Mrs. Pease with her children, goes back with me to Cyprus. I spent the day in interesting conversation with the brethren and some of their helpers; and, with Mrs. P., being commended by them to the grace of God, left Beyroot about sunset.

13. Reached Cyprus at ten, A. M. The brethren have just opened a female school, which seems to have favor with the people.—Re-embarked about noon.

The remainder of my voyage was very pleasant and similar to the preceding portions.—During the whole we could scarcely have had finer weather. I had many opportunities for religious conversation with people of various nations, which I trust through God's blessing will prove not to have been wholly in vain.

On Saturday, November 16th, I was brought again in safety, and with renovated health and vigor, to my family and station. May divine grace make me thankful for all the Lord's mercies, and enable me to devote renewed health and strength to his service!

DANGER FROM POPERY.

"*Obsta principiis*"—That the Romish religion is a *corruption* of Christianity, superstitious, idolatrous, and tyrannical, and that its predominance is a thing to be deprecated and resisted, are not matters of doubtful disputation with Protestants. The "*proton pseudos*"—the primary error—the foundation upon which the whole structure rests, is found in the rejection of the Sacred Scriptures as the only rule of faith and practice, and the claim of the Church to infallibility. Upon this a monstrous system has been reared.

From the very assumption and claims of the Popish Church it must of necessity, and as a matter of conscience, be a *persecuting* Church; and such its whole history proves it to be.—Who has forgotten the St. Bartholemew tragedy—or the scenes enacted in Holland, by the Duke of Alva—or by the wretched Mary of England? Who has forgotten the horrors of the Inquisition? Its policy, however is of the most pliant kind—it can refrain from persecution, when to persecute is unsafe. A supple, time-serving, deceivable, wily course of action,

has come to be described by the very term, *jesuistical*, "*No faith with heretics*," is one of its adages. It was a matter of lamentation and regret with the Emperor Charles, near his death, that he fulfilled his engagement to give Luther a safe escort to Worms; and that, having him in his power, he permitted him to escape.

That a mighty effort is at the present time put forth, with great sagacity and perseverance, by the papal authorities, with the view of extending their influence in Protestant countries no observer of the signs of the times can fail to perceive. The evidences of it are every where apparent.

In the "*Catholic Herald*," published in Philadelphia, of the 6th inst., a full and glowing account is given of the consecration, at Rome of Dr. Wiseman, as a bishop, with the most imposing ceremonies—"the venerable and apostolic dignitaries of the Catholic hierarchy, with their ancient robes and oriental mitres, kneeling round the altar! and their attendants and the entire congregation prostrate, calling on Heaven for mercy, and, according to the venerable doctrines of the old church, appealing by name to the holy mother of God, to the angelic choirs, the patriarchal and apostolic fathers, and all the host of martyrs, confessors and virgins, now in bliss, for their united prayers at that most solemn moment." Thus, Dr. Wiseman, one of the most artful, insinuating and zealous, and we may add, learned, popular and able advocates of the papacy, has been raised to the episcopal dignity, to be sent forth on the apostolic mission from Rome to Protestant England—a second Augustine, sent by another Gregory—the first the planter, the second the restorer of the same divine unchanged, and unchangeable religion." There is perhaps, no other man of this age so well fitted to promote the object on which he is sent, in Protestant England, as is Dr. Wiseman. Popery is evidently on the increase in England. The labours of the Oxford divines and all who sympathize in their views, both in England and here, are duly appreciated by the Papists themselves, on both continents—"The Churchman," of this city, is quoted by the "*Catholic Herald*," with manifest complacency, in language like this, "It is true, a good deal of the old heaven runs through the heaven of which it is composed: yet still we hail the spirit in which the whole article is written, as an auspicious omen of the happy amelioration that is taking place in public opinion, on the subject of Catholicity. At once to renounce inveterate prejudices, and to shake off the force of old associations of thought, is more than reasonable expectation can hope for.... We are willing to excuse some error and misapprehension, under the persuasion that a sincere desire to attain the truth will ultimately be sure of its object."

Our country is inundated with Popish ecclesiastics and emissaries. No effort is spared to

gain to the utmost the controul of education throughout the whole length and breadth of the land. There is a deference, on the part of political men, to popish prejudice, and projects of a striking and peculiar kind, and of no auspicious omen. And, at the present time, in the very midst of us, the most extraordinary claims are put forth in reference to the Common School Fund of this State. It is claimed by the papists in the proportion of their numbers, not of their contributions, for avowedly sectarian uses, whilst under the existing administration, it is as open to them as to any other portion of the community! The object is prosecuted and pressed in a manner that is truly calculated to beget surprize. The old Catholic paper, perceiving the true bearing of the measure, and refusing to co-operate in its promotion, has been superseded by one that advocates all its extravagance. A weekly meeting of the "*New York Catholic Association*" is held for the express object of agitating the subject—and the most exciting appeals are made by their strongest men, both lay and clerical. It is not our wont to indulge in hard words, and it gives us pain to find occasion to speak as we have done—but this project, viewed in its various bearings, and in the manner in which it is prosecuted appears to us to be monstrous and audacious—and in connection with other indications, calls for the vigilance of all who prize the perpetuity of our precious liberties, civil and religious. What would be thought of similar pretensions, on the part of Baptists, Methodists, Episcopalians or Presbyterians?—*Christian Intelligencer*.

That which gives the greatest terror to Jesuitism, is its constant and universal individualization. The policy of Rome is, in every land, what the character of its inhabitants may require for their subjugation. It yields to every form of government, and conforms to every kind of taste. It stands prepared to seize on every department of thought, of influence, and of feeling. In England it is sweetened with pleas for toleration; and in Spain, it is as intolerant as the grave. In heathen countries, it leaves scarcely a line of demarkation between itself and the habits of the heathen; but here, it labours with incessant toil, to cover its absurdities with seeming conformity to Scripture truth. It adapts itself to individuals, as readily as to nations; and to this, in particular, their priests are trained. The fraternities of Rome have, with one design, secured the advantage of a division of labour; and they conduct their departments with terrific skill. The Jesuit commands the literary sphere, corrupting the courses of history, and tinging its narratives with the colouring suited to his purpose. The Dominicans preside in the department of discipline and errors, and lead the proceedings of the inquisition. The mendicant orders, descended to the lowest grades of society, adapt-

ing their arts to the vulgar mind. Nothing is so high that they will not aspire to it; there is no degradation to which they will not stoop.—They are all things to all men, if by any means they may destroy some. Where they fail, they clamour with a sense of injury; but, where they succeed, the system they form lies like an incubus on the breast of prostrate nature, or preys, like the eagle of Aromethus, on the vitals of her peace.

A glance at the nations now subject to the Roman yoke, prove what I have said. For where shall we seek the protectors of our most unnatural slave trade, but in Portugal? A papal state! Civil war has no existence now so barbarously brutal, as in the provinces of Spain. France had no obstacles to her liberties, so fa-

tal, as the Roman priesthood. In Italy alone, has vice combined with elegance and treachery, in her most hateful forms. Ireland has no calamity equal to that of her sensual habits, and her subjection to this creed. The Canadas are wrung with its torments. The Southern American lies beneath its power like a paralyzed giant possessed of all wealth, but bereft of all energy, because, through the malignity of this domination, bereft of the word of God. It appears in every nation, wearing the features of the master sin; it is steadfast in its purpose, and simple in its aim; as if with a dreadful fortitude, determined to exhaust the forbearance of heaven, and complete the catastrophe of man.—*C. Stovel.*

THE APOSTLES, LEARNED AND WELL QUALIFIED MINISTERS.

It is exceedingly common to hear the assertion that Our Lord's disciples, even after they had entered on the functions of their sacred office, were ignorant and unlearned; and it has been so often and so long repeated that it has come, at length, to be looked upon as a fact that cannot be disputed. It may be worth while, however, to examine the matter a little, and see if the contrary does not appear to be the fact; especially as the assertion has been frequently made of late, since steps have been taken to establish a University in the Province for the education of youth, and particularly of candidates for the holy ministry.

The assertion has been made chiefly by two classes of persons—those who have defended the divine origin of christianity, and those who are accustomed to despise every thing like education in the ministers of the gospel. The first of these have been induced to urge the want of learning in the apostles by way of strengthening the argument that the Divine blessing on the labours of the first ministers of the gospel as displayed in the astonishingly rapid spread of Christianity was an evidence of its Heavenly origin. Now in endeavouring to show that the apostles had all the qualifications of well accomplished ministers of the gospel, I may be permitted to say, at the commencement, that I have no wish whatever to subtract, in the slightest degree, from the force of the argument for the divine origin of Christianity

drawn from its rapid spread; since it must be very evident that the effects produced by the apostles' preaching were such as could never have been brought about by mere human agency alone, whether learned or unlearned. The other class of persons who have been forward to proclaim the apostles as illiterate, are those who despise or affect to despise learning as a qualification for the ministry. They are chiefly persons who are troubled with an itch for speaking; and being desirous of appearing as preachers without any lengthened or laborious preparations, they are ready to excuse their own ignorance and want of learning by first asserting that the apostles were illiterate, and then pleading this as a warrant for themselves preaching without any of the usual qualifications.

In speaking of the apostles as ignorant and unlearned, I think a sufficient line of distinction has not been drawn between what they were previous to their call to the apostleship and what they were after it. That they *had been once* ignorant and unlearned is equally true of them as it is of the most learned men the world ever saw; but that they were so when they came to exercise the functions of the ministerial office is not consistent with the facts of the case.

In order that our students for the ministry may be able to read and understand the scriptures in the languages in which they were originally written, a considerable portion of their

preparatory course is necessarily occupied with the study of the Greek and Hebrew languages, our Lord's disciples were acquainted with both of these; and the New Testament in Greek was written by themselves.

The Hebrew had fallen, in a great measure, into disuse among the Jews as their vernacular or mother tongue, ever since the Babylonish captivity, and it is believed that the Syriac had taken its place; but yet, an acquaintance with the Hebrew Scriptures was by no means uncommon. The Hebrew scriptures were still read in the Synagogues, and that Our Lord's disciples understood that language may be understood from the form of their quotations from the old Testament, as well as from several other circumstances. Many of their quotations are evidently from the old Greek version of the seventy, but others of them are as evidently literal translations of their own, word for word, from the Hebrew text, and not from the Septuagint. Paul is said to have addressed the Jews at Jerusalem in Hebrew. (See Acts 21, 40, & 22, 2.)

Greek was the most general language of the civilized world at that time, and the New Testament being written in that language by the disciples shows that they were also conversant with it. Some, in the abundance of their zeal to make out the Apostles rude and unlearned, have pointed out what they considered instances of incorrect and faulty construction in their writings, it should be remembered, however, that there are in every language, phrases and modes of expression which are exceptions to every general rule that may be formed; and a thorough knowledge of a language will show that these are used by the most polished writers and are distinctive features in the idiom of the language.

And so, the groundlessness of the charge against the correctness of the apostles' writings has been abundantly proved in several learned works, as for instance, Blackwall's *Sacred Classics*, in which it has been shown, that there occur in the classics instances of construction of the same kind which in the apostles writings had been considered as faulty, and consequently that the writings of the apostles are classically correct. All that we contended for at present, however, is that the apostles were so far masters of the Greek language as to write it correctly. It is by no means contended that they wrote in the same style as if they had been native Greeks, for the books of the New Testament bear abundant

evidence that, while the language is Greek, the writers were Jews, and their habits of thinking Jewish. This, however, does not militate, in the least, against the fact, that they were masters of the Greek tongue; for the writings of two different authors, in any language, may differ in style as widely as the style of their respective countenances, so much so that the writings of each may be identified by the style, and yet both may be, in an equal degree classically correct.

Again, if the greater portion of the preparatory course of our students for the ministry consists of the study of theology in its different branches, a parallel to this will be found in the training of the apostles. They accompanied the Lord Jesus all the time that he went out and in among them, beginning from the baptism of John unto that same day, that he was taken up from them. During all these three years of his public ministry they were his constant companions, and listened to all the gracious words that fell from his mouth. It was not merely the public discourses that he delivered that they heard, but we find him often retired from the bustle of the world instructing them in private and speaking to them of the things pertaining to the kingdom of God. Indeed there was so much of speciality in their case, when compared with others, as to show that the course of instruction they were undergoing was designed for something further than general edification, as in the case of the multitudes who heard his public discourses and returned again to their ordinary avocations in life. The apostles not only received instructions in private, but, that they might give uninterrupted attendance on these, without being occupied with the cares of the world, we find them at the Saviour's desire, giving up their worldly employments, and devoting their time wholly and exclusively to the receiving of instruction. And then, when it is remembered that he chose the twelve expressly with a view to the apostleship, "that they should be with him, and that he might send them forth to preach," there can be no doubt but that the vast amount of instruction which he must have given them in the course of these three years' constant attendance upon him in private, must all have had a special reference to their future efficiency and usefulness as ministers of the gospel. This might, indeed be inferred from the specimens left on record of private explanations of his public discourses and of special directions with regard to their future conduct.

in the ministry. It is true, much of what they heard from him was misunderstood, and much might be temporarily forgotten ; (and where is the student of theology of whom the same may not in some measure be said ?) but in order that they might afterwards enjoy the full benefit of all his instructions, he tells them "The Comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

Where, then, is the student in modern times who enjoys advantages and instructions like these ? And what are the four or five years attendance on the lectures of a Theological Professor, and the exercises of a Theological Class, compared with these ? Can it then be said with truth that they were ignorant or unlearned in what most concerned their employment, as ministers of the gospel, who had enjoyed a three years' course of instruction, concerning the kingdom of God, from the mouth of that Great Teacher who spake as never man spake ? It were to be wished that those who cloak their own ignorance and want of learning by pretending that the apostles were ignorant and unlearned men, were half as well learned and half as well trained.

Besides the qualifications which the apostles acquired in more ordinary ways, they obtained others in an extraordinary way,—while students for the ministry, now-a-days, who desire to be well accomplished ministers of the gospel, have long and laboriously to study logic and mathematics, to enable them to think clearly and to reason correctly,—and moral philosophy so that they may understand the various springs and motives of moral action, and be the better able to commend the truth to every man's conscience in the sight of God ; the apostles were supernaturally qualified in these respects, and were guided and directed by inspiration. The Saviour tells them "It shall be given you in that same hour what ye shall speak ; for it is not ye that speak but the spirit of your Father which speaketh in you." And again "I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist."

And then the apostles had other qualifications, to which those of our foreign missionaries are somewhat akin, which were conferred on them in a miraculous manner.—On the day of Pentecost, when the Holy Ghost had fallen on them, they began to speak with other

tongues, and of the multitudes who were then at Jerusalem from every nation under heaven, every man heard them speak in his own language the wonderful works of God. Thus they were not only well qualified for the ordinary work of the ministry, but also fitted for being efficient missionaries in any nation or any clime under heaven.

It ought to be mentioned also, that the Apostle Paul seems to have had a liberal education, even previous to his conversion and call to the apostleship. He had been brought up at the feet of Gamaliel, a doctor of the Jewish law ; and the passages quoted by him from the ancient Greek poets, (in Acts xvii, 28 ; 1 Cor. xv, 33 ; and Tit. i, 12 ;) show that he was acquainted with the classical literature of Greece. He seems, indeed, to have had a more finished education than any of the other apostles, as is evident from the style of his writings, and his deep and powerful trains of argument. There is good reason for believing that he was not only the most laborious, but also the most successful of all the apostles ; and thus his case affords an evidence that God honors and blesses even mere human accomplishments, when dedicated to, and employed in his service, seeing that, when all of the apostles alike enjoyed inspiration, he, that was the best accomplished, was the most eminently useful.

It may be necessary to say a few words upon a passage in the Acts, (iv, 3,) on which great stress has been laid.—When Peter and John had been brought before the Council, and Peter had made his defence, it is said, "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled ; and they took knowledge of them that they had been with Jesus."—The word (*Katalabomenoi*) here rendered *perceived*, would be fully better rendered by the word *understood*, which is one of its meanings, (as well as *seize, lay hold on, catch, &c.*, in an active sense,) for there was certainly nothing in their present appearance, especially as it is said that Peter was filled with the Holy Ghost, to lead any one to suppose that they were unlearned and ignorant, though they had been so formerly ;—but the Council *having caught the idea*, or *having apprehended* that they were so, hence the reason why they marvelled at their present appearance. I think the word *understood* conveys the true idea, and especially when taken in connection with the word (*parresia*,) here translated *boldness*, but

which also means *clearness and plainness of speech*, as in John x, 24; 2 Cor. iii, 12, and several other places. The Council had been prepossessed by the idea that Peter and John were unlearned and ignorant men, and hence they appear to have been utterly astonished at the clear and able defence of Peter, in which he shows by whose power and whose name the lame man had been cured—declares the resurrection of Christ—expounds and applies Old Testament prophecy—and proclaims the only way of Salvation;—and, consequently, they had recourse to the true explanation of the present ability and clearness with which the apostles argued, namely, that they had been under the teaching and training of Jesus.

Had the Saviour seen it to be best to employ rude and unlearned men as his apostles, I have no doubt but his blessing would have descended on their labours.—But I think it is very evident he did not see fit to do so; for having chosen the men who are to be the messengers of his Truth, he, first of all, prepares and qualifies them for their work, partly by a lengthened course of instruction and example, and partly by the miraculous gifts and endowments of his Holy Spirit, *and then* blesses their labours.

The remarks I have made on the qualifications of the apostles will serve to show with what propriety those who push themselves forward as preachers, with little or no previous preparation, can claim the example of the apostles as their warrant for so doing. Before their claim to be the followers of the example of the apostles can be admitted as valid, it may fairly

be demanded of them, “Do they, like the apostles, understand the Greek and Hebrew languages, in addition to their own mother tongue? Can they, like the apostles, discern the spirits and the motives of men? Can they reason like Paul? Have they, for a number of years, studied theology, and all things pertaining to the kingdom of God, under an able and well qualified master in Israel, and devoted their time wholly and exclusively to the study? And lastly, are they able, like the apostles, to speak with tongues?”

Our candidates for the Holy Ministry can never enjoy the same advantages which the apostles did, neither is it to be expected that they can ever come up to their attainments. They can never enjoy the instructions of any one at all to be compared to Him in whom all wisdom dwells, nor are the miraculous gifts of the Holy Spirit now to be enjoyed. But still it is their duty to improve such advantages as they do enjoy, and aim at such qualifications as are attainable, so that they may go forth as workmen that need not be ashamed, rightly dividing the word of truth. Masters in Israel, in whom the church can confide, will be found to guide their studies, and train them for future usefulness;—and a knowledge of languages, a thorough acquaintance with theology, and an ability to reason clearly, and to point the truth with force to the consciences of men, must now be acquired by lengthened, and patient, and laborious study.

T—.

A. B.

REVIEW.

THE PARABLE OF THE SOWER.

A Sermon preached in the Church of Scarboro', U. C., on Sunday, June 14, 1840, and at L'Amoureux, July 12, 1840—By the Rev. W. H. Norris, Officiating Minister in the Township of Toronto.

This Sermon is dedicated to the Bishop of Toronto “as a testimony,” as the writer tells us “of my humble, though ardent admiration of your unflinching advocacy of the pure doctrines and practices of Christ’s Holy Catholic and apostolic Church.” When the sermon was put into our hands we read it over, and except-

ing a few sentences which gave an uncertain sound, we were satisfied with it as a useful practical exposition of a very important passage of holy writ. We laid it aside therefore with no other feeling than good will towards its author. Meanwhile, however, we heard of his calling on certain families in one of the town-

ships where the sermon was preached, and presuming no doubt on his reputation as an author, questioning them as to the authority of their minister to preach the gospel, and that in the manner rather of a constable or messenger-at-arms, than as a calm lover of truth or spiritual adviser. Hearing this, we were induced to give the discourse a second perusal, and judge of our surprize, when looking into Bishop Beveridge's works, we find that the greater part of it is not the writer's own, but a barefaced plagiarism from Dr. B's discourse on the Parable of the Sower. We should always wish to be charitable to the author of a sermon—and if sound in doctrine we should hardly presume to censure him for handling the subject in any way, or adopting any style that is most natural to express his own views and sentiments. We know it is a somewhat difficult task to write a good sermon, and we should not despise any tribute, however small it might be, to the stream of our sacred literature. Nevertheless, as religious journalists, we certainly hold it to be our duty to require that what an author publishes as his own, should not belong to another man. When the jackdaw came dressed up in the plumage of the peacock it was only an act of propriety to manifest whose it was—and the parable holds in reference to authorship. It is a special dishonour done to the memory of an author, when those writings on which he had bestowed much care, and had bequeathed as his best legacy to a grateful posterity, after being garbled and interlarded by a less skilful hand, are served up again to the public under a false name. To allow this to pass without being noticed, would be to connive at the giving of praise where praise was not due, and withhold it where it was righteously earned. Many other minor considerations seem to require of journalists to be vigilant in judging of the authorship of writings that come under their review. It is Horace, we think, who represents the public as feeling a peculiar interest in authors. They point to them with the finger in the public walks, and it is only right they should not be under a mistake as to their identity. It would moreover be an anomaly in the philosophy of mind which it would seem could not be easily explained, how one who had the name of being "the ingenious author" of such a book or pamphlet should yet give no other

symptoms of any ingenuity at all. He would have the voice of Jacob and the hands of Esau. It is for such reasons we doubt not, that a plagiarism in common literature is so odious—but we humbly think it is even more so in Sacred literature. It appears to us that if thefts are censurable in the republic of letters, they are more so in the church of God. We must say, too, we wonder greatly that an author who is an advocate for the apostolic succession as centering exclusively in his own bishop, should have exposed this doctrine to such eminent peril by a literary larceny. Presbyterians are moderately well read, and we do not think the claim to the apostolical succession, would weigh a feather with them, if they found the virtue of common honesty awaiting in those who made it. It is not every one, the author probably knows who is capable of discussing with him the historical part of the argument adduced for this doctrine. The catalogue of a line of bishops for 1800 years is a nice affair which requires a good logician to examine its relevancy—and then few would have historical furniture enough to ascertain its truth—and therefore we wonder much how a champion who in a dispute with the peasantry had such a high vantage ground on which to stand and bid defiance to their missiles, should have descended from this arena and challenged distinction by his acquirements in theology. "We cannot follow you," they would say, "through the links of a chain that terminates nearly two thousand years ago, in the days of the apostles; but we judge of apostolic men not by their pretensions, but by their products; we know that Timothy never pilfered any of the writings of Paul, neither did Paul those of Timothy, nor Peter of Paul. We judge of what is before us—truth must be consistent, and no lie is of the truth." We fear it would be a poor set off to say with this author, (for we do not find the words in Bishop Beveridge's sermon)—"it is to the office, to the commission, not to the man that this deeply respectful consideration is to be paid."

But lest we should be thought to make averments without evidence, we shall now prove our charge that the greater part of the sermon does not belong to the author whose name it bears, but to Bishop Beveridge whose name is never once mentioned.

BISHOP BEVERIDGE.

Among the many great blessings which this kingdom enjoys above most others, there is none greater than that the pure word of God is so constantly read and preached in it, and that by officers authorised and appointed by Christ himself, and therefore assisted by his Holy Spirit in the doing of it, vol. 10, p. 253.

The greatest part are "as proud, as factious, as intemperate, as lascivious, as unjust, as uncharitable every way, as vicious in their lives and actions as if they had never heard one tittle of God's word in all their lives, p. 254.

There was not one sort of seed sown in bad ground and other in good, but the same in both; and therefore the reason why it grew better in one place than another, could not be from the seed itself.

Secondly. We may observe that as the seed was the same so was the sower. Behold saith Christ, a sower went forth to sow. One sower. The seed was all sown by the same hand, with the same art and care. And therefore the fault could not be in the sower, no more than in the seed, why any of it perished.

"First therefore, Behold saith our Lord, a sower, &c.

Now let us hear our Saviour's explication of it, &c.

By the sower is meant Christ, as he himself saith in another parable in this chapter. He that soweth the good seed is the son of man. It is he by whom the word of God hath been spoken and dispersed all along and still is; we are only his ambassadors, preaching only his word, and that too only in his name and in his stead, and therefore as the Thessalonians did, so should all men receive it not as the word of men, but as it is in truth, the word of God.

By the way-side, is meant such as hear the word, but do not understand it, or as the word signifies do not regard or mind it, no more than seed that is sown upon an hard pathway. Though they hear it sounding in their ears, they take but little notice of it. Their thoughts are generally taken up with other things, one is thinking of his goods, another of his houses or lands, a third of his chapmen, a fourth of his debtors or creditors, a sixth of something he did yesterday, and a seventh of something he is to do tomorrow or next day.

There are many such hearers of God's words as these, I wish there be not many here at this time. But to all such, the word of God, is like seed sown in the way side, ready to be caught up and devoured by the fowls of the air. By the fowls of the air, is meant the wicked one, that is Satan or the Devil, who is called the Prince of the power of the air.

MR. NORRIS.

Of the many great advantages and blessings which God's peculiar people enjoy, there is none greater, than that the pure word of God is read and preached amongst them by persons set apart, authorised and appointed by Christ himself, and therefore sanctified and taught by the Holy Spirit, p. 3.

—"As proud, as intemperate, as unjust, as uncharitable every way, as vicious in their lives and actions, as if no machinery for the overthrow of sin, and the use of the sinner had been formed by heaven," p. 3.

One sort of seed was not sown in the bad ground, and another in the good, but the same seed in both, and therefore the cause of success in one place, and failure in another, could not arise from defect in the seed.

Again, as the seed was the same, so was the sower. Behold saith Christ, a sower went forth to sow; that one sower, *namely Christ himself*. This seed sown by the same hand, with the same skill and the same care, without favor or partiality displayed in any portion of the field, points again to the fact, that the reason of unequal fruitfulness, must be sought elsewhere than in the sower or the seed.

First therefore, Behold saith our Lord, a sower, &c.

Hear our Saviour's explication of it, &c.

I repeat that by the sower is meant Christ, as he himself saith in another parable. He that soweth the good seed is the son of man. It is he by whom the word of God has been preached from the beginning and still is—we are only his ambassadors and representatives, preaching only his word, and only in his name and in his place; and therefore as by the Thessalonians, so should it be received by all men, not as the word of men, but as it is in truth, the word of God.

By the way side, is meant such as hear the word, but do not regard it, any more than seed sown on a hard pathway, they hear it in their ears, but their thoughts are far away; one is thinking of his goods, another of his lands, another of his friends, another of something he did yesterday, another of something he has to do to-morrow, and so on.

I grieve to say there are too many such hearers. May God grant there be not many here at this time; but to all such the word of God is like seed sown in the way side, ready to be trodden down or devoured by the fowls of the air, by which is meant the wicked one or Satan, who is called the Prince of the power of the air.

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They (the stony ground hearers) receive it not as the first did, only upon the top, but into their hearts and affections; for they receive it with joy and gladness, being very much pleased with the good news of the gospel, to hear of the pardon of their sins, of God's sending his son to be their Saviour, of his dying for them, and of their obtaining salvation by him. This affects them so, that they begin to walk in the way to life, and make some progress in it, but they do not go far. The least rub they meet with puts them out of the way.

There are many * * who delight in drawing nigh to God and performing their devotions to him, who take a great deal of pains in serving God, and doing good for some time, perhaps for a good while, but when tribulation or persecution ariseth, because of the word, when they cannot perform their duty to God without trouble or danger to themselves, when they must not only do, but suffer also for Christ, if they will continue with him, then they are offended and fall away, leaving him and his service for the drudgery of sin, the world, and the devil; and all because they are not well settled in religion, the root of the matter was not in them—like the seed sown upon a rock where, having no root, it must needs whither away.

To the cares of this world and the deceitfulness of riches, St. Mark adds the lusts and desires of other things; and so St. Luke reckons them up by the name of the cares, riches, and pleasures of this life which, according to St. John make up the sum total of this world, and all that is in it. There are those thorns which choke the seed when it is grown up. For this seed was not sown by the way side, so as to be devoured by the birds, nor upon a rock, so as to have no depth of earth to take root in, but it was sowed in plowed mellow ground, where it had good rooting, so that the stalk sprang up to the very ear, yet after all, the thorns that grew up with it hindered it from ripening.

There be many such hearers of God's word, who are not so careless of what they hear as to suffer the Devil to take it from them, nor so ill grounded in religion, as not to understand, what they ought to believe and do, but hear the word so as to mind it, to understand it, to think of it, to desire, and in some measure, endeavor to live according to it, and this also to the very time of harvest, or all their life-long, so that there seem to be great hopes of fruit in them. And yet the cares, the riches or the pleasures of this life, spoil all, so that nothing comes to perfection.

They take some care to serve God, but more to serve the world: they have some desire of

(They receive it) not as the first did, only on the surface, but into their hearts and affections, indeed, for the reasons just given, they receive it with joy and gladness, being delighted with the good news of the gospel, to hear of the pardon of their sins, of God's sending his son to be their Saviour, of his dying for them, and of their obtaining eternal salvation by the shedding of his most precious blood. This affects them so, as well it may, that they begin to walk in the way which leadeth to eternal life: they even make some progress in it, but not much. The least obstruction they meet with staggers them.

They wished to become Christians, to delight in drawing nigh to God, and in performing their duty towards him, but when tribulation or persecution ariseth because of the word, when they can no longer perform their duty to God without trouble or danger to themselves, when they must not only do, but also suffer for Christ—when, if they will continue with him, they must daily take up their cross and follow him, then they are offended and fall away, leaving him and his service for the drudgery of sin, the world, and the devil, and all on account of their not being rooted and built up in Christ, and established in the faith, and therefore in the day of trouble or persecution must certainly fall away.

To the cares of this world, St. Mark adds the lusts and desires of other things, and so St. Luke reckons them up by the name of the cares, riches, and pleasures of this life, which according to St. John, make up the sum total of this world, and all that is in it. Here are the thorns which choked the seed when it was grown up: for this seed was not sown by the way side, nor upon a rock, but where it had good ground, so that the stalk sprang up to the very ear; yet after all the thorns that grew up with it hindered it from ripening.

There be many such hearers of God's word, especially among the rich and powerful, who are such lovers of pomp and pleasure, that the thoughts of this world take from them all regards for the next, although they are not so ignorant as not know what is necessary for their salvation, to believe and to do; indeed some hear the word so as to obey it, and endeavor in some measure to live according to it, and some do this almost to the very time of harvest, or all their lives, so that in these there seem great hopes of fruit; but indolence and security come over them, and then the cares, the riches, or the pleasures of this life, destroy all, and the hopes of perfection and fruit are lost.

Others had taken some care to serve God, but more to serve the world; they had some

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heavenly, but more of earthly riches : they take some delight in doing good, but more in other things. And so all the good inclinations which the word of God had wrought in their hearts, are overcome and stifled, either with the cares, or with the riches, or else with the pleasures of this life.

We now come to those who are not hearers only, but doers of the word, these are thus represented to us in the parable, but other seed fell into good ground and brought forth fruit, some an hundred fold, some sixty fold, some thirty fold. The meaning of which is thus explained in St. Matthew, v. 23, and to the same purpose St. Luke, 8. 15.

They do not come to church only out of custom to please their friends, or to be thought religious, neither do they come to sleep, and pass away their time to no purpose, much less do they come to catch up something to throw at the preacher ; but they come with an honest and good design, to hear God's word, to know his pleasure, to understand what he would have them believe and do, that they may obtain and continue in his favor, how they may serve and honor him in this world, so as to see and enjoy him in the next.

Other people only hear it sounding in their ears, these feel it working in their hearts and taking root there.

Having thus gone through both the parable, and the meaning of it, I come now to apply it to you who are here present. What do you come to church for ? It either is the word of God ye hear or it is not.

If it be not, why do ye come to hear it ? If it be, why do not ye mind it ? Do ye think that Almighty God will suffer his word to be slighted by his own creatures, without inflicting some severe punishment upon you for it.

God grant that this (the condition of the servant who knew and did not) be not the case of any who hear me at this time, but that ye may all be in the number of the last sort of hearers in the parable, who practised what they heard, and brought forth fruit with patience. I hope there are some such among you, and, therefore, I have a few things to say to them. Whatsoever influence the word of God hath had upon your minds, give him the praise and honor of it, for though Paul himself planted and Apollos watered, it was God that gave the increase. And as a testimony of your gratitude for it, acknowledge it to be the greatest blessing you ever did or can receive on this side heaven, far greater than if he had given you all the crowns and sceptres upon earth, which, put all together, are not comparable to one grain of true grace and virtue ; and, therefore, how little so ever it be, prize it as your greatest treasure, for it is the pearl of great price.

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desire of heavenly, but more of earthly riches ; they had taken some delight in doing good, but more in other things : and so all the good inclinations which the preaching and reading of the word had wrought on their hearts are overcome and stifled, either with the cares, or with the riches, or else with the pleasures of this life.

We now come, &c.

They come not to church only out of custom or to be thought religious—or if young people to please perhaps their godly parents, but they come with honest and good designs to hear God's word, to know his pleasure, to understand what he would have them believe and do, that they may obtain and continue in his favor ; how they may serve and honor him in this world, so as to see and enjoy him in the next.

Other people only hear it sounding in their ears, these feel it working in their hearts and taking root there.

Having thus gone through the parable with its meaning, I come now to apply it to you who are now here present. What do you come to church for ? It either is the word of God you hear or it is not.

If it be not, why do ye come to hear it ? If it be, why do ye not regard it ? Do you think that Almighty God—gracious, merciful, and long suffering as he is, will suffer his word to be slighted by his own creatures, without inflicting some severe punishment upon you for it.

God grant that this be not the case of any who hear me this day, but that ye may all be in the number of the last sort of hearers in the parable, who practised what they heard, and brought forth fruit with patience ; I hope—I trust—in fact, I believe that there are some such among you ; and, therefore, I beseech you, that whatever influence the word of God hath had upon your minds, give him the praise and honor of it, for though Paul himself planted and Apollos watered, it was God alone that gave the increase, and, as a testimony of your gratitude, acknowledge it to be the greatest blessing you ever did or can receive during the period of your earthly pilgrimage, far greater than if he had given you all the crowns and sceptres upon earth, which, put all together, are not comparable to one grain of true grace and virtue ; and, therefore, how little soever it be, prize it as your greatest treasure, for it is the pearl of great price.

We gladly pass over the remaining three pages without one remark. The above is sufficient to shew the source from which the sermon has been extracted, and the care the author has taken in excluding certain obsolete expressions to give it a greater appearance of freshness, doubtless that the reader might not be led to inquire why a modern divine appeared in the costume of the seventeenth century. On the whole, for it is a garbled view of Bishop Beveridge's sermon, it must have cost the compiler a very considerable degree of trouble to

patch it up in the manner he has done, and had he only proceeded openly with the undertaking, charity would have led us to believe that it was dictated by a good motive—but when the name of Bishop Beveridge is carefully concealed, and the sermon is inscribed, as we have seen, to his bishop, as a testimony of an “ardent admiration” of his proceedings, it is impossible not to feel, that there is a studied effort made by the compiler, to dupe the reading public into the belief that the discourse is, *bona fide*, his own composition.

OBSERVATIONS ON THE POLICY OF THE UNIVERSAL PENNY POSTAGE LAW IN GREAT BRITAIN.

[FOR THE CANADIAN CHRISTIAN EXAMINER.]

The great end which governments have in view is to raise their taxes from the people according to their ability to pay. It is only reasonable the poor should pay less, and the rich should pay more of the sum needful for national support—but, here is the difficulty, how are the incomes of men to be known so as to rate them with their respective proportions?—No free government could ascertain this without having recourse to inquisitorial measures inconsistent with its character, and therefore it has recourse not to the taxing of the incomes of the people, but of the articles which their circumstances require. It reasons in this way, we cannot dive into your private recesses to examine your coffers, but we know how money is expended, and we will rate commodities with taxes according as they are used by the rich man or by the poor, and in this way we shall accomplish the desired end of raising a revenue from the people according to their means. Accordingly gold and silver plate are heavily taxed on the principle, that the man who uses such valuable articles must needs be a man of capital. Taxes also are levied from stamps according to the amount of the sum mentioned in the writing. Taxes also are levied from articles of food and clothing which men use, the tax being usually directed to articles which are understood to be of the nature of a luxury, and not requisite to the subsistence of the great mass of the people. The incidence of taxes being of such importance in national economies,

it has received the special attention both of legislators and of speculative writers; and in Great Britain and her colonies, it may be freely admitted, that taxation is apportioned according to the people's ability to pay. But though in the limited view which financiers take of things, there is little to object against the incidence of taxes, yet there is another view of the subject, which it is to be feared has not been sufficiently attended to, and that is the ultimate effect of a tax, whether it has a tendency to foster vice or virtue, ignorance or knowledge among a people. Most people who have thought on these subjects would admit that a heavy tax on an article like soap would be unwise, seeing the effect of it would be to diminish the consumption of the article, and most probably to increase disease among the people, by giving them less facility to cleanliness in their persons and clothing. A tax upon gardens would doubtless be also an injurious one, as it would have the effect of discouraging a peculiarly useful kind of cottage industry. And so also a tax upon agricultural produce would be generally reprobated, as tending to diminish production, and consequently cutting off the economical resources of a kingdom. But there has been a tax which the people have borne with a patience so wonderful, that I know not whether to ascribe it to apathy or forbearance—a tax levied upon the indulgence of the best feelings of our nature, as well as upon general education, and now happily removed (I hope for ever), in

the mother country—I mean the heavy taxes raised by the post office. Had all the letters which passed the post office had a reference to business—to mere matters of pound shillings and pence, it would have been reasonable enough to have levied a tax upon them, as it would have fallen upon persons engaged in money transactions, and who might afford a tithe of it to the public treasury—but when it is remembered that a large proportion of these letters refer not to business, but to private and domestic concerns, being the medium whereby the members of families and others, separated in the course of Divine Providence, communicate with each other of their welfare,—a tax here comes to be of a pernicious tendency, seeing it opposes what is good and beneficial to the best interest of the community.

The end which a wise government has in view, is something higher than the mere collection of revenue—it is, or at least ought to be, the intellectual and moral well-being of the people. Hence the schools which are upheld for the training of youth in all stages of their progress to manhood—not to speak of the training of children by the mother, herself educated, and therefore the most accomplished of all instructors, consisting in the repression of evil purposes and desires, the encouragement to things lovely and of good report, and the communication of the elements of revealed truth according to the capacity of the child—we have besides infant schools where professional teachers are prepared by superior knowledge and experience to supplement any deficiency in parents, and to prepare the child both physically and mentally for the active pursuits of life, and the more successful prosecution of literature in the higher schools—then there are all the grades of tuition, from the simple reading and writing of the village school to the languages and mathematics of the academy—there are also our colleges and mechanics' institutes where grown up persons are carried through a full course of science and literature; and last of all, we have the pulpit where a system of religion and morality is unfolded, compared with which the lessons of Socrates and Plato were only the dreams of children; and over and above we have the writings of the men of many generations, the product of the loftiest and holiest intellects that have adorned the world, no longer shut up within the walls of expensive libraries, but made patent by means of the art of printing to all orders of men in the land,—and then there is the seal of

the blood of martyrs to the principle, that it is just and righteous that the fountains of knowledge should be kept open, ay, and that a holy violence should be used in urging the people to come and drink of the perennial streams, and yet when one comes to consider the effect of the taxes that were levied upon letters, he will find that we have sought to suppress that which, by our many national endowments, we seemed in earnest to encourage. We have sought to extract a revenue from the superior tastes and acquirements of educated persons, when it would have been more consonant with our educational policy to have stimulated them by a bounty. The impolicy of a tax on letters is so manifest, that I cannot help thinking it originated in simple avarice, and has been permitted to exist by means of the blinding influence of custom. The British Government in past times gave high bounties on fish and other commodities, that is, it made great pecuniary sacrifices to bring them to market, and yet in reference to the interchange of sentiment between absent friends, a higher and purer enjoyment than meat and drink,—it has sought to repress it by the imposition of a tax. In so far as the operation of the tax was concerned, it struck a heavy blow at that which gives to education, much of its importance. It virtually said, submit to us two families, one all alive to the higher affections of our nature, and another of leaden hearts and sympathies, and inasmuch as we have an end to accomplish, namely, the raising a certain amount of money, we shall give encouragement to the latter over the former, we shall tax the one, but we will not tax the other. If it is a mark of depravity of mind to be without natural affection, the post office tax did its worst to increase it. Who has not had occasion to witness the longings of parents in the humbler walks of life, separated by perhaps only thirty miles from a beloved child sojourning in a strange place? They would wish to hold an uninterrupted communication with her in her transition state, between leaving a father's roof, and being set at the head of a house of her own. They would wish, like the Banian tree, still to hold by the tender shoot, until in its turn it has taken root in the ground—but the tax on letters interposed a veto. "You shall not communicate with your absent child," was the reply. "She needs all the counsel and encouragement you can give her, and this duty belongs to you, but we will tax you in performing it. She needs warnings against the tempter, line upon line, and precept upon precept, here

a little and there a little—but we want money, and if the payment is beyond your means, all you have to do is to break up corresponding with your child.” This was the language of the tax, and I say it was unworthy of a legislature professing christianity. Again a mother has a son gone to a city some forty miles distant to serve as apprentice to a master. I do not here speak of the luxury of a letter to a boy in such circumstances, though it is like cold water to the thirsty soul. I speak of the excellency of such a medium of communication as divinely fitted to keep him walking in the paths of wisdom and holiness. And yet at this crisis, when the influence of one whose friendship is pure as the light of heaven, and stronger than death, is specially required,—when not all the parade of our judges and officers of police, nor the terror of our jails, nor the glaring charity of our asylums can avail, there is one to whom God hath given the wisdom and the grace to speak with power to the stranger, and to fortify him against the seducing sophistries of evil companions, and this one is a *poor, but educated mother*—but oh! see how cruel have been the tender mercies of our laws!—She is not allowed to utter a word, because she has not money to put into the treasury. And so separated as much from her, whom a gracious providence had appointed (for a brief season indeed, seeing life is short) his guardian angel, he is left with a heart wounded by the disruption of the tenderest feelings of our nature, to the wayward influences of an ungodly companionship. It is in vain that we seek to patch up by remedial measures the rupture which our folly and avarice produce in the bosom of society. Associations may be added to associations, and we may have all the apparatus of presidents and the bustle and the combination of membership, but so long as we discountenance the special affections with which God hath blessed individuals when he grouped them into families, we shall find that our efforts are in vain—“for the bed is shorter than that a man can stretch himself on it, and the covering narrower than that he can wrap himself in it.”

Some may be ready to say that the post-office tax was a small matter, and that I overrate its importance—but whatever is wrong in principle cannot be viewed as of small importance—a body that is continually moving on, though its progress may be slow, will overtake another body that progresses by fits and starts—an evil tendency unless checked must work out only evil, and the most costly apparatus for good

may not be able to counterwork it, seeing the one is uniform and the other occasional—the one is always acting, the other is sometimes in a state of repose. That the post-office should be made to pay all the expenses incidental to the establishment, is most reasonable, that it should be made a source of revenue to the country is what I positively deny—and on this important ground, that we are thus indirectly taxing education. What would be thought of a yearly tax upon each child that a parent might choose to send to school? It would be generally reprobated as unwise, seeing its tendency would be to discourage education. Under the operation of such a tax, it would be wisely concluded that parents would either gradually withdraw their children from the school, or they would so diminish the period of their attendance that the cause of education would receive a serious injury. Now the same effect will be produced by going a little farther down in the process, and laying an arrest on some of the important ends which education is meant to promote. A direct tax upon soap, I have said, would be injurious as diminishing the use of an important article in domestic economy, but the same effect might be produced, if we taxed the end for which it was used. If a clean garment was taxed, while a filthy garment was free, the result would be precisely equal to a tax upon the soap. And so a tax upon the tradesman who is dutiful enough to keep up a correspondence with his child when separated from him, while he who who keeps up no correspondence is excepted, the tendency I say of such a tax would be, to render writing so much the less an object of pursuit among this class of men. A large section of the people would reason that they had little need of this branch of education, and therefore they would not put themselves to the expense and trouble of acquiring it. And thus the blessed effects which our educational institutions, whether voluntary or endowed, are intended to promote, namely, the progressive advancement of the people in knowledge, will be counteracted by the pernicious effects of this tax. And then it does not cease at this stage in its declension. Man can subsist without education. And this is the controversy which free Protestant states have with the ancient despotisms of the papacy, namely, that the common people must and ought to be educated. And who does not know, that to men in this world, with many propensities to evil, education is all up-hill work, and consequently the Papal system has many allies—where then are

you to stop? It is not needful the people should be able to pen and compose a letter—well—it is only going a step farther to say that it is not needful the people should be able to read with fluency—let them be only taught to *spell* their books as was the case at no distant period—and so by piece-meal deductions, you would soon bring it to this, that there was no need for education at all.

It is with much satisfaction that I would hail the improvement made by our government by their late legislation on this matter. They have thrown open a door for the advancement of education among the labouring classes which had previously been closed. Members of Parliament and the Peers of the realm had possessed the privilege of franking their letters; that is, they could send them to any part of the kingdom at the small cost of one penny. But this privilege is abolished, or rather is equalized, and now the peer and the peasant can alike forward their letters to their friends on the same terms. Of course this branch of the revenue

has fallen off in consequence of such a reduction.—But as the capital of the country is in no respect diminished, the needful amount can be re-appropriated by the government by means of a less odious impost. The effect of this measure will assuredly tend to the encouragement of education among the people. It will give to general education that fair scope of which it had been formerly deprived—and if the Reformers had cause of rejoicing when the art of printing was invented, saying that it would no longer be in the power of Popes or councils to bar the door of scriptural knowledge, the philanthropists in our times have a like cause of joy, in the passing of an act removing a grievous incubus from the educated part of the community, an act that will enable the humblest as well as the highest in the land to maintain an uninterrupted correspondence with their friends and relatives—and though absent in body to be present in spirit—to bear each other's burdens; to rejoice with them when they rejoice, and to weep with them when they weep.

TO THE EDITOR OF THE CANADIAN CHRISTIAN EXAMINER.

DEAR SIR,—I was disappointed when reading in your excellent Magazine some account of the proceedings of the Synod of the Presbyterian Church in Canada, in connection with the Church of Scotland, to find among the various Addresses they had voted, there was one they appear to have omitted, I mean an Address to the Ministers of our Church at home, who have so nobly resisted the attempts of the Court of Session, to lay the yoke of an unlimited patronage on the necks of the people.

I am an old man, and I have been acquainted with the wrestlings of the Church of Scotland to be free of this yoke almost from my infancy. It was always refreshing to my spirit when I read of ministers persevering in this good cause, and like Gideon and the three thousand that were with him, though "faint, yet pursuing." I remember in my youth, hearing many godly ministers and people bearing their testimony against patronage. It has been accounted a grievance for more than a hundred years. And the original burghers, for I do not speak of the voluntaries, took up this ground in opposi-

tion to the ruling party in the church, who did their utmost to force high-handed patronage upon the people. It is a cause, however, of much joy and thankfulness that the grounds which led to the secession are removed by the downfall of that party and of their Erastian policy, and better days have begun to dawn upon the land. It was no more than what was required of those on whom the garment of Witherspoon, Erskine, and Moncrieff had fallen, when, in the course of a gracious Providence, they found they had a majority in the General Assembly to act upon their own testimony, and restore the privileges of the Christian people according to the constitution of the church, whatever consequences might ensue, and this they did by virtue of the veto law passed in the Assembly, of 1834. One good turn leads to another, and so this, as every one knows, was the signal for the original burghers rallying around the church of their fathers. I was one of that body, and I need hardly say, therefore, that it gladdened my heart exceedingly to hear of the vigor with which the contest

against patronage was carried on in Scotland. —And when in this distant land I heard of the steadfastness of Dr. Chalmers in behalf of the Christian people, and read his noble speeches expounding the just and Scriptural distinction between the province of the civil magistrate and the church courts; and when I read too of Dr. Makellar, the present moderator, and others, appearing at the bar of the Court of Session with the ministers of the Presbytery of Dunkeld, willing, like the ancient worthies, to suffer shame for the cause of Christ, I felt that the Church of Scotland was far dearer to me than ever, and I could say with Deborah and Barak—"My heart is toward the governors of Israel who offered themselves willingly."

My advice then is, that in a great fight of afflictions, we should give what help we can to our fathers and brethren. Our voice may be feeble, but a voice lifted among the woods of Canada, bearing testimony to the truth that the church has her privileges which no law of

man may overbear, is well fitted to strengthen their hands. It is well known how much the Presbyterians in Holland encouraged our church while in her sufferings from the prelates after the second Reformation. I have seen a whole volume of epistles from Christians in that country to their suffering brethren in Scotland, sympathising with them in their afflictions, and charging them to be faithful, for it was the cause of God they had espoused. I think, therefore, sir, connected as we are so closely with the church of Scotland, it is our duty, for I hope it is not too late, to come forward at this great crisis, and to give an expression of our devoted attachment to her interests, and our cordial approval of the principles for which she is contending. Hoping this will be received in the spirit in which it is written,

I am, dear sir,

Your most obedient servant,

JOHN HOGG.

York Mills, 22nd Sept., 1840.

HISTORY AND CULTURE OF RHUBARB.

HISTORY.—The first species of Rhubarb cultivated in this country, was the *Rheum raponiticum*; it is a native of Asia; but by whom it was introduced is unknown. The ancient Greeks called the root of commerce "*Rhabarbarum*," because it grew plentifully on the banks of the river Rha, (Volga) in Russia. The Greeks, however, of more modern times, changed its name to "*Barbaricum*," because it was brought to Barbary for sale. The species so much in use at that time, has till lately been generally believed to be the *R. palmatum*; but Mr. David Don has satisfactorily proved it to be the *R. australe*, of Mr. Don's "*Flora Nepalensis*," and the *R. Emodi* of Dr. Wallich. It is, however, very probable, that the roots of various species are used, as the bark of various species of *Cinchona* is collected as the true bark. By what means, or to whom mankind is indebted, for the discovery of the medicinal quality of the roots, is totally unknown; it is, however, probable, that its virtues were appreciated by the ancient physicians: for Dioscorides, physician to Anthony and Cleopatra, wrote on its qualities, in his work on Botany and Medicine, published just before the Christian Era, where he recommends it against weaknesses of the stomach, diseases of the liver, &c.

&c. Galen also, another Greek Author, who wrote on medicine about a century, afterwards, strongly recommends it for diseases of the liver. Paulus Ægineta, who is said to have been the first man that practised midwifery, appears to have first used rhubarb as an opening medicine. The roots were brought from China, where Michael Boyne, in his "*Flora Sinensis*," published at Vienna in 1656, says the plant is a native, and grows in great abundance. It was introduced from thence by Tartary to Aleppo, Damascus, and Alexandria, and thence reached Vienna. It was not known to Europe, till 1535, when the Chinese brought the roots for sale to the city of Goa in India. Valmont Beaumare states, that some soldiers in the army of Charles the V. brought it to Spain from Africa about the same time. This does not appear unlikely, for the dreadful disease, which the followers of Columbus brought from America into Spain, spread with such fearful rapidity, that it became indispensable to adopt measures to stop its violence; it seems therefore probable, this drug was introduced as a remedy; for Garcilasso de la Vega, who died in the year 1536, mentions rhubarb as a sovereign cure, for the evil of the newly discovered world.

The Portuguese were the first who brought

rhubarb by sea from Canton; but the Dutch soon obtained a part of this trade. In 1597, Gerard mentions, that himself and others had it growing in their gardens, exclusively for use in medicine, and relates a curious anecdote, relative to its use in case of an ague: he says, "I learned a notable experiment of one John Bennet, a Chirurgion, of Maidstone, in Kent; a man as slenderly learned as myselfe, which hee practised vpon a butcher's boie of the same towne. Being desired to cure the foresaide ladde of an ague, which didde greuously vex him, hee promised him a medicine, and for want of one for thee presente, hee tooke out of his garden three or fower leaues of the plante of rhubarbe, which myselfe had among other simples given him, which hee stamped and strained with a draught of ale, and gave it thee ladde to drink; it wrought extremely downwarde and upwarde within one hower after, and never ceased vntill night. In the ende, the strengthe of the boie overcame the force of the physicke, it gue ouer working, and the ladde loste his ague."

Although in the present day, we set great value on the medicinal virtues of this root; yet the principal reason of its cultivation in our gardens, is for the stalks, which are served up in creams, made into tarts, &c. and medical men have all recommended them as amongst the most cooling and wholesome tarts sent to table.

Rhubarb cultivated in this country is found to equal for medicinal purposes, that of foreign growth. The palmated leaved was first planted in this country in 1763, and the "London Society of Arts" in 1792 awarded a gold medal to Sir Wm. Fordyce, for raising 300 plants of this species from seeds, in the preceding year. In 1793 it was awarded to Mr. Thomas Jones. In 1794 Mr. Wm. Hayward, of Oxfordshire, received it for propagating rhubarb by offsets taken from the crowns of large plants instead of seeds; and in the same year another was awarded to Mr. Ball, for his method of preserving the roots for use in medicine. Dr. Tirruegel, of Stockholm, states that no roots should be taken up till they have been planted ten years, and that they should be taken out of the ground in winter, before the frosts set in, or early in the spring, and immediately cut in pieces, and carefully barked: they should then be spread upon a table for three or four days, and be frequently turned, that the juice may thicken or condense within the roots. After this process, make a hole in each piece, and put a thread through it; by which let them hang separately, either within doors or some sheltered situation.

All medical men acknowledge two virtues in rhubarb, that of evacuating bilious humours, and that of fortifying by its astringency the fibres of the stomach and intestines. Lord Bacon remarks "that rhubarb has manifestly in its parts of contrary operations; parts that

purge, and parts that bind the body, and the first lie looser, and the latter lie deeper: so that if you infuse rhubarb for an hour, and crush it well, it will purge better, and bind the body less after the purging than if it stood 24 hours." The principle in which the active property exists, is supposed to be a peculiar chemical substance called Rhubarbarin.

SPECIES AND VARIETIES.—These have now become rather numerous, but the sorts generally cultivated for tarts &c. are the following:—

- | | | |
|-------------|-----------|------------------|
| 1 Wilmot's, | 4 Elford, | 7 Gigantic, |
| 2 Cox's, | 5 Hybird, | 8 Rhapontic, |
| 3 Judd's, | 6 Buck's, | 9 Palmate-leaved |

Of these Wilmot's, and the Gigantic, may be considered decidedly the best; the former being a most excellent forcer, and the latter grows to an amazing large size without rankness. The palmate-leaved is held up by many as amongst the best for tarts. A. T. Thompson, Esq. M. D. remarks in the Gardener's Magazine, that he has tried the leaf-stalks of almost every species of rhubarb cultivated in Great Britain, and none, in his opinion, are equal to the palmatum; he judges they are more succulent, less fibrous, and contain a much larger supply of rheumatic acid, than those of any other species. Others again are decidedly opposite in their judgment, and complain of its strong medicinal taste, and its dry and wiry leaf-stalks. Now according to our ideas both these opinions are perfectly correct; if the roots are planted in strong land, and an exposed situation, the stalks in general are both dry and wiry; if on a very wet bottom in any kind of soil, they have a strong rank acid, but if they are planted in light rich soil in a north or north-west border, their stalks will be found to equal, if not surpass those of the hybridum or Rhaponticum.

CULTURE AND PROPAGATION.—All the sorts may be propagated either by seeds or dividing the roots, the former is the best mode, making by far the finest plants, although in many cases division answers extremely well; care must always be taken to retain a good bud on the crown of each section, and to plant them on good ground, well trenched and manured. It is usual with many gardeners to blanch rhubarb early in the season, which decidedly improves the flavour and appearance, and the stalks require less sugar to make them palatable, than when exposed to the open air; this may be accomplished by large Sea-cale pots, either with or without dung, but if this blanching be done out of the natural season of growth, it comes under the denomination of forcing. To accomplish this properly with little expense and trouble, has led gardeners to adopt many methods. One of the first practised, was placing large pots or handglasses over the roots, and covering them with a good thickness of hot dung, after the manner of forcing Sea-cale. Although great crops may be obtained this

way, the stalks are very liable to be much broken by growing against the sides or tops of the pots; to remedy this evil Mr. Judd, of Edmon-ton, covered his bed with open frame work, around, and on which he placed the dung. On this system it grew very fine, and required much less attention than with pots or glasses. Another method is to take the roots up carefully, and plant them in a fluid mushroom shed, either in a bed of tan, or in pots and boxes filled with light soil, or tan, and allowed a temperature of 45 to 55 or 60 degrees. Tan is preferable to soil, because it receives the water more freely when given to the roots, and Mr. Knight has satisfactorily shown that the roots of all perennial herbaceous plants, contain within themselves, all the organizable matter, necessary for the formation of the leaves, and therefore require little or no soil, but only heat and water for their development. After the forcing season the roots are divided and planted on a north border, and the strongest selected for forcing again the following season. This method we believe is practised at Elford, Kirkley Hall, Pinkie House, Scotland, and many other places. We have found the system of forcing in Mushroom sheds to produce large crops, of an excellent quality; and with some exceptions, it may be reckoned one of the best methods in use. We have observed, however, that where much fermentation is going on with new beds, the colour of the stalks have been materially injured, and the flavour nothing near so good as when grown under other circumstances. Others again take up old roots of four or five years standing, and plant them in large pots of rich mould, as thick as the roots can be placed in each pot; these pots are taken either to a peach-house, greenhouse, pine-pit or any other place where they can have a good heat, but experience has taught us that old roots when forced, never produce stalks so fine as young roots under similar treatment. Another method practised at Holly-Bush Hall, near Lichfield, is found very successful, particularly with the strong growing sorts; it is true a very large quantity of dung is required to give a sufficient heat in severe weather, but where it can be accomplished it answers extremely well. The young roots are permanently planted two feet apart, in beds three feet wide, with alleys betwixt them two feet wide, and one and a half feet deep. In the autumn, after the leaves are off, fork the beds over, to the depth of four inches, and break the soil small with a rake head, then place a Sea-cale pot over each root, and cover the soil in the inside with dry sand six inches thick; this done fill up the trenches with dung from the stables, well shaken together, and carry it up in one foot three inches above the beds, then cover the beds with dry littery straw, to the height of one foot three inches above the tops of the pots. The sides of the beds should be built up with bricks and pigeon-holed.

The system of culture we would recommend, is one that we have practised ourselves with the greatest success; and first we shall give a detail of our method of

SOWING THE SEED.—About the end of February or beginning of March make up a bed of stable dung about three feet high at the back, and two feet six inches at the front; when well beaten down with the fork, and nicely levelled off, set on a frame of the size required, and lay on the bed, about nine inches thickness of good light rich mould, mixed with a third of good rotten dung, beat these ingredients well together; and when the surface is level, scatter the seeds broadcast, and cover them about half an inch thick, with the same soil broke fine; then put on the glasses, and in about three weeks the plants will be up. As soon as they begin to appear, give abundance of air, and continue to increase it, so that in April the glasses may be taken off altogether, they will, however, require protection from frosts at night, until they are ready to plant out in the open ground, which will be in May.

PLANTING OUT.—If it is intended to plant out for permanent use, select a quarter of good rich soil, and trench it about three feet deep, adding a good supply of well rotted dung; be careful, however, in trenching, not to bury all the top spit of soil in the bottom of the trench, but reserve it for the roots to be planted in, for they will thrive much better in it, than in that taken up so far from the surface. Then plant the roots in rows six feet apart, and four feet from root to root in the rows, for the smaller growing sorts, as Wilmots, &c., and six feet from root to root for the Gigantic and other strong growing kinds. Or if planted on Dr. Bevan's system, stated vol. 1, page 486, they grow very fine. None of the stalks should be gathered the first or second years, but in the third season they may be used as required. Cut off all the flower stalks as soon as they begin to shew flower, except such as may be left to collect seed from, which should always be the finest. Never gather the stalks to excess late in the summer, for if this be not attended to, they will so far degenerate as to throw up the following season a complete wood of spindling, stringy stalks, scarcely fit for use; whereas, if treated properly, they will continue to produce abundantly for many years.

GENERAL CULTURE.—All the culture required after planting out, is to keep them free from weeds during *summer*, and to fork in a good coat of rotten dung every *spring*; the crowns should also be covered with a portion of half-rotted dung, to preserve them from being injured by frost in winter.

PLANTING OUT FOR FORCING.—Take the plants from the hot-bed where they were sown, and plant them in rows eighteen inches apart every way, on ground previously well-dunged and trenched two feet deep. Stir the soil about them occasionally during summer to encourage

their growth, and by the time they are two years old, the roots will be very fine, and at that age best calculated to force.

MODE OF FORCING.—The best mode of forcing, and one attended with the least trouble, is to place a small frame of one or two lights in a peach-house, stove, or forcing pit of any kind, and having put in a sufficiency of old bark, take up a quantity of roots without breaking them, and plunge them in the bark as thick as they can be put together, until the frame is filled; then cover them down with wooden covers, or the glasses belonging the frame will do, providing mats be thrown over to exclude the light. If they become dry, water them as often as they require it; and in about a fortnight the stalks will be ready for use. When the first half of

the frame has begun to shoot up, fill the other part after the same manner; and when it has grown a little, remove the roots first put in, and fill up with a fresh supply, and continue to do so until the forcing season is over: the roots forced may be either thrown away or planted; but we would not advise to force them again, as young two year old plants are far better.

Those persons who have no forcing-houses, may have rhubarb something earlier, by placing sea-cale pots with loose tops over the roots without dung; and when the stalks get to the top of one pot, take off the lid, and place another pot upon it: this will allow them to grow to a great length, without danger of breaking.

J. PAXTON.

PASTORAL VISITS TO EMIGRANT SHIPS.

The following is the account of pastoral visits made by the Rev. Dr. Thorburn, of South Leith, to two emigrant ships laying off in the roads. The season was most interesting—the providence of God and his word preaching the same truth that here we are strangers. May we and all, ever keep the same in remembrance.

I have to apologize for not having long before this, in compliance with your request, transmitted to you an account of the visits which in the course of last year I made to two vessels with emigrants for Australia.

I was led to make these visits, in consequence of the Committee of the Edinburgh Bible Society having resolved to employ the Committee of the Leith Auxiliary, of which I am Secretary, as their agents in supplying vessels, with emigrants to America and Australia with copies of the Scriptures. The first vessel I visited was the *Hero*—a vessel freighted by Government to carry out emigrants to Australia, and which sailed in the month of May last. On calling at the office of the agent for the purpose of ascertaining when it would be convenient to go on board, I met the captain, to whom I stated the object for which I wished to visit the vessel. He expressed his cordial approbation, and said that his boat would be in readiness to take me off to the roads, where the vessel was then laying, at whatever hour I should appoint. Having fixed an hour, and obtained an ample supply of Bibles and Testaments, copies of the Committees Address to Emigrants, and a number of tracts, I went off, accompanied by my friend Mr. Thom-

son of the Floating Chapel. On inquiring into the wants of the emigrants, who were chiefly agricultural labourers, and about 170 in number, we found that they were generally provided with copies of the Scriptures. Many families, however, were not sufficiently supplied, and gladly availed themselves of the opportunity of being furnished at reduced rates, or gratuitously, with additional copies of the Sacred Volume. It was highly gratifying to witness the delight which many parents seemed to experience, on obtaining copies for each member of their families; and the happiness of the children on receiving Bibles or Testaments which they could call their own.

Having finished the distribution of the Scriptures, I mentioned to the surgeon and mate, who had the charge in absence of the captain, who was detained on shore, that I appeared on board not only as the agent for the Bible Society, but as a minister of the Church of Scotland, and that I felt desirous to read to the passengers an address to emigrants by the Colonial Committee of the General Assembly. Arrangements were immediately made for assembling the passengers and crew on deck, and as soon as they were all met, I mounted on the top of a chest, and spoke to them of the interest felt by the Church of Scotland in those of her children who went to foreign parts; and in proof of the anxiety felt to promote their spiritual well-being, I mentioned that a very interesting address to emigrants had recently been drawn up by the Colonial Committee. I then read the address. It was listened to with deep attention; and at the close, I distributed copies

of it amongst them, which were received with much avidity. The surgeon having intimated his intention to conduct worship during the voyage, several suitable sermons (chiefly Burder's) were given to him for that purpose; and a Library belonging to the Edinburgh and Leith Seaman's friend Society, and a number of tracts, were committed to his care for the use of the emigrants. After singing the second paraphrase, and commending all on board to the guardian care of the Shepherd of Israel, my friend and I bade them farewell. This visit took place on Friday, 3rd May. It was then intended that the vessel should sail on the following afternoon, or early on Sabbath morning; and, consequently, Mr. Thomson and I left under the impression that we should see their faces no more on this side of the grave.

The vessel did not set sail so early as was anticipated; and with great zeal Mr. Thorburn exerted himself, along with Mr. Thomson, to make arrangements for having service on board on Sabbath.

Mr. Thomson agreed to take the forenoon service. On Sabbath morning, however, the wind blew so high, that although the boat was lowered from the stern, it was found impossible to allow it to leave the vessel. Between sermons my friend came to me deeply mortified on account of the disappointment he had experienced. But as both of us felt equally anxious, if possible, to embrace the opportunity of addressing the emigrants, we resolved to apply for the use of a small steamboat, belonging to the Dock Commissioners, which is employed in tugging vessels out of the harbor.—At three o'clock in the afternoon we left the harbor, and shortly after reached the vessel, to the great delight of the passengers, who had been expecting us, but who had begun to despair of our being able to accomplish our visit.

Arrangments were immediately made for worship, and a congregation of about 200 souls met between decks. Mr. Thomson began the service with praise and prayer; and I preached from the following passage of Scripture—Heb. xi. 13–16.

From the commencement I was listened to with profound attention. As I proceeded in my exposition, and adverted to the feelings with which the pilgrim fathers of former generations must have bidden a long and lasting adieu to the friends, the scenes, and the homes of their youth, and taken their departure for a land of which they were entirely ignorant, under the mingled emotions of hope and anxiety, which must have swelled their breasts,—a large proportion were deeply affected; and ere I had advanced far, many were dissolved in tears.

I never preached in more affecting circumstances, or under feelings of deeper awe. The scene remains vividly before me; and whilst memory retains its place, I must ever think

with peculiar interest, of the appearance presented by the various groups of families by whom I was surrounded:—some standing—some sitting—some leaning on their parents—some seated by their sides—others on their knees—others at their feet,—all listening with fixed attention, and many with ill-suppressed emotion, whilst I spoke to them of the land they were leaving, of that to which they were proceeding, and of the better country to which I hoped they were journeying, where all the faithful followers of Christ “shall meet to part no more;” and entreated them so to live, as that God should not be ashamed to be called their God, and they might be found amongst the number of those for whom he hath prepared a city. The appearance presented by many seemed to indicate, that something more than merely natural feeling was at work; and I fondly hope that impressions were then produced which will not soon, or ever, be effaced.

After concluding the service in the usual manner, Mr. Thomson and I, along with several friends who had accompanied us, took our departure. The whole of the passengers and crew assembled on deck, and, when the steamboat left, in silence they lifted and waved their hats, bidding us a respectful adieu. In silence we returned their salutations, and parted, never to meet again till “time shall be no more!”

The second vessel which I visited, also in company with Mr. Thomson, was the *Indus*, which sailed in the month of September last. There were about thirty or forty passengers on board, most of whom belonged to a better class in society. I was much gratified by finding that all were possessed of copies of the Scriptures, with the exception of a female servant. Several families, however, as in the former case, were not sufficiently provided, and gladly embraced the opportunity of obtaining a larger supply.

After the distribution of the Scriptures, the passengers and crew were assembled on deck, and I addressed to them a few words, suitable to the circumstances in which they were placed. Though the day was cold and blowy, many of them remained uncovered during the whole of the service; and all listened apparently with a deep feeling of interest and respect to the message delivered. After praise and prayer, copies of the Committee's Address were distributed, and very cordially received by all.

From the manner in which I was received in these visits, and from the obvious interest taken in the exercises engaged in, I feel deeply impressed with the importance of some arrangement being made whereby such opportunities may be regularly improved; and I take leave to suggest, through you, to the Colonial Committee, the propriety of their appointing a small sub-committee at each of the ports from which vessels with emigrants usually sail, whose duty it shall be, to ascertain that all the passengers are provided with copies of the Scriptures, to

distribute amongst them copies of the committee's Address, and to make arrangements for divine service being performed on board previous to vessels sailing, as well as during the voyage.

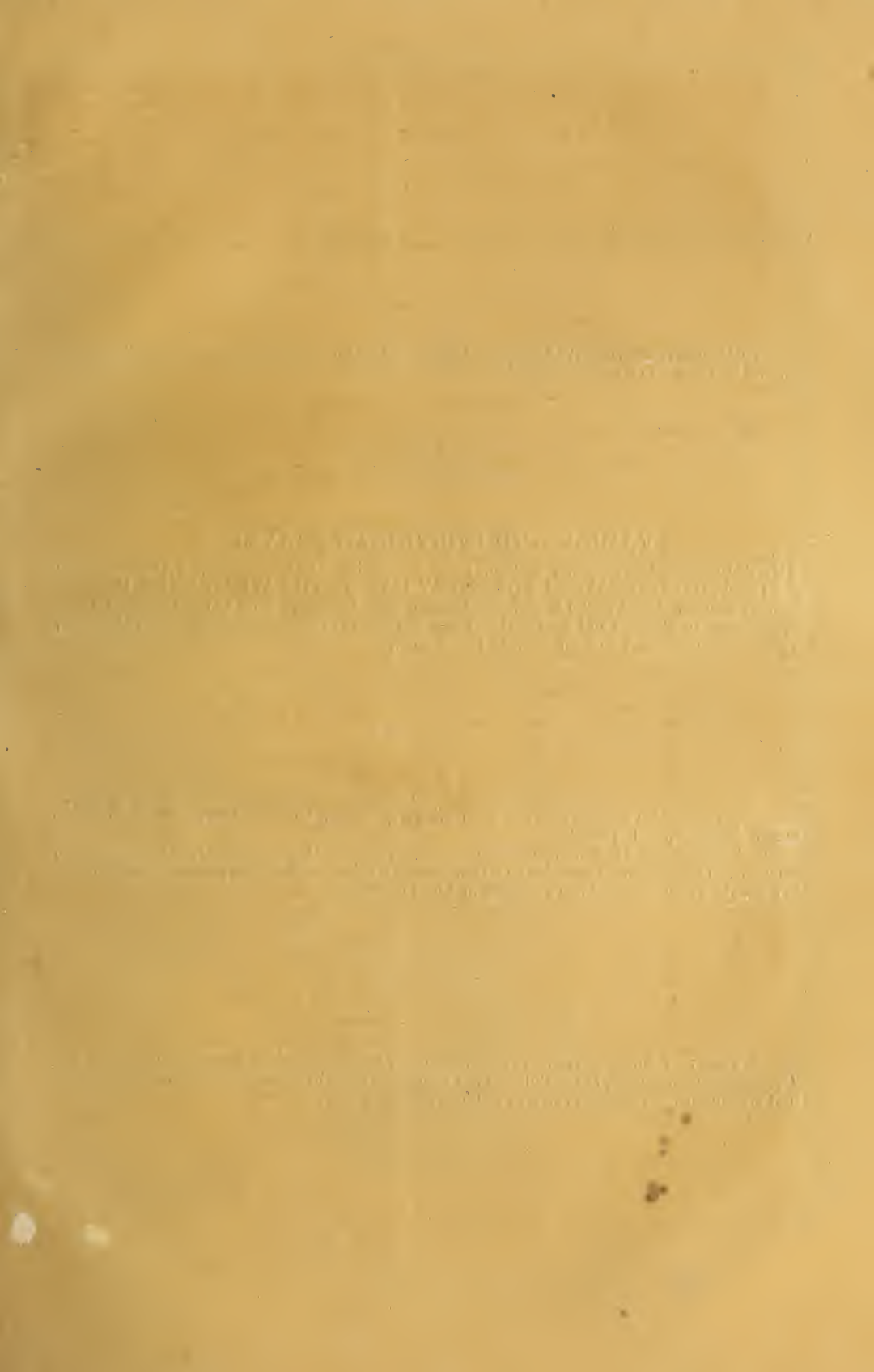
Were such sub-committees appointed by the Assembly's Committee, I feel assured that very beneficial consequences would result; and from the politeness I experienced, and the ready acquiescence in my wishes manifested in the

visits I made, I am confident that every facility will be given, by the proprietors and captains of vessels, to the committee's carrying into effect whatever measures they may think it advisable to adopt, for the purpose of promoting the spiritual well-being of that deeply interesting part the population who, in the providence of God, are called to leave their native land, and who are, in an especial manner, the objects of the Colonial Committee's care.

REGISTER—ANCASTER, 1840.

DATE.	Thermometer.		Barometer.		WEATHER.
	9 A. M.	9 P. M.	9 A. M.	9 P. M.	
Aug. 1	72°	70°	29.11	29.12	Partly cloudy; distant thunder p. m.
2	73	69	.09	28.96	Showers a. m.; clear p. m.
3	71	67	28.78	.39	Fair and clear.
4	73	61	.80	.88	Partly cloudy; thunder shower at noon.
5	66	61	.86	.86	Fair and clear; windy.
6	68	62	.83	.87	Do do; do.
7	63	64	.87	.92	Do do.
8	63	60	.92	29.03	Partly cloudy; shower at noon.
9	60	63	29.20	.23	Partly cloudy.
10	64	64	.25	.17	Cloudy; slight showers p. m.
11	67	69	.03	.03	Partly cloudy; heavy thunder shower with hail p. m.
12	68	65	.00	28.96	Cloudy; slight showers.
13	64	62	28.95	.88	Fair; partly cloudy.
14	64	58	.85	.96	Partly cloudy; shower at noon.
15	61	62	29.14	29.16	Fair and clear.
16	64	63	.21	.24	Do do.
17	67	69	.29	.30	Do do; lightning and thunder in the night.
18	74	71	.33	.27	Partly cloudy; distant thunder p. m. and night.
19	74	73	.26	.18	Fair and clear.
20	74	73	.13	.06	Do do; distant thunder p. m.
21	76	78	.05	.00	Do do.
22	77	72	.00	28.96	Do do; thunder shower in the night.
23	73	68	28.94	.95	Mostly cloudy; evening clear.
24	67	64	29.00	29.10	Partly cloudy; slight shower p. m.
25	65	61	.20	.20	Fair and clear.
26	65	65	.20	.12	Do do; evening cloudy.
27	67	67	.10	.05	Cloudy a. m.; moderate showers p. m.
28	72	73	.00	.04	Morning misty; day cloudy.
29	72	74	.05	.04	Cloudy; slight shower p. m.
30	74	69	28.97	28.87	Cloudy; showers p. m.
31	64	60	.94	.98	Clear a. m.; slight shower evening.
Means.	68.45	66.35	29.045	29.041	

Mean temperature of the month, 67.4°. Highest, 85°. Lowest 48°.



TO CORRESPONDENTS.—We have not time to notice Mr. M's Letter—but we shall give the sermon he alludes to a second perusal.

FAMILY AND INDIVIDUAL PRAYERS.

JUST PUBLISHED, second edition, price one shilling and six-pence, FAMILY AND INDIVIDUAL PRAYERS FOR EVERY DAY OF THE WEEK, by the Reverend James Thomson, Agent of the British and Foreign Bible Society. Sold at the Bible and Tract Depositories, in Toronto and Montreal. These Prayers are recommended by various Ministers, whose testimonies may be seen prefixed to the book.

Remittances have been received from Niagara, Stoney Creek, Lanark, Perth, Walpole, Mount Pleasant, and Thorold.

Subscribers and Agents, who have not as yet remitted their subscriptions for the current volume, are respectfully requested to do so, without delay, as there are pressing engagements at present, which require to be promptly met by the Publisher.

TERMS OF SUBSCRIPTION.—The subscription to the *Canadian Christian Examiner and Presbyterian Magazine*, is ten shillings per annum, payable in advance; if not paid during the first six months, the charge is twelve shillings and six-pence.

THE
CANADIAN CHRISTIAN EXAMINER,
AND
PRESBYTERIAN MAGAZINE.

Vol. IV.

OCTOBER, 1840.

No. X.

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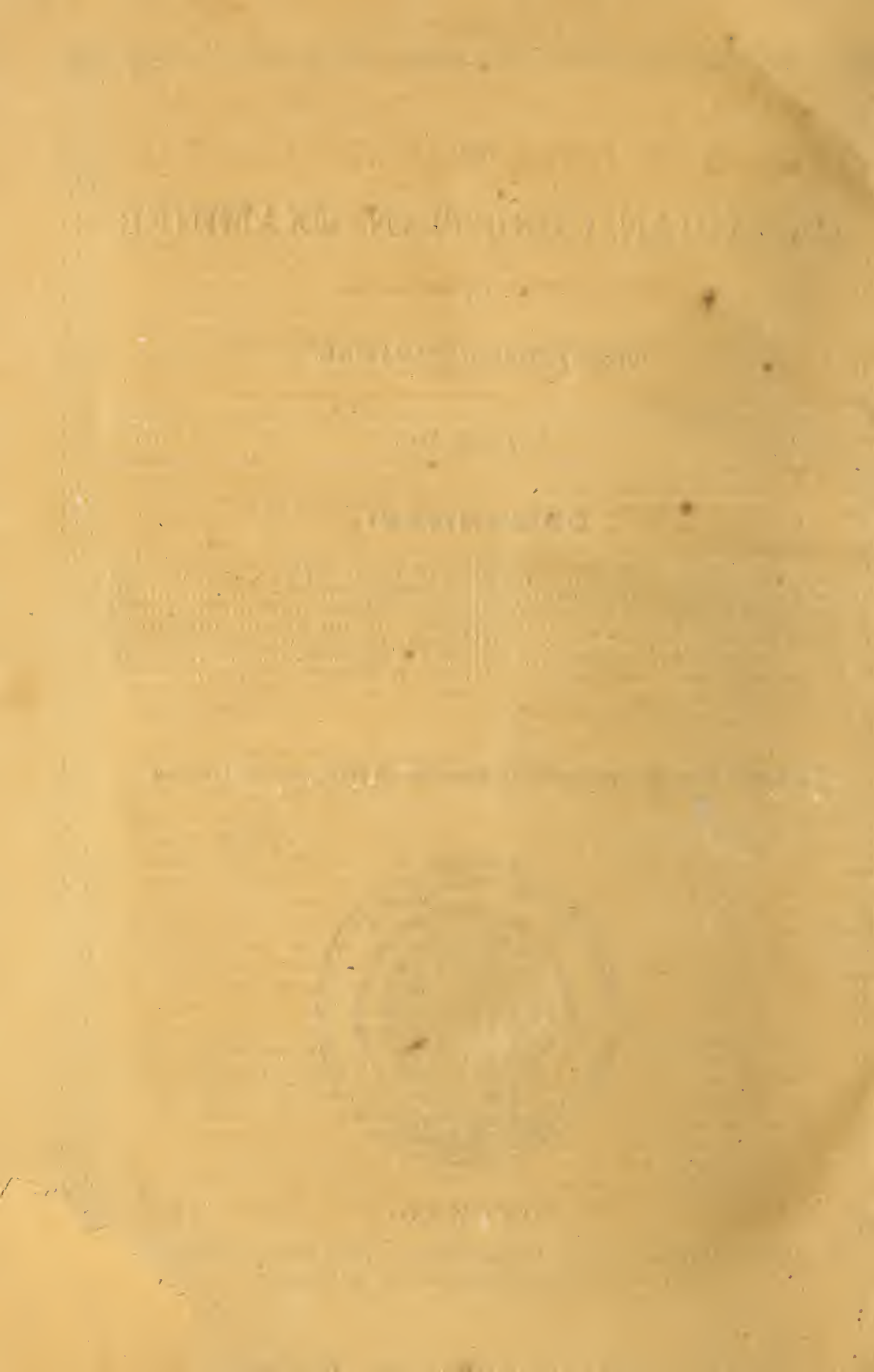
The profits of this Work will be devoted to the extension of Missionary labor in Canada.



TORONTO:

Printed and published at the Office, Wellington Buildings, by HUGH SCOBIE, General Agent,
to whom all communications (post-paid) may be addressed.

JAMES CLELAND, PRINTER.



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THE LIFE OF GEORGE BUCHANAN.

If we draw so much on the attention of our readers in presenting them with biographical sketches of eminent men, it is not because we feel it an easier task to pen these than a dissertation on some ordinary topic in religion, but because we are convinced that, in regard to edification they are usually more profitable. It is well known that the Scriptures are largely made up of the lives of individuals, and doubtless for this reason, to shew us specimens of human character in every variety of kind and condition, that our understanding may be exercised, and we may, when descending into the world, be better prepared to cleave to what is good, and avoid what is evil. The following sketch, for the materials of which we are indebted to the learned labors of Dr. Irving, of Edinburgh, refers not to a clerical man who may be supposed to seek the advancement of the true faith, because he is pledged to do so by virtue of his profession, but to a man who made literary studies the chief business of his life—and who, in the midst of many temptations to forsake the right path, and to chime in with the church of Rome, was faithful in using the talent committed to him, and bore a very plain testimony against its many errors and corruptions. He was an instrument, subsidiary no doubt, but still useful, in giving such help as he could, in that great struggle in which Knox and other eminent men were engaged, about the middle and end of the sixteenth century. And though literary objects too much engaged his mind to warrant us assigning him the same rank with them, there can be no doubt that he

was an useful ally in promoting the same work. This sketch has cost us some trouble in translating, for the behoof of our ordinary readers, certain portions of Buchanan's poems into such measure as a somewhat literal rendering would admit of—but we shall not think it unworthily bestowed if we have succeeded in making them better acquainted with the life of a man who was the ornament of the age in which he lived, and who was the first to teach the men of his generation those principles of freedom, which have since been embodied in the British Constitution.

George Buchanan was born in the parish of Killearn, in Stirlingshire, in the month of February, 1506. His father inhabited a small property there, called Mid-Leowen, or more commonly "the Moss," but dying early, he left his family, consisting of five sons and three daughters, in straitened circumstances. The mother, however, struggled hard, and, by the blessing of God, all the children grew up to mature years. George was the third son, and is said to have received the rudiments of learning at the public school of Killearn. The locality where Buchanan was born has become a subject of interest. Stirlingshire is one of the most delightful counties in Scotland in modern times—but in these early days, when cultivation had made less progress, "the Moss" was probably descriptive enough of the farm of Mid-Leowen. And Dr. Irving informs us that the house in which he was born has been twice rebuilt "during the lifetime of the present proprietor, Mr. William Finlay, who has now

attained the primitive age of ninety.* But on each occasion the new house was reared after the pattern of its predecessor, so that the present farm house is considered to be "a correct model of Buchanan's paternal residence." It is only "a lowly cottage thatched with straw;" but, though humble, it is often visited by scholars and others who love to recall the memory of departed genius. It appears that his early capacity for learning soon began to discover itself, for his maternal uncle, James Heriot, sent him to Paris to prosecute his studies. In this city he doubtless had many advantages; and he appears to have applied himself diligently to the Latin and Greek tongues, but his uncle dying at the end of two years, he was obliged to return to Scotland. He was at this time sixteen years of age, in a state of weak health, brought on by hard study and privations. He spent nearly a year in recruiting, after which he was so far well that he assumed the character of a soldier. He joined the French auxiliaries when they came over to aid the Scots, when they laid siege to the Castle of Werk. It serves to give us a vivid view of his ardour of mind at this age, when he tell us that he joined the army for the purpose of understanding the art of war—and certainly in no other way than by observation and practice can we have any just idea of war, either as a science or art. In another part of his writing, Buchanan speaks of a certain congruity between the pursuits of literature and the military profession; and though the well known instances of Horace and Demosthenes are not so favorable to this view of the matter, there are, however, many examples that might be adduced in proof of the observation—David, the sweet singer of Israel, who could charm by his music the gloomy spirit of Saul, was one of the bravest of warriors; and Xenophon and Josephus, the greatest historians that have flourished, were distinguished soldiers. The siege of Werk was raised, and it does not appear that Buchanan was much enamored with the profession of arms. Dr. Irving says the hardships he had endured "reduced him to his former state of languor, and during the rest of the winter he was confined to his bed."

In the spring of 1524, after he had completed his eighteenth year, he was sent to the University of St. Andrew's, that he might have the benefit of the prelections of John Mair, a famous teacher of logic. It would appear, however,

that he formed no great opinion of the value of the labours of that very erudite personage,—At this time logic was used rather for cloaking error than discovering truth. It would seem also that Buchanan was too much devoted to the study of classical authors to have much relish for the dry discussions of the dialectician—for besides an epigram he wrote against Mair, we find him in the brief account, which, at the request of his friends, he drew up of his own life, referring to this passage of his history,—“He was sent,” he says, “to the College of St. Andrews to hear John Mair who there in his extreme old age taught logic, or more truly sophistry.” It appears that his eldest brother Patrick came along with him to St. Andrews, and was matriculated at the same time. He seems to have been a man of great learning as well as piety, and at his death which happened long after the time we now refer to, Buchanan devoted some verses to his memory—

Were it becoming that in private grief
I should indulge, brother I'd weep for thee,
Snatched from me—equal to whom in learning
And purity of manners, this our age
Hath brought forth few—but why this tear? the good
Of friends is cause of joy, and therefore joy
I would, since the reward of holy life,
The crown above that fades not, now is yours.

At St. Andrews Buchanan received, on the 5th of October, 1525, the degree of Bachelor of Arts, and still intent on the prosecution of literature he returned to Paris, and entered a Student in the Scottish College in that city.—The students attending the University of Paris came from different countries, and were classed according to their nation, as is still the case in our colleges; it would appear Buchanan had risen to distinction, for he was chosen procurator of the German nation, under which the Scots were included. It was at this time that the doctrines of Luther were spreading widely over Europe, and Buchanan for the first time caught the genial flame, and this was the cause of the many hardships which for a long time beset his path. Two years after this he was appointed a professor in St. Barbe's College, and some may be ready to think that he had now reached a station of ease and affluence, but in this they would be judging by what they see in modern times. The reformation did much for learning in Europe. The reformers (for learning had heralded in this glorious era) appealed to the scriptures as the only rule of faith and manners, and seeing that the Scriptures and the early fathers were all in favour of the new state of

* Dr. Irving published his *Life of George Buchanan* in the year 1805.

things, sacred literature was studied with an eagerness to which there had been no parallel in the history of the world. The Papists in self-defence were obliged to betake themselves to Biblical studies, and that the learned might have full opportunities of prosecuting their literary and philological studies, professorships came to be endowed. The church of Rome had ample endowments from the earliest times, but these were appropriated to the support of diverse religious orders who knew nothing of letters, and Buchanan mentions an ecclesiastic so ignorant as to have accused Luther of *writing a dangerous book called the New Testament*. Accordingly, at this period we find Buchanan notwithstanding of his professional office in St. Barbe's, complaining in a Latin ode of great poverty.

Trifles begone—and muses too barren
In pay, farewell! Castalian streams, haunts,
Of the poetic tribe, it is enough,
With you I've spent in vain my early days,
Seek him who empty-bellied loves the song,
Seek him who'd chaunt his sentimental strains,
With water bowl at's head to slack his thirst.

He expatiates on the ease which other men enjoy, and on the toils and sufferings mental and bodily which belong to the learned. He concludes—

Therefore ye barren muses now begone
From me, seek out some other dredge, for sure
Fortune and inclination call me hence.

The poet here alludes to another employment which at this time was opening up to him, we mean that of superintending the education of a young Scottish nobleman the Earl of Cassilis. He resided some years with his noble pupil in France; and afterwards returned with him to their native country. His own account is as follows:—"In the meantime when Gilbert Earl of Cassilis a noble youth was travelling in those parts, and was delighted with his (Buchanan's) acquaintance (consuetudine) and genius, he retained him for five years with him, and brought him along with him to Scotland." Here it was while residing at the Earl's seat, that he composed a Latin poem called the *Somnium* against the Gray Friars. The critics commend this poem for its admirable satire, and it could not fail being acceptable to those engaged in helping forward the reformation in Scotland. He cautions the readers against the jesuitical arts of the fathers.

Therefore beware lest a smooth air assum'd
To cloak their guile, should for once seduce thee
Into their devious path, and thy footsteps
Thou may'st ne'er retrace. I do remember

When I was a boy, this lying race had
Well nigh drawn me forth by their enticements
Into the meshes of their net, had not
Mine eyes discerned the snare, and timely aid
Vouchsafed by Heav'n enabled me to flee.

The friars could never forgive the exposure made by the *Somnium*, and as the sequel of his history shows, they persecuted him with great bitterness. The noble earl, it appears during the short time that he acted his part in public life was worthy of his eminent tutor.—He was not however long spared to serve his country. He had gone on an embassy to the French Court, and after he had finished his mission, he was assassinated, together with three of his colleagues, and part of their retinue, by means of poison administered in their food. The poet purposed returning again to France, but he was engaged by King James the Fifth to be tutor to one of his natural sons. This brought the poet into court, and introduced him to a wide circle of friends. It appears that James the Fifth had a taste for satirical poetry* and thinking that Buchanan had composed his *Somnium* rather from personal spleen than from a sense of what was due to public justice, he urged him to compose another poem against the priesthood. The poet thus charged brought forth his poem against the Franciscans, and Dr. Irving who had carefully studied these productions, and who is, moreover, a learned and distinguished critic, says, that this poem may "without hazard be pronounced the most skilful and pungent satire which any nation or language can exhibit. He has not servilely adhered to the model of any ancient poet, but is himself original and unequalled." At this time the fires of persecution began to be kindled by the noted Cardinal Beaton, and Buchanan was among those who were cast into prison as heretics.—He was fortunate enough however, while his keepers were asleep, to make his escape by the window of a small apartment (cubicull) and fled to England. It appears while passing through the borders of the two countries, he had a narrow escape of his life from the freebooters who frequented those parts. He however reached London and was sheltered from his enemies for some time by an English knight, to whose memory he afterwards dedicated a Latin ode, celebrating his public virtues and private munificence. The times were troublous to man of Buchanan's principles and talents, and it appears he did not find it safe to remain long in

* See McCrie's Life of John Knox, vol. I, 362 third edition.

the southern part of the island, he accordingly went over to France. On his arrival in Paris, he found his enemy Beaton acting as ambassador in that city, and to escape his hatred on the invitation of A. Govea, a native of Portugal and very learned person, he went to Bordeaux, where he was appointed professor of Latin in the lately founded College of Guienne. And here we are informed when the Emperor Charles the Fifth made his solemn entrance into that city in December, 1539, Buchanan, in the name of the college presented him with a Latin poem. Besides other poems he composed four Latin tragedies, which, according to the fashion of the times were acted by the academicians with great applause. In one of these there is a passage wherein the poet may be supposed to have had in his eye the policy and cruelties of the Romish priesthood. Many may think the picture highly coloured, but without doubt the poet sketched it according to the reality.

Thus we live, and certes, the greatest vice
Of our society, who with all ease
The people can delude by pious mask,
Is this—we teach that men may e'en despise
With safety too, the holy law of God.
If 'gainst our institutions any rise.
These foes, putting the gold in proper hands
We slay, or with the poisoned cup remove,
Or Witness bribed destroy with forms of law.
With rumours vain, we fill the royal ear.
Whoe'er offends, with accusations false,
We take revenge, and when the mind's disturbed
Of Prince or rabble, then this is our task
With calumnies to rouse them into rage
And arm them for the slaughter.

While teaching at Guienne, he also executed his Latin translation of the *Medea* and *Alcestes* of Euripides, and H. Stephanus mentions that the Latinity was looked upon by the learned as so pure, that some accused him of having found an ancient version, and put it forth surreptitiously as his own. Among the many learned men whose friendship Buchanan here enjoyed, may be mentioned that of the elder Scaliger, a physician and self-taught scholar of the first rank. Latin odes after the manner of Horace, describing the high esteem they bore to each other, passed between them. He was also the friend of the younger Scaliger, son of the preceding, who seems to have done good service to the Protestant cause in his day—a youth who had such a fine talent for languages, that he is said to have attained the knowledge of no fewer than thirteen. Speaking of our poet he says—"Buchanan standing alone leaves behind all the learned in Europe in the art of Latin poesy."

After remaining three years at Bourdeaux, he removed to Paris, and here in the college of Cardinal le Moine, in the year 1544, he officiated as a Professor. While residing here he appears to have been greatly afflicted with the gout—and in an elegy he introduces the names of some of his former friends, now no longer present to cheer and delight him, commemorating at the same time the good offices of his colleague Turnebus and others. We give only the latter part of this interesting elegy.

In fine think of me such within your minds
As fear conceives as present 'mong the tombs,
Such images as painters wont to sketch
In cemetries, of death and famine pale.
And then my friends are gone,†Tastæus
And Tevius, who pleasant in discourse,
Forbade the day seem long; nor Allan doth
Delight me, bland in speech, nor Peter full
Of wit and words make playful sport, nor doth
Th' accomplish'd band of Gascon school* refresh
In converse high, my wearied mind: and yet
All are not gone, for there are still whose love
E're now I knew, that have not left me lone
In midst of grief. Grosco, kind soul, explains
The healing nature of the herbs he gives,
And when I'm drooping, cheers me with his skill
And with fresh hope. The oft providing care
Of Charles Stephen too, when all is sad
Doth bring me present aid. And thou sweet friend
Turnebus, chief of the tuneful band—sure
Not a day glides by, without a token
Of thy tender love. And passing others—
Gelida's, constant care supplies the place
Of pious father and of country too

And here we may remark that Turnebus, to whom such marked reference is made, was a colleague of Buchanan's in the college of Guienne. Though born in France, he is said to have been of Scottish parentage, which his name Turnbull, would seem to favor. He was such an ardent student, that we are told he devoted several hours of his marriage day to literary pursuits. He appears to have been very pleasant among his friends, and H. Stephanus in a Latin ode discovers the secret of his art of pleasing them.

Why pleases all Turnebus—why has he
So many friends, with scarce a man his foe?
Why pleases all Turnebus? can one tongue
Though eloquent in many call these friends?
Why pleases all Turnebus? Is't because
The critics lore vies with the noblest gifts
Of genius? Why pleases all Turnebus?
Does he all please, because he has traversed
The classic page of Greece and Rome and made

* The college of Guienne.

† *Patris et patriæ*,—of father and father land,

Their gold his own. Is this the secret why
He pleases—he's humorous and witty?
These are the reasons, but the chief one is,
He pleases all—*He does not please himself.*

This learned person was cut off in the midst of his years, and we are told when dying, in answer to the interrogatories of friends who attended him, he expressed his abhorrence of popery. His writings were so highly esteemed in some of the colleges in Germany, that the professors when they had occasion to refer to them, were wont to raise their right hand to their cap in token of their veneration for the author's memory. Besides Turnebus, Buchanan had other able coadjutors in the college of Le Moine with whom he remained for several years. The political state of Europe was now very threatening; we find it mentioned that the people of Geneva were so much alarmed, that Calvin at this time had much work to fortify their minds, and as Buchanan was only a literary person, and of principles not fitted to recommend him to the favor of men in power, he was doubtless more easily persuaded to remove from one place to another. It appears that the King of Portugal had lately founded the University of Coimbra, and invited Andrew Govea mentioned above, to fill the office of Principal, and to bring with him other learned men from France to occupy the Professorships. On the invitation of his friend Govea, Buchanan accompanied him into that kingdom in the year 1547. He appears also to have had such good hopes of the promising aspect of the field before him, that he persuaded his brother Patrick to join with them. So long as Govea lived, the new professors seem to have had no reason to complain of the change they had made. And doubtless to men ardent in the love of learning, it was a source of much satisfaction to reflect, that they were promoting education in a country where the people were groping in darkness, but Govea died in the year 1548, and after this event they were exposed to the persecutions of the priesthood. Three of them were imprisoned, and of these Buchanan had drawn upon himself their special resentment by the report which had reached them of his poem against the Franciscans. He had eaten too, it was alleged, flesh in Lent, and he had said, what was doubtless true, that Augustine favored the opinions which the church of Rome condemned. Buchanan was now in the power of the Inquisitors, and they had him confined within the dark walls of their prison, and without doubt he would have shared the fate of many others who never came out again

to tell the sad story of their sufferings. But evil men who would not be influenced by better motives, may be restrained by fear. It was so in the present case. Buchanan had risen to great distinction. He was known by the learned, as well as by nobles and princes,—it would not therefore have been wise for the holy fathers to have made any attempt upon his life. They were induced therefore after having harassed him and themselves for a year and a half, to confine him for several months in a monastery, to receive instruction from the monks.—In the brief narrative drawn up by his own pen, he tells with admirable candor, that he found these men, neither wicked nor inhumane but wholly ignorant of religion. It is the province of genius to turn even untoward events to good account—and our poet excluded from the society of learned wits which he seems so much to have enjoyed, and immured in the gloom of a monastery, is led to turn his mind to themes of higher import than human learning. Notwithstanding his farewell to the muses, it might be truly said that the love of song was too dear to him to be in earnest. The lyre was still his joy, but instead of using it on common themes, he now tuned it to sing the songs of Zion. It was at this time he commenced his Latin version of the Psalms of David. It does not appear how far he went on with the work in his confinement. His own words are general, it was chiefly he says at this time, that he translated into various kinds of verse the Psalms of David. After a confinement of nearly two years, the poet was released. The King of Portugal seems to have wished to retain him, that he might promote him to some station worthy of his learning, but Buchanan longed to be in a country where men of his profession were more highly valued, and where he should be less under the power of the Jesuits. He accordingly embarked in a Candian vessel and came to England, and here though he was assured that a fit situation would readily be provided for him, he was bent on returning to that country where he had spent so many of his years, and where he had so many men of learning as his friends. He accordingly proceeded to France and landed there in the beginning of the year 1553. Doubtless it was a pleasant sight to the poet who had been tossed about for two long years on a sea of troubles to see again the Gallic coast. There are few associations so deep and lasting as those we receive in the academic groves, and in converse with men of learning and talent. Buchanan doubtless under the influence of these, penned an ode

of a highly eulogistic kind addressed to France—of which a brief extract may suffice.

Farewell Algarve* thy hunger-bitten soil
And fields fertile in want, a long farewell.
But hail thou happy France, bland nurse of arts,
With thy pure sky, and soil fertile in fruits
Thy hills all shaded with the leafy vine.
Thy groves where cattle roam, thy valleys
Watered with the pure bubbling fount, thy plains
Embroider'd o'er with flowers of fairest hue,
Thy rivers winding far, where barges sail,
Thy pools, thy chrystal streams, thy lakes and seas
Where fish abound!—Thy many harbored shores,
Receiving oft the home-bereaved bard,
And pouring forth thy wealth to other climes.

In France, Buchanan soon found employment. He was first appointed Professor in the College of Bancourt, and afterwards tutor to a young nobleman Timoleon de Cosse, son of Marshall de Brissac. The Marshall was a distinguished soldier, and Buchanan appears to have attended him in his campaigns. He was sometimes in Italy, he tells us, and sometimes in France.—An anecdote is told of him at this time, which may not be unworthy of being noticed. It chanced that the Marshall and his principal officers were assembled in council, and while they were discussing some important measure, Buchanan happening to be in a contiguous apartment, murmured his disapprobation at the result to which the majority had come. The officers on hearing their military arrangements pronounced upon by one whom they thought ignorant of such matters, were disposed to treat the affair with levity—but the Marshall who knew him better, invited him to take his seat at the board, and to deliver himself freely on the subject. Buchanan, guided not so much, it would appear, by the technicalities of the art, as by that natural sagacity which was a great feature in his mental character, discussed the question with so much judgment, that the officers were greatly surprised—and the result shewed that his suggestions were well founded—and from this time the Marshall was wont to join him with the other officers at the Council board. Buchanan remained connected with this honorable family for the period of five years.—His pupil was young in years when he entered on his duties, and in his subsequent history he was no discredit to his father or to his tutor.—The ancients had a saying that in peace the young attend the aged to the grave, but in war the aged attend the young. It was so in the present instance. The course of the son of Marshall de Brissac was brief, but honorable.

* A province in Portugal.

He fell by a musket bullet, at the siege of Mucidan, in the twenty-sixth year of his age. It was about this time that the papists in France began to manifest their bloody designs against the protestant part of the community, which were afterwards more fully consummated in the massacre of St. Bartholomew's day. And this aspect of things was probably the cause which led Buchanan to hasten his return to his native country. And here we find him acting as tutor to Queen Mary, in January, 1562. By the good hand of God upon Knox and his coadjutors, a few years had wrought a wonderful change in Scotland. The arm of the persecuting friars was broken. Cardinal Beaton had met the fate he deserved. The idols of Rome had perished from the land, and the Protestant faith with her simple institutions were beginning to take root. Buchanan too, who twenty-one years before had been forced to flee to save his life, had now returned in safety to fill an honorable station. He read *Levy* in the afternoon with his royal pupil, then twenty years of age, and according to the testimony of all writers, possessing the finest natural talents allied with gracefulness of person. Looking to the subsequent history of Mary, it may well be lamented that her education had not been conducted under the eye of Protestant guardians—but imbued as her mind was with the tenets of popery, at a time when the nation were struggling to break asunder the yoke, and had so far prevailed, she carried about with her the instrument of her own ruin. It must have been highly acceptable to the leaders of the Protestant party at this crisis, to receive the timely co-operation of such a man as Buchanan, for he did not halt between two opinions, but professed himself a member of the Reformed Church of Scotland. His principles and eminent learning secured the favor of the Earl of Murray, and by his means about the year 1566 he was appointed Principal of St. Leonard's College, St. Andrew's. And here though a layman, he delivered lectures on theology.

It was about this time (for the first edition has no date,) that Buchanan published his version of the *Psalms*. They came forth from the office of the learned printer H. Stephanus of Paris, and as he was most likely superintending the education of Queen Mary, at the time of publication, there was a propriety in his inscribing them to such a promising and accomplished pupil. The dedication is much admired by all true judges of Latin poetry—and merely that we may throw light upon the thread of

our narrative, we shall subjoin a hasty translation.

O lady Queen ' defending still with care
Thy grandsires ancient crown, propitious
To Scotia's rocky shores, who dost adorn
Thy place by merits, thy years by virtues—
Thy sex by courage—thy noble lineage
By graces nobler still, deign to receive,
(But kindly) Hymns robed in a Roman dress
The noble work of a prophetic king,
Produc'd far from the chrystal streams that pour
From famed Parnassus or Helicon's sides,
In chilling regions, 'neath the polar star,
But still though born in an ungenial clime
This work I had not ventured to set forth
But that I thought, it was unseemly too,
I should think light of what had pleased you,
And though the fame they could not hope to find.
By my poor genius, they may hope from thine.*

Buchanan, it appears, recommended himself still farther to the Queen, by addressing to her a Latin poem at the time of her first nuptials. The occasion was interesting, and the poet has an eloquent eulogium on his native country.—A version of which we give as under :—

This is the glory of the quivered Scots
To sweep in eager chase the woody groves,
To breast the torrent, hunger to endure,
The icy cold und burning heat to brave,
And to defend their soil with neither ditch
Nor lofty wall, but in the battle field,
And to preserve their reputation safe,
Despising life—to keep their faith once trothed—
To hold with reverence friendship's sacred name,
To love good morals not an impious bribe.
By arts like these, when through the peopled earth
War raged, and no land was, that had not changed
Its ancient laws subjected to the will
Of foreign foe—one nation did repose
Free as their fathers in their ancient seats.
Here the furious Goth was forced to check
His headlong march—here the stern Saxon.
The Cimbrian too, swelled with the battle won,
When Saxons fell—and the Neustrian who
In turn the Cimbri conquered, dare not pass.
And here too (if memory is not tired
Rehearsing things of old) victorious Rome
Is forced to curb her eagle flight—
That power, whom not menacing winds repelled
Nor Parthia dreary with unfurrowed plains
Nor Ethiopia's heat, nor icy storms
Of northern rivers stay'd—Scotia did check.
And she of all the earth, with whom not hills
Nor banks of rapid streams, nor the deep woods
Nor plains, great Rome her frontier made—but with
A lengthened chain of forts, and lofty walls;

* The meaning of the two last lines (conveying a delicate compliment to the Princess,) is—that the volume will owe more to her *patronage*, than to his *ingenuity*. In the original there is no play upon the word *genius*, as there must needs be in a condensed English version.

And when the nations in the east, and west,
Lay conquered, or enslaved beneath her feet
Here Rome content, her borders to defend
'Gainst Scottish halbert raised her ramparts high,
Here hopes of progress farther, at an end,
Where yellow Carron pours his foaming flood,
She sets the boundaries of her wide-spread reign,
Nor think that hearts used to the din of war
May not pursue the gentler arts of peace:
For when barbarian hordes, untaught as beasts,
Burst from their woody thickets, and did shake
The Latin world—fair Caledonia then
Thy hills and vales were still a safe retreat,
Where waul'd ring bard pour'd forth the tuneful song.

An anecdote is mentioned which may show the esteem in which the poems of Buchanan were held by a great and excellent captain in his day, we mean Gustavus Adolphus, of Sweden. "Some days afterwards," says the author of his life, "he invested Elbingen, where the defendants were almost equal in number to those that assailed them. And here the king gave a fresh proof, both of his good nature and contempt of danger; for whilst the commander and burgomaster were signing a capitulation in the royal tent, he walked up to the town gates and desired to be admitted upon courteous terms. He then asked pardon of the inhabitants for not making his appearance in a better suit of apparel, and conveying himself from the crowd, in the midst of their admiration, stepped unnoticed into a bookseller's shop, and desired the honest man to supply him with an edition of Buchanan's poems." The poet, as we have had occasion to observe, had a happy talent for satire. He continued to use his potent pen in exposing, in this way, the ignorance and vices of the Romish priesthood in Scotland—and these he dedicated to his friend, the Earl of Murray. He had little now to fear from their rage, as the civil power was wrested from them, and in other hands. He had therefore free scope to use this weapon effective for good, when wielded on the side of truth—and we cannot doubt that these poems contributed not a little to help forward the cause of the Reformation. In December, 1563, he sat as member in the General Assembly, which met in the City of Edinburgh. And in another assembly, held in June, 1567, he was chosen to fill the moderators chair—and this choice is the more remarkable, as Buchanan was a layman. It serves to show, however, the value that was attached to his services in behalf of the reformed faith, and the estimation in which he was held. Queen Mary having married Lord Darnley, son of the Earl of Len-

nox—the birth of a son and heir to the crown was an event of much public congratulation. Buchanan addressed to the royal pair, a Latin ode, highly becoming his years and patriotism.

O parents happy, in a happy child,
Now teach your tender boy from early years
The rule of equity, and let him drink
With that which gives him strength, the holy love
Of virtue: and let piety attend
As his companion, even from his cradle
And regulate his mind, and with his form
Increase. Not readier does the rudder
Bend the ship's path, while trav'ling o'er the wave,
Than people from a prince, good morals learn.
Not the dungeon, and the dread doom of laws
And instruments of torture so affright
Their quaking minds, through fear of vengeance,
As honor of true virtue, and the mild
Manners of a king, and the rev'rend grace
Of unstained sceptre, mould their hearts to love
And copy models of good action.

There were many besides Buchanan who had formed favorable opinions of Queen Mary—but that unhappy princess, like many other ladies who have handled the sceptre, was too disposed to select favorites to be about her person—and the hopes which had been formed of her were soon blasted. She set her affections on the Earl of Bothwell, a nobleman of depraved character. Her lawful husband was assassinated on the 10th of February, 1567, under circumstances that excited suspicion that she was accessory to the plot, and within a few months after she was married to the reputed assassin. These atrocious misdeeds alienated the affections of all her Protestant subjects, and led to those wars which terminated in Mary's imprisonment by Elizabeth. The ex-queen having incautiously submitted her cause to her royal kinswoman, Buchanan was one of those who composed a Latin exposure of her guilt. Many have keenly censured this part of his conduct. But murder is no slight delinquency, and she who could compass the death of a husband had forfeited the favor of her best friends. And if Buchanan was fully convinced, which he undoubtedly was, of her guilt, it was only a duty which, as a public man, he owed to his country to make it known. In these troublous times when the rancor of the Popish faction was still formidable in Scotland, another tragedy soon followed—the death of the good Regent Murray, while riding through the streets of Linlithgow. It was at this time that Buchanan published an admonition to the peers of the realm, urging them to take measures for the security of the young king against the dangers

which beset him. And shortly after he, along with three other learned persons as assistants, were appointed to preside over his education. In this office Buchanan acted with great fidelity, and had James imbibed more fully the principles in which his venerable preceptor was careful to instruct him, the Stuart family might have still been seated on the British throne—but the courtly diocesans in London taught him other principles of prerogative than he had learned among the Presbyterians in Scotland, and these counsels, so seductive to kings, as we may see in the case of Rehoboam, stirred up those contentions which brought his son Charles to the scaffold, and in the next generation drove his family from the throne for ever.* It appears from the testimony of divers writers that the king's learning was honorable to the labors of his venerable tutor. While engaged in this high and responsible office, Buchanan's friendship was courted by honorable persons in foreign parts. The King of Navarre, afterwards Henry the Great, addressed to him a letter, wishing him "to instil into the mind of his pupil such sentiments as might conduce to their future attachment." The learned and excellent Beza, who did much for the Protestant cause, was desirous of pre-disposing James' mind in its favor, and dedicated one of his publications to the King; on this occasion he solicited Buchanan's services. Another French Protestant, Serranus, who had published successively a splendid edition of Plato in three folio volumes, inscribed the first to Queen Elizabeth, and the second to the young king. He wrote to Buchanan from Lausanne as follows: "Although I have not had the happiness to know you, except by your learned writings, I have honored you a long time, as do all those who love letters. In the course of last year, with the view of alleviating the misery incident to our condition, and even after the remarkable calamity of St. Bartholomew, I have endeavoured to follow your footsteps, by teaching David to speak Greek * * *. Having

* Buchanan is understood to have been a strict disciplinarian while in the discharge of his professional duties. And here we shall give an anecdote as told by Dr. Irving. "The king having caught a fancy for a tame sparrow which belonged to his play-fellow the *Master of Mar*, solicited him without effect to transfer his right: and in endeavouring to wrest it out of his hand, he deprived the poor little animal of life. Erskine having raised due lamentation for its untimely fate, the circumstances were reported to Buchanan, who lent his sovereign a box on the ear, and admonished him, that he was himself a true bird of the bloody nest to which he belonged."

by the advice of my friends, dedicated a portion of my labor to the majesty of your king, I have been inclined thus to address you, with the view of entreating you to love one who loves and honours you; and to do me the honour of presenting these volumes to his majesty, with such a recommendation as your erudition and goodness shall deem suitable. You may thus oblige a man who will not forget this favor, but who will pray to God for your prosperity. I might find many subjects to discuss with you, but in the expectation of receiving an answer that may encourage me to familiarity, I shall pray to God to bless your happy old age, and to permit you to see in your most noble pupil the accomplishment of your good desires. Recommending myself, very humbly, sir, to your good graces, I entreat you to preserve me in those of the king * * *. I send you a copy of Plato as a testimony, if you please, of the love and honor which I bear you." Various other learned men cultivated his friendship—we give one other extract from a letter addressed to him from Holland, by Hubert Languet, a Protestant refugee of rank, suffering for the truth, dated Feb. 1581. "By your virtue and by the various and noble monuments of your genius, you have rendered yourself so conspicuous in the Christian world, that hardly a single lover of science and literature who does not regard you with the utmost reverence and admiration. I consider it as an instance of no common felicity that, about twenty years ago, it was my lot not only to see you at Paris, and to enjoy your most pleasant and most learned conversation, but also to entertain you as my guest, together with those distinguished men, Turnebus, Auratus, &c.—We then heard you discuss various subjects in a manner which tended very much to our edification and delight. To those circumstances, I now allude for the purpose of trying whether I can suggest to your recollection who I am; but whoever I am, assure yourself of my being a very warm admirer of your virtue. For several years I have lived with Philip Melancthon, and I then seemed to myself to live happily. Having, after his decease, been exposed to various changes, I have at length betaken myself to these regions, as to a haven more secure than any other that I could find, notwithstanding their having been agitated for many years by the storms of civil war. Even amidst these warlike tumults, the light of the gospel shines forth; to us is announced the doctrine which points out the true path of salvation; and while

the Spaniards threaten devastation, the superstition which infects their minds is expelled from the churches. It was the Prince of Orange, the great ornament of our age, who commanded me to accompany him to this place. Supported by the vigor and acuteness of his mind, he has hitherto maintained such a contest with the formidable power of the Spaniards as has procured him immortal glory. After having, under his auspices, severed their tyrannical empire, these provinces have happily constituted various republics and churches, which, being closely leagued together, have hitherto resisted the attacks of the enemy. The king of Spain having for several years endeavoured, without success, to overwhelm him by force, has at length resorted to a kind of arms which do not seem altogether suitable to so great a monarch; he has issued an edict in which he pronounces sentence of proscription, and endeavours, by proposing rewards, to impel assassins to accomplish his murder. Since many falsehoods are there alleged against him (the Prince of Orange), he has been induced by his friends to publish an apology, for the purpose of vindicating his innocence against the calumnies of the Spaniards. This apology I transmit to you. During the winter I have lived in these puddles of the Dutch, which nature seems rather to have intended for the habitation of frogs and eels than of men. This town (Delft), is, however, very handsome * * *. From the vicinity we have a prospect of Rotterdam; a prospect which not only recalls to my memory the great Erasmus, in whom it glories as a citizen, but also you * * *. Erasmus was invited to inform the youth of Ferdinand, but he declined the employment. I account you more fortunate and virtuous in not having refused to aid your country when it called you to imbue the king's tender mind with those precepts which, being observed in riper years, will secure the happiness and prosperity of himself and of all those to whom his dominions extends.—From Melville, an excellent man, you may know the state of my affairs. Farewell."

It is well known that King James shewed much hostility to Buchanan's memory and writings after his death—referring to this, we find Dr. Johnston, in an elegant Latin ode, addressed to the king, summing up some of the benefits he had received under the tuition of Buchanan:

And you O father of your country—what
Thinks then the bard had not of thee deserved,

But for one fault. Thy young mind he embued
 With love of study—and thy way he led
 Through the rough summits, where the muses stray,
 Not often trod by royal pupils—and
 When yet a little boy, he taught thy lips,
 Sweet eloquence, that sways the multitude,
 And quietly bends a people to obey
 Their prince's rule. Yes, well he touch'd thy lips
 And form'd thee manners worthy of a king,
 And faithful to his charge, he taught thee that
 Which courtiers hide—what differeth a king
 From private man—a tyrant from a king.
 What subjects owe to him, and he to God.

Though Buchanan wrote the Latin tongue
 with such purity, that, in point of eloquence,
 many of the learned have ranked him on a level
 with the best writers of the Augustan age—it
 is very different when he writes in his own
 tongue. At least it appears so to us at this
 time, but there is a fashion here as in other
 things, and forms of speech which at one time
 were esteemed polite, become vulgar in a few
 generations. The following, addressed to Sir
 T. Randolph may be taken as a fair specimen of
 an epistle in the vernacular tongue at this time:

"To Maister Randolf Squiar, Maister of Postes to
 the Quenes Grace of Ingland. Maister, I haif resavit
 diverse letters from you, and yit I have ansourit to
 naine of thayme; of the quylke albeit I haif mony
 excusis, as age, forgetfulness, besines, and disease,
 yit I wyl use nane as now, except my sweirness and
 your gentilness; and geif ye thynk nane of theise suf-
 ficient, content you with ane confession of the falt
 wout fear of punition to follow on my onkindness.—
 As for the present I am occupit in writyng of our his-
 torie, being assurit to content few, and to displease
 mony tharthrow. As to the end of it, yf ye gett it
 not, or thys winter be passit, lippin not for it, nor
 nane other writyngs from me. The rest of my occu-
 pation is wyth the gout, quhilks haldis me besy both
 day and nyt. And quhair ye say ye haif not lang to
 lyif, I traist to God to go before yow, albeit I be on
 fut, and ye ryd *the post*; praying ye als not to *dispost*
 my hoste at Newark, Jone of Kelsterne. Thys I
 pray you, partly for his awyne sake, quhame I thot
 ane gud fellow, and partly at request of syk as I dar
 not refuse. And thus I tak my leif shortly at you
 now, and my lang leif quhen God pleasis committing
 you to the protection of the almyty. At Sterling, xxv.
 day of August, 1577.

Yours to command wt service,

G. BUCHANAN."

Buchanan published a work about this time
 which he seems to have intended should be a
 manual for directing the public conduct of the
 king in the new and stirring times in which he
 was called to the throne. He knew that the
 old principles of government were fast giving
 way before the general diffision of knowledge

among the people. And being no republican,
 but a firm supporter of the monarchy, he wish-
 ed to demonstrate the legitimate province
 within which, consistently with the rights of
 his people, the king's prerogative might be ex-
 ercised. And when one reflects on subsequent
 events, it is impossible not to reflect on the sa-
 gacity of the venerable author. Buchanan was
 now drawing nigh to the end of life, and could
 not therefore be supposed to have any other
 end in view than the king's advantage. The
 work was entitled "*De jure regni apud
 Scotos.*" He inscribed it to his royal pupil.

We give Mr. Irving's translation of part of
 the dedication. "Several years ago," he says,
 "when our affairs were in a most turbulent con-
 dition, I composed a dialogue on the preroga-
 tives of the Scottish Crown; in which I endeav-
 oured to explain from their very cradle if I
 may adopt the expresssion, the reciprocal rights
 and privileges of Kings and their subjects.—
 Although the work seemed to be of some utility
 by silencing some individuals who, with impor-
 tunate clamours, rather inveighed against the
 existing state of things, than examined what
 was conformable to reason, yet in consequence
 of returning tranquillity, I willing consecrated
 my arms to public concord. But having lately
 met with this disputation among my papers, and
 supposed it to contain many precepts necessary
 to your tender age, (especially as it is so con-
 spicuously elevated in the scale of human af-
 fairs,) I have deemed its publication expedient,
 and admonish you of your duty to the commu-
 nity. Many circumstances tend to convince me
 that my present exertions will not prove fruit-
 less, especially your age, yet uncorrupted by
 perverse opinions; a disposition above your
 years, spontaneously urging you to every noble
 pursuit, a facility in obeying not only your pre-
 ceptors, but all prudent monitors; a judgement
 and dexterity in disquisition, which prevents you
 from paying much regard to authority unless it
 be confirmed by solid argument. I likewise
 perceive that by a kind of natural instinct you so
 abhor flattery, the nurse of tyranny, and the
 most grievous pest of a legitimate monarchy,
 that you as heartily hate the courtly solcisms
 as they are relished and affected by those who
 consider themselves as the arbiters of every
 elegance, and who by way of seasoning their
 conversation, are perpetually sprinkling it with
 majesties, lordships, excellencies, and, if possi-
 ble, with other expressions still more putrid.—
 Although the bounty of nature and the instruc-
 tion of your governors may at present secure you

against this error, yet I am compelled to entertain some slight degree of suspicion lest evil communication, the alluring nurse of the vices, should lend an unhappy impulse to your still tender mind, especially as I am not ignorant with what facility the external senses yield to seduction. I have therefore sent you this treatise, not only as a monitor, but even as an importunate and sometimes impudent dun, who in this turn of life, may convey you beyond the rocks of adulation; and may not merely offer you advice, but confine you to the path which you have entered, and if you should chance to deviate, may reprehend you, and recall your steps. If you obey this monitor, you will insure tranquillity to yourself and to your subjects, and will transmit a brilliant reputation to the most remote posterity." James formed his principles by a very different standard, as his subjects in Scotland knew to their cost—but great is truth and it will prevail. Other writers, in after times, expounded the principles which Buchanan had unfolded in this treatise—and they were practically discovered in the great revolution of 1688. Sir James Macintosh speaking of this book, says, that "the maxims of a free government are delivered in it with a precision, and enforced with an energy which no former age had equalled and no succeeding has surpassed." The last work which Buchanan published was his history of his own country in the year 1582. He had undertaken this work at the urgent request of his friends when he returned to Scotland, so that he appears to have been

engaged twenty years in forming the plan and executing the work. In the dedication to the king the venerable author says, "It was no mean incentive to me, that I concluded my labour would neither be undue nor unacceptable to you—for there are among your ancestors men distinguished by every species of excellence, and of whom their posterity will never be ashamed." The learned Usher commends the diligence with which Buchanan had investigated the antiquities of his country—and Lord Monboddo hesitates not to pronounce the style superior to Levy. The accounts that have come down to us of Buchanan's death are brief. He now laid aside his literary labours, and expressed himself to his friend James Melvin, as having now nothing more to do than to die.—His kinsman soon after this urging him to make some corrections on a part of the history which he specified, and which was then passing through the press, on the ground that it would be offensive to the king, "Tell me man," said Buchanan, "if I have told the truth?" "Yes sir," replied his cousin, "I think so." "Then," rejoined the dying historian, "I will abide his feud, and all his kin's. Pray to God for me." and the writer who has furnished this account adds—"by the time the printing of his Chronicle was ended, that most learned, wise, and godly man ended this mortal life." He died on the morning of Friday the 28th of September, 1582, in the seventy-seventh year of his age, and his remains were interred in the Grey Friars' Church-yard, Edinburgh.

THE MEETING OF THE COMMISSION AT EDINBURGH.

STRATHBOGIE CASE.

The Commission of the General Assembly of the Church of Scotland met in the Tron Church, Edinburgh, on the 12th of August last. Soon after 12 o'clock, Dr. Makellar, moderator of last assembly, took the chair, and opened the meeting with prayer. The most important business before the court was, the case of the seven ministers of the Presbytery of Strathbogie. Though cited to appear at this diet, they gave in their declinature through the me-

dium of their agent, Mr. Peterkin. On the motion of Mr. Dunlop—The Commission found that they are contumacious in disobeying the citation of the last General Assembly. And the Commission resolve, at a future period of this diet, or at a future diet, to report this matter, and the paper given in by the said ministers, to the next General Assembly. The court then proceeded to the discussion of the matter for which the seven ministers had been

cited to compare and answer—namely, whether or not there did not exist good reasons for serving them with a libel previous to deposition from the office of the holy ministry. The procurator introduced the subject with a very udicious speech. It is well known that the learned gentleman, as well as divers members of his family, occupy a high place at the Scottish bar.—And yet, though in daily intercourse, in his professional capacity, with the judges of the Court of Session, we find him in his place in the Commission of the Assembly, bearing a testimony fully as decided as any of his clerical friends against the doings of the civil court. After stating the case, and shewing that no other alternative was left than to libel these even ministers—we find the following remarks illustrative of the duty of the church to proceed in her own path without regarding the civil courts.—And who can gainsay the truth of them? If the church is a church of Christ, she must have freedom to follow out the end of her existence, the maintenance of truth and righteousness in the land—if she is not a church of Christ, let her by all means be rejected—but to acknowledge her in this capacity, and to fetter her in the doing of those things which her great head has committed to her care, is both inconsistent and wicked. The more free she is to obey the pure precepts of Christ, the greater the good that must follow. The Procurator proceeds:

SIR,—It has always appeared to me that, when two courts of co-ordinate jurisdiction come, or are supposed to come, into collision, then, unless when the subject of conflict happens to be one which may be remedied by a conference between them, as is supposed to have been the case with the Court of Session and the Barons of Exchequer about thirty years ago, the truly dignified course of proceeding is, that each court should hold on its own way, without appearing to be conscious of the existence of the other court, excepting when it cannot by any possibility avoid it. The act which it may be the duty of either court to do, should be done solely and simply because it is its duty, and should neither be done when it is not so, nor withheld when it is, because some other court, having no power of review, either ordains it on the one hand, or prohibits it on the other. I am not saying that we should not, in another shape and for another purpose, declare what we please as to our own independence of any other court, or of all courts on earth. That, sir, we may do in our deliberative capacity; we have done so on more occasions than one, and I have cordially concurred in such declarations. But in our judicial capacity, where we have nothing else to do than to

determine the case before us, I can conceive nothing more unjudicial, nothing more undignified, and nothing more unwise, than to make any mention of any other court whose supremacy over us we do not acknowledge. It is unwise, because the mention of any other court, in our judgment, gives that court a pretence for interfering which it could not otherwise by any possibility have.

After arguing the case at some length on the principles stated above, the learned gentleman moved to the following effect:—That the Commission find the said William Cowie, William Allardyce, James Allardyce, James Walker, William Mason, James Thomson, John Cruickshank, and James A. Cruickshank, still continue contumacious, they now, in obedience to the injunction of the General Assembly, at its meeting on the 1st of June last, resolve to serve them with a libel, as therein directed, and appoint Mr. Candlish, Dr. Patrick Macfarlan, Mr. Moncrieff, Mr. Bannerman, Mr. Dunlop, and the Procurator, to prepare the draft of a libel, and to report to this or some future diet of the Commission.

Dr. Cook, of St. Andrews, in a speech of great length opposed the motion, arguing that obedience to the civil courts could not be defined as criminal in a libel, and concluded, with moving to the effect that in all the circumstances of the case, they saw no reason to serve the seven ministers with a libel, and report the matter to next assembly. He was answered by Dr. Macfarlan, Dr. Simpson, and others.—After the debate had been protracted for some time, Dr. Chalmers rose and addressed the house, but for some time his voice was inaudible. He said, on whatever principle the Established Church may be based in other lands, nothing can be clearer than the principle on which the Church of Scotland is founded. It is not a fiction called up from the viewless depths of antiquity; we read it in the broad daylight of history. We find it in the articles of her leagues, in the watchwords of her persecuted congregations, and in the testimonies and the dying confessions, which, if they had been recalled, would have drawn from the stake or from the scaffold her sainted martyrs. And if ever acts of Parliament could be illumined or interpreted by the events which gave them birth, then I say that our spiritual independence—the full recognition of our spiritual independence—is as clear as if written with a sunbeam. But we do not stand in need of this light from without, seeing that we are in possession of a light from within, in having our Confession engrossed among the acts of the legislature, and made part and parcel of the statute law. It is there recognized by the law of the land, that Christ is the only King and Head of his Church, and that he hath appointed in it a government distinct from the civil magistrate. Now, this is not a peculiar privilege, which I contend for as a novelty belonging to our own church alone,

and not to every other Protestant church in christendom. Each of these Churches will confess that they have a distinct government in things sacred; and though there are various modes of fixing the line of demarcation, yet each will affirm that there is a line of demarcation between the civil and ecclesiastical powers—a department which one claims as its own, and with which the other cannot interfere. But the war-cry of our adversaries—the law of the land—which has been resounded in our ears from all quarters, and has been lately repeated—I am sorry, but not surprized, to observe—by Sir Robert Peel—would swallow up and confound all these distinctions—would efface the line of demarcation by trampling it under foot, and would not leave one inch of that peculiar territory on which the government of the church alone can stand. This appears to me to be the point of the misconception and misunderstanding which exists between the two parties. The law of the land carries all before it. We say so too; but then we add the qualification, that it is so only in matters of civil effect, this is either not listened to, or regarded as a mere quibble and cobweb argument. The distinct government of the church is an idle fancy under such a regulation as this; and though it has had a place on the statute book for the last 150 years, yet just because of one decision in the Auchterarder case, it is now to be held as an airy nothing and a dream. Yet these legalists, or law-men, if pressed with the possible case of an admission, by the Civil Courts to the communion table, would recoil and escape from the supposition—not however, by denying the power or the right of the secular authority, but by denying that such a case could happen, or by telling us that that would never do (hear). At this rate the liberties of the church depend upon a mere volition—upon an undstanding, mistaken though it be—or, in other words, upon a contingency in which all practical securities for our independence are taken away. I do not sympathise in the faith of those people who tell us that one contingency or another will never happen. It is astonishing when once a course of deviation from right conduct has been entered upon, to find how soon both actors and spectators get reconciled to the boldest and farthest stretches of power—how much farther than either at first had imagined it possible. At the beginning of this controversy, for example, the interdict in the Lethendy case was regarded as an act unprecedented since the days of William and Mary—it excited universal surprise, and a unanimous Commission testified against it. But now we find that two hundred and sixty declarationists can be found to hold up their faces for it (hear). Then came the interdict not against the actings of a Presbytery, but against the actings of the people; and though all hands were raised in astonishment on account of it at first, yet men learned to swallow it. Then came the inter-

dict against preaching, in which the church acquiesced at first without a murmur, because when we came to examine into its terms, we found that it only tied us down from the use of the church, and the churchyard, and the school, and finally the bell, all of which being of the genius civil, and consequently within the compass of the civil jurisdiction, we at once deferred to the decision. But then after every one thought the Court of Session had done its uttermost, there came forth what is called the extended interdict, under which we are forbidden to preach in the district of Strathbogie at all, and the ministers of the church of Scotland a body acting under the authority of the General Assembly, are debarred from preaching in a whole country side, where Seceders, Unitarians, Socialists, and the apostles of infidelity and sedition may in this land—(loud cheers)—in which all people of the classes I have enumerated, may, in this land of unbounded toleration take their full swing. When this last interdict came forth, I believe that the strictest legalist in the Parliament House was struck and thrown aback, as by a momentary glare of conviction, that the matter had now gone too far, and it was said that the instigators of this violent outrage meant it as an experiment, and that they did not intend to follow it out or to act upon it. However this may be, the sensation has gone off; the interdict has been renewed; and whether or not they mean to act upon it, we, the church and the ministers of the church, have no choice but to act against it (applause). We must stand out against this series of aggressions, thus rising in magnitude one above the other, else the innermost recesses of the sanctuary will be opened to the invader and trampled under foot. I know the obloquy which will be heaped upon us. I have heard the odious names which will be given to us for this resistance; and I am prepared for them. If not an impartial public, at least an impartial posterity, will tell whether we are rebels or they are persecutors (loud applause). Here I may say one word to those who express the hope, and I observe that Sir Robert Peel is among the number (laughter), that we will yet give up our personal feelings and do otherwise than this. To what personal feelings he refers, he does not specify—whether it be the feeling of irritation or of false honor—the pride of men who have committed themselves, and gone too far to retract without shame and degradation. If so, never was an appeal made wider of its object. These personal feelings have no existence with us, or if they have, it is in such a slight degree that they are altogether overborne by principles of a depth, and height, and breadth, and length, sufficient to engross and occupy the whole man. The principles—whether our adversaries comprehend them or not—which are the only moving forces that have told, and still tell, upon the Assembly, are the full security of our spiritual independence

—the headship of Christ—the authority of the Bible as our great spiritual statute-book, not to be lorded over by any power on earth—a deference to our own standards in all matters ecclesiastical—and a submission unqualified and entire, to the civil power, in all matters civil. These are our principles;—and these principles—not personal feelings—[Here Dr. Chalmers in a powerful strain of argument contrasted the *personal feelings* which the adversaries of the church had manifested throughout this controversy, and then proceeded]:—I was enumerating what may be the personal feelings of our adversaries, and I have a right to do so. I ask which of the rival elements ought to give way—whether the personal feelings of the men who have nothing to lose in this contest, or the principles of men who are ready to risk all for their principles, and, though many of them in the winter of life, would rather abandon their homes, and brave the prospect of being cast with their families upon the wide world? (applause). I ask if it was well in Sir Robert Peel, from his high station, and in his position of silken security, to deal out his admonitions to the church of Scotland in this way, and while he spares the patrician feelings of his compeers, to take no account of the principles and feelings of those conscientious men, who humble in station but high in spirit, are ready, like their forefathers of old, to renounce all their enjoyments, for the glory and dignity of the church? (applause). I had hoped that considerations like these might have occurred to, and told upon, the suspended ministers of Strathbogie. They have taken upon themselves a fearful responsibility, and that by a movement on their part altogether gratuitous (no, no), by what might well be called an aggressive act of disobedience in taking Mr. Edwards upon his trials. They would have lost nothing by inaction, which was all that was required of them—while by action, by wanton, forbidden, and uncalled for action, if she fail to avert it—the church loses all—she is laid open by the hands of her own children to degradation and dishonor. Will they consent to be the instruments of her confusion and overthrow? Will they lend themselves as tools to the hands of the church's oppressors—to be wielded as weapons of war by her relentless and cruel adversaries? The men who through them are practising against the church's liberty may rejoice in the achievement of their conquest; but what share will they have of glory or satisfaction in having bowed themselves as stepping stones of the church's degradation, and of rendering her a despised, dishonored, degraded thing in the face of all Christendom? (loud applause). Dr. Chalmers then went on to argue that he was the more anxious to maintain the independence of the church, because he contemplated a much more popular basis for the church than it at present possessed as the only condition of its existence, and he looked

upon this change with complacency rather than distrust, provided only that the church were to maintain a check, whether over the nomination of the patron, or the election of the people. On these grounds he felt he had never been called to discharge a clearer or more imperative duty than in now giving his vote to the proposition for libelling the refractory ministers of Strathbogie.

Mr. Robertson of Ellon, replied in support of Dr. Cook's motion.

Mr. Candlish then rose and said that his object in presenting himself at that moment was rather to bring clearly before the house certain facts which seemed to have fallen out of the way than to enter at large into the discussion before them. The charges brought against these rev. gentlemen were these—That in violation of the sentences of the Commission, they nevertheless continued to discharge their spiritual functions in their respective parishes; that after the sentence of the commission had been converted into a sentence of the General Assembly, they still continued to discharge their spiritual functions, and not only so but they sought the protection of the civil court, and attempted to overthrow the sentence of a spiritual court by a civil interdict. They might plead the sentence of the civil court for all this; but certainly they could not plead any obligation on their part to obey that court, and therefore the contumacy was purely gratuitous. But this was not a case of mere contumacy. It was not the resistance to the authority of the church in merely technical or minor points.—The charge against them was no less than that of usurping the power of the keys when they were withdrawn by competent authority; and of desecrating the sacredness of those ordinances which Christ had ordered to be administered by the hands of the ministers of his word, by administering them when they were no longer ministers. (cheers.) Mr. C. then proceeded to notice the proposal of Dr. Cook to delay the matter till next General Assembly, in order to allow time for reconsideration and negotiation. He wished they had only come forward with this request a little sooner (hear, hear,) for the Commission had now no alternative. Mr. Candlish concluded an eloquent and powerful speech, by expressing a hope that the seven brethren would yet see their error and render any severe measures, on the part of the church altogether unnecessary.

The Lord Provost of Edinburgh, and Mr. Pringle, M. P., having addressed the House in favor of the Procurator's motion; and others in favor of Dr. Cook's—The roll was then called, when there voted—

For the Procurator's motion, 150

For Dr. Cook's, 66

Majority for the Procurator's motion, —114

In connection with the foregoing debate, we subjoin the following account from the *Scottish*

Guardian, of a visit made to the parishes of the seven contumacious ministers, by a deputation appointed by the Commission. It serves to show the good which is already beginning to come out of the stand which has been made in behalf of the privileges of the christian people. Doubtless the seven ministers in clinging to the letter of the law which gave them their stipends, were congratulating themselves that they would "die in their nest," but should the whole people under their charge prove contumacious to them, as they have done to the General Assembly, they may find the nest a bed of thorns. At any rate the law-men whom they have so much idolized, will not, we suppose, carry their principle so far as to bring the people by the neck, while sitting under the ministrations of Dr. Gordon of Edinburgh, and others, and thrust them within the empty walls of the Rev. Messrs. Courie and Cruikshanks.

THE DEPUTATION TO STRATHBOGIE.

The deputation, consisting of the Rev. Drs. Gordon, Henderson, Smyth, Forbes, and Messrs. Bruce and Bannerman, arrived at Huntly on Saturday week, at eleven o'clock.—Drs. Henderson and Smyth immediately went forward to Keith. A considerable sensation was produced by their arrival; both intrusionists and non-intrusionists waiting in the streets for the appearance of the coach. No sooner were the deputation arrived, than the intrusionists skulked away, leaving the non-intrusionists to rejoice that the spiritual rights and privileges of the people of Strathbogie were promptly sup-

ported by the Commission of Assembly, notwithstanding the recent renewal of the Court of Session's interdict. Dr. Gordon preached at Huntly to overflowing audiences. Her Grace the Duchess of Gordon, at present residing at Huntly Lodge, attended the evening service, notwithstanding the defective accommodation supplied by the old Popish meeting-house, which was not only crowded but surrounded by hearers, stationed at every window to catch the sound of the minister's voice. The Rev. Dr. Forbes officiated at Rhynie, where we understand the usual place of meeting, a large hall, capable of containing 500, was so overcrowded that it was found necessary to preach in the open air in the afternoon—the number in attendance being computed at about 1,000. In this parish there is a marked revival; family worship and prayer-meetings, since the Assembly ministers have visited it, being on the increase to a very interesting degree; and a great eagerness to hear the gospel preached being manifested by the people. Dr. Henderson supplied Keith, where, from the immense throng, it was found necessary to preach in the afternoon in the open air. We understand that the attendance at Botriphnie, where Dr. Smyth officiated—Mortlach, where Mr. Beith of Stirling officiated—and Glass, where Mr. Bannerman officiated—was immense; and the kindest feelings were shown to the reverend gentlemen, the people coming forward in the warmest manner shaking hands, and wishing God's blessing to rest upon their labours. We hope the Assembly's Commission will go on and take advantage of the present opportunity for promoting the religious interests of this very interesting people, who are many of them giving evidence of a divine work upon their hearts.

OBITUARY NOTICE OF MR. GEORGE THOMSON, SCARBOROUGH.

This excellent man died on Monday 28th September, from a pulmonary complaint, by which he had been long and severely afflicted.

Mr. Thomson made a profession of religion in early life, and as he embraced every opportunity of waiting upon God so as to increase his stock of knowledge and cultivate all the other christian graces, he made as may be expected rapid progress in the divine life. Some years ago, he was ordained a ruling elder in the Presbyterian Church of Scarborough. The important duties of this office he discharged with much diligence, wisdom, and zeal.

Mr. Thomson was distinguished for remarkable modesty and humility. Indeed, in the language of inspiration, it might be said of him with little exaggeration, that he was clothed with humility. This grace after all is the distinguishing grace. He that has it in a high degree, will have all the other graces in their vigour and beauty;—he that wants it, wants all. His meekness, however, sometimes bordered on that diffidence which obscures excellence and enfeebls usefulness. Still he was truly a useful man in the township, and especially in the congregation to which he belonged.

His usefulness indeed sprung from, and was directed by his genuine piety. The love of God is the fulfilling of the law. The love of the Saviour filled a large space in the breast of this godly man, hence, he did a great deal of good which those who look merely at the surface of things never notice. Acting from pure motives, and possessing the simplicity of a child united to an excellent understanding, his efforts to do good, were as unostentatious, as they were truly beneficial.

In every congregation, there must be a few persons, who shall take an active hand in its public concerns. Such men are much needed and their loss is deeply felt. The congregation of Scarborough while it remembers, and is sincerely grateful for the labours of Mr. Thomson, cannot but deeply regret the loss sustained by his death.

Mr. Thomson's piety, as it sprung from faith and was nourished by scriptural knowledge, always bore a healthy aspect. It was ardent, yet free from enthusiasm, prudent, but not cold, nor formal. The writer of this has good reason for knowing, that he was one of those christians who spend much time in their closet, and who obtain strength *there* for the discharge of family, and public duties. He was peculiarly faithful in religiously educating his children. And although he is no more with them, the good seed which he has sown—and let other parents think of this,—may through the divine blessing, bear fruit many days hence. In his pious instruction, and truly godly example, he has left a rich inheritance to his offspring.—Alas, how many parents are there who labour incessantly to procure every thing for their children, but the one thing needful! They leave them in possession of the world, but they leave them “without God, and without hope in the world.”

Sometime before the deceased was removed from this suffering state, he was for a few days in great spiritual darkness. Then he was heard to mourn bitterly. On account of his bodily sufferings, no complaints escaped his lips. His sorrow, and this weighed heavily, was that he could not see his Father's face; and to use his own words, could not get a sufficiently firm hold of his Saviour. God's dearest children are not unfrequently exposed to such darkness, and some of them we believe, for ends

which we cannot at present explain, are left under these clouds until the essential glories of heaven, bursting on the disembodied spirit utterly and for ever dispels the darkness.—Others however, are restored to joy and peace, and are enabled to testify to the goodness of the Lord before they depart. Thus it was with Mr. Thomson, “God said, Let there be light, and there was light.” And then was this good man enabled to declare, that he had found peace, and joy unspeakable in his Saviour; and modestly, yet earnestly did he urge others to seek this peace. He was truly anxious about the salvation of his fellowmen. And there is good reason to believe, that his consistently pious life, and his happy death—the death of the christian, will not be lost on those who had opportunities of witnessing these.

Yet in his sickness he frequently complained bitterly, that he had done so little for his Saviour. Others thought—according to his sphere in life he had done much. He himself thought he had done nothing. He saw himself a sinner saved through grace, and his heart was smitten with the unspeakable love of his Lord and Master, and he felt as the best of christians will feel, that his gratitude to the Redeemer, and the labours it had produced were immeasurably less, than the love and mercy to which he felt himself an eternal debtor. He frequently deplored indwelling corruption. It is the eye of the most perfect construction, that most readily detects the smallest blots or specks. He that makes high attainments, unless he were perfect as an angel, or saint in heaven, will most readily notice and most deeply deplore the smallest remains of indwelling sin. On the atonement of Christ as the alone ground of the sinners justification, his views were wonderfully clear, and his faith in the Saviour uncommonly strong. He disclaimed with a vehemence by no means peculiar to him, every other ground of hope, except *him* who is the hope of Israel.

In a word, he was emphatically a good man; an intelligent, humble, and laborious christian. The township has lost in him a most useful citizen;—the congregation of Scarborough one of its brightest ornaments—while his mourning widow and children, have lost their best friend on earth.

J. G.

THE GENERAL ASSEMBLY'S FIVE SCHEMES.

EDUCATION—FOREIGN MISSIONS—CHURCH EXTENSION—COLONIAL CHURCHES—CONVERSION OF THE JEWS.

We have received the September number of the Home and Foreign Missionary Record for the Church of Scotland, and we shall proceed to notice the accounts of the five great schemes in which the church is at present engaged, according to the order in which they are hereafter to be treated of in that excellent publication. The oldest of these schemes and therefore the first in order is that of

Meiklejohn, who render good service to the Assembly's Mission, there are now engaged in the work five ordained Missionaries—Messrs. Dr. Duff, Mackay, Ewart, Macdonald and Smith. It appears that they are all in good health, and engaged in their important labour. We give an extract from a letter of Dr. Duff's, dated June 7, 1840 :—

EDUCATION.—The General Assembly for many years past have been labouring to carry into effect the memorable wish of His Majesty George the Third, that every child in his dominions might be able to read his bible. To secure the greater efficiency of their teachers, the General Assembly having recommended the regular inspection of the schools by a properly qualified functionary, the sub-committee have chosen as inspector for the present year, Mr. Oliphant, of the Normal School in Edinburgh—and during the vacation of that school, he was journeying in the remote localities of Argyle, Ross and Inverness. Mr. Tawse also of the Society for Propagating Christian Knowledge had visited a number of their schools, and the secretary of the committee (Mr. Gordon) was to take part in the same work. The General Assembly are now acting upon the principle that in order to secure efficient teachers, it is needful that themselves should go through a previous course of education to fit them for the work—and accordingly a normal school has been established for this purpose. It appears however, they have at present in contemplation the institution of a new normal school of a higher kind than the present, and have communicated with the Privy Council anent the aid they might expect in the undertaking. This has been favourably received, and a sub-committee has been appointed to consider the changes to be made on the present normal establishment.—That most zealous and indefatigable minister Mr. A. Gordon, has submitted the proposition of a normal school for Aberdeen, and this also will come under their consideration. The next of the schemes in order is—

"Your letter of the 1st April, reached me about the middle of May, being the swiftest mail despatch on record. Edinburgh and Calcutta actually brought within little more than six weeks of each other! How incredible must such an announcement have appeared to our forefathers! By such swift facilities of intercourse, time itself acquires a new and enhanced value—distance is all but annihilated—and the most opposite shores brought into something like juxtaposition. How strangely *literal* the realization of the prophetic intimation, that men shall "run to and fro, and knowledge be increased!" Surely the time is at hand, when by the breaking down of the barriers to intercommunion, the *whole world* will be prepared for the speedy circulation of the Gospel message, when *all* its kingdoms will become the kingdoms of our Lord and of his Christ. Oh, that the hearts of true believers, instead of being engrossed with intestine discords, where the most signal victory may only prove the most fatal defeat, were filled with such great views of the Redeemer's glory, and such travails of spirit for the salvation of immortal souls, as over-passing the narrow limits of localism and partisanship, would overflow with the waters of life the wide-spreading wastes of heathenism.

Talking this very morning to some of our young converts on the subject of their responsibility in the sight of God, towards their benighted countrymen, reference was made to our Saviour's exhortation, drawn from the *design* of men in lighting a lamp. It was *not* lighted to be put under a bushel. In other words, it was *not* lighted *merely to give light to itself*. No! It was kindled to shed illumination all around—illumination proportioned to its irradiating power. In like manner, when God, by his Holy Spirit, kindled the lamp of saving knowledge in the soul of any man, whether Jew or Gentile, it was not merely that the illumined soul might have light for itself alone, but, that having freely and undeservedly received light itself, it might shed its blessed rays all around to the utmost extent of its illumining powers. Into this view of their responsibility, as beings called out of

FOREIGN MISSIONS.—We begin with the Presidency of Calcutta. Here besides the East India Company's chaplains, Mr. Charles and Mr.

heathen darkness into the marvellous light of the Gospel, our young friends seemed to enter with solemnized feeling. On my remarking that an English poet had caught the scriptural image and expanded it into a comment, I was not a little gratified to find, that in the course of their English studies, they had already gleaned up the passage ; and had secretly and prayerfully longed to be enabled to exemplify its spirit. The lines were these :—

'Heaven doth with us, as we with torches do,
Not light them for themselves ; for if our virtues
Did not go forth of us, 'twere all alike
As if we had them not.'

Would that the British and all other Protestant churches did really long and pray to be privileged to act up to the full spirit of these words, and thus consummate the *design* of heaven in lighting amongst them so many lamps of salvation ! Then would the heavens open and shower down upon them streams of spiritual blessings, and through them, as hallowed channels, water and fertilize the nations !

"But I must pass on to other themes. Immediately on my arrival in this place, my first object was to converse with my respected brethren and coadjutors. Dr. Charles and Mr. Meiklejohn, the ministers of St. Andrew's church, continue to labor among our countrymen with undiminished acceptability. Their public ministrations have all along been characterised with evangelical faithfulness, and have, through God's blessing, been productive of much spiritual good. In the mission they have always taken a warm and friendly interest, which claims, on our part, a grateful response. Our missionary brethren, Messrs. Mackay, Ewart, Macdonald, and Smith, have, in different ways, been laboring up to the full measure of their strength, and some, it is to be feared beyond their strength. Of the rich and varied endowments and graces which all of these have been privileged to bring to bear upon this great missionary field, it is impossible to think, without admiration of the disinterested devotedness wherewith all have been consecrated to the advancement of God's glory ; or, rather, without adoring gratitude towards Him who bestowed the *willing heart* to regard such self-consecration as one of the chiefest of the privileges of the heirs of glory. How admirable the ordinance of Heaven ! *Diversities* of gifts—yet one spirit ! Here there are five of us, born, brought up, educated in different parts of our father-land, in diverse circumstances, and amid indefinitely varying associations. Still, when thrown together, in the inscrutable counsels of Divine Providence in a *strange and foreign* land, without losing any one of our peculiar idiosyncracies, we find that we are *one* in spirit, *one* in the prime actuating motives, *one* in the grand design and end of our being ! Blessed be God for the realization of such oneness and harmony, as the product of a genuine christian love. With one accord, for reasons

a hundred times reiterated, we regard our mission-institution as the *central point* of our operations. In the present exigencies of India, it cannot be otherwise in the eye of any largely observant and contemplative mind. From an intelligent conviction of the peculiar character of the present wants of India, as well as from the voluntary obligation, we *all* feel ourselves pledged, systematically, to devote a due proportion of our time to the advancement of the interests of an institution which has already infused so much of the leaven of divine truth into the inert mass of native society ; and which promises with the divine blessing, onwardly to infuse still more. The remainder of our time is daily devoted to prayer-meetings, conversations, discussions, preaching, translation, preparation of tracts, or any other miscellaneous objects of a missionary character, which may present themselves in the course of providence, or which may best comport with the ability or predilection of the individual laborers."

In a letter from Mr. Mackay about the same date, he gives a like testimony to the harmony of the brethren in their various and important labours :—"In Christ," he says, "we feel that we have one head, one end, and one mind ; and believing, we pray that we may always labour together in peace, and unity and love."

BOMBAY.—A letter has been received from Dr. Wilson, of date 22d June last. It may be known to our readers that considerable excitement was produced among the European settlers in consequence of the violence of the Parsis against the missionaries, because certain of their youths had been impressed with the truth of the gospel, and were joining themselves with the brethren. We are happy to find from Dr. Wilson's letter that they have received no countenance either from the Governors of India or the European population. Dr. Wilson thus writes :—

"The Parsis are at present perfectly quiet ; and the firm and decided reply of the Governor General to their memorial, as well as the reprobation—universal with a single exception—of the European press in India—have rendered many of them altogether ashamed of the violent, unjust, and injudicious measures to which they had recourse. About twelve of their children have returned to the vernacular schools, and regularly attend at the mission house for religious instruction.

"I may state, that it is the impression of the missionary body in general, that their privileges have rather been extended and confirmed, than otherwise, in consequence of what has happened. Though the two Governors in Council, to whom the memorials of the natives were submitted, have for themselves professed neutrality, in reference to the religious instruc-

tion of the natives, they have not committed our country by declaring that it is pledged to abstain from all official endeavors for their christianization; and they have not interdicted the servants of the government from acting in their private capacity, according to their own consciences. They have not granted a single one of the unreasonable requests of the natives, as you will see from the following document which contains their final answer."

Dr. Wilson with certain of his brethren had performed a missionary tour of 1525 miles into the provinces. "On the conclusion of our pilgrimage," he says, "many of our friends united with us in grateful ascriptions of praise to our heavenly Father for our merciful preservation amidst all the fatigues of the way. The Lord was with us both in the city and in the waste. We were conveyed in safety over the burning plain, and the lofty mountain and through the deadly forest. The sun did not smite us through the day, even though we travelled in the season of its greatest power, nor the moon by night. * * * Heathen princes vied with our christian countrymen, in extending to us protection and assistance; and the rude children of the wilderness most faithfully guided our path. No evil worthy of notice befel us or any of our native companions. We were taken out and brought in, in peace and safety." The immediate object of the present tour of this laborious missionary was to complete a missionary survey of the Presidency of Bombay and the adjoining territories—and Dr. Wilson in summing up the good which had flowed from this tour says, "It has afforded us many valuable opportunities of assisting our countrymen who in various parts are labouring for the spread of Divine truth. *It has led to the discovery of a considerable number of natives in a remote region, who have been led to a belief in our holy faith, without the agency of any European, solely in consequence of their perusal of religious tracts and portions of the Scripture*, and who are diligently labouring with success to propagate their principles in several towns and villages; and also permitted us to show them 'the way of God more perfectly,' to encourage them in the christian profession, and to make arrangements for future intercourse and correspondence. It enabled us daily to set forth the claims of Jehovah to immense multitudes—frequently of from two to eight hundred in a single assembly. It has enabled us to circulate among persons most eager to receive them about seven thousand publications, all of which di-

rectly point to the Lamb of God, who taketh away the sin of the world."

MADRAS.—A letter has been received from the Rev. R. K. Hamilton, Junior Chaplain, by the Convener of the Assembly's Committee, dated 9th June, 1840; and here we are much interested in finding the notification of a Scottish parochial school instituted in that city in connection with St. Andrew's Church. This might have been expected of Mr. Hamilton, who resigned his charge in Scotland to go to India—and who could not but wish that a fruit-bearing tree should be transplanted to Eastern climes. And from the success which has crowned the work already, we have every reason to hope that it will be a blessing in the hand of God, to families hitherto walking in the valley and shadow of death. Mr. H. writes—"You will have heard from Mr. Bowie, of the success which has attended the establishment of the St. Andrew's parochial school. In this he has been the means of effecting a great and good work; and of providing for the education of a class hitherto, unhappily, much neglected. The combined tuition too of boys and girls, is a new thing in this country, and although in some respects not free from dangers and disadvantages, will, I believe, have a beneficial effect on the mode of education here. The attendance has far exceeded all expectation; there being now upwards of eighty pupils, of whom about twenty-five are girls, and if our funds permit, we intend as soon as possible to engage an assistant teacher and also if practicable, a matron, both for the sake of respectability, and for the instruction of the girls in some of the more peculiarly female departments of tuition."

No letter appears to have been received from the excellent missionaries—the Rev. Messrs. Anderson and Johnsten, at present labouring in Madras, but in the letter quoted above, Mr. Hamilton bears testimony to their zeal and patience.

CHURCH EXTENSION.—It is known to our readers that by the labours of Dr. Chalmers, the convener of the Committee of the General Assembly on this important branch of the missionary field, about two hundred new churches are in progress of being erected in Scotland, and it appears that these labours are still perseveringly sustained. The great Samuel Johnson who was so censorious about the manners of the people residing in the Western Isles, did not discover a deficiency of far more importance than the trifles of a day on which he could expatiate—

deficiency in the means of grace—a scarcity not of bread or of water, but of the word of God.—In the document now before us, of which our limits will not allow us to give so much as an outline, this fact is fully established. “If we examine a map of Scotland,” says the writer, “an immense cluster, or rather ridge of islands, is seen to stretch across the north-eastern corner, comprehending the Islands of Lewis, Uist, &c. That great but continuous north-western barrier of islands extends about 130 miles and contains fully 100 islands of all sizes, about 30 of which are of considerable extent. The superficies of these islands is of course very great. The entire population according to the last census amounts to 32,031, and may be said, with very few exceptions, to be composed of individuals in poor, mostly indeed in very poor circumstances.” For this great territory only *twelve* endowed ministers are provided. The counties of Elgin, Berwick and Haddington have 21, 25 and 32 ministers respectively, but the islands which are nearly as large, and considering how they are intersected with bays, lochs, ravines, morasses, &c., greatly more difficult of being traversed have not one half of the regular pastoral superintendence enjoyed by them. In the parish of South Uist, which is 40 miles by 3, with a population of 6,890, the parish church has only 200 sittings; it is sixteen miles from one end of the parish, and twenty-three from the other. It might well be expected it could have little influence over the people,—and accordingly we find it stated that it is a very hot-bed of Popery. “There are five Popish chapels, and two Popish Priests, each of whom alleges that he has a congregation of upwards of 400 regular attenders, and 1,000 communicants. Moreover, in the evidence before the Royal Commission, the priests boast of the numbers of their congregations and communicants being on the increase, and this notwithstanding of the drafts which emigration is constantly making. This parish is plainly therefore one of the strongholds of Popery in Scotland—while in some of the adjoining parishes, a single adherent of the man of sin is not to be found, in this parish alone they number 5,000. “Does not this,” continues the writer “speak emphatically of the inadequacy of the means hitherto employed in this vastly too extended parish, for diffusing the light of the reformation, and dispelling the ignorance and delusion of the middle ages.” But we cannot afford to go over this most conclusive exposition of a great defi-

ciency of churches in those islands commonly called the Hebrides of Scotland. The report proposes as a remedy an application to Government for a *Regium donum* of £25 to every congregation, by way of supplement to voluntary contributions.

Since the publication of the last Monthly Record, the opening of three new churches in destitute localities is announced. One in Barrhead, containing 1000 sittings, opened by the Rev. R. Buchanan, of Glasgow—the second in St. Andrews, opened by Dr. Muir, of Edinburgh, and Professor Alexander—and the third in the parish of Denny, opened by the Rev. Messrs. Brotherston and Bonar, seated for 700. It appears moreover that the cause of church extension is progressing in the Sister kingdom.

COLONIAL CHURCHES.—The information under this head should be peculiarly interesting to our readers since it concerns ourselves, as a new family separated from, but still dear to the parent stock, beyond the great sea. Here we find a valuable epistle addressed by the Moderator of the General Assembly to the Presbyterian Churches in the British colonies, in connection with the Church of Scotland. It is addressed rather to ministers than people—and we purpose giving the substance of it in our next number. It is a document worthy the perusal of every minister, as well as member of our Presbyterian Church in this Province—for, while it is written in an affectionate strain, it shows a thorough acquaintance with the wants as well as the desiderata of our colonial congregations.

Our attention is next drawn to the ecclesiastical state of a portion of the neighboring province of New Brunswick. The number of Presbyterians here is given at 16,000. Six laborers are in requisition to fill as many churches lately erected. We find the death of one whom we knew well while engaged in his academical studies, a Nathaniel indeed in whom there was no guile, adverted to in this document.—“The congregation of St. James, distant about thirty miles from the town of St. Andrews. This same became vacant by the lamented death of the late Rev. Peter McIntyre, the hallowed recollection of whose talents, indefatigable zeal and success are still fresh in the hearts of his people. Let me just record as a proof of the deep and affectionate interest which the labors of his life and his premature death excited among other people as well as his own, that about sixty sleighs, laden with mourners of various denominations, accompanied his

mortal remains about seven miles, from St. Stephens, the place of his death, to the place of his interment." A Gaelic minister is required for this charge—and though a manse and glebe, with a handsome stipend are offered, no one has yet been found to supply the vacancy. The following graphic delineation is not peculiar to New Brunswick, and in order to render what, in present circumstances, must be offensive to every genuine friend of our church no longer so, but rather pleasing, as marking the progress of religion, we think there should be a temporary assessment of a voluntary kind to finish all such structures as are now standing in the state described in the following words:—"Norton has long presented to the view of the passengers on a public road, about 27 miles from St. John, another unfinished structure, which has been only rough boarded, and is now blackened by the storms of successive winters. In connection with Springfield and Sussex Vale where, as yet, no Presbyterian church has been erected, it formerly supported a minister, who was removed from them, and since that period several members of our church have left that part of the country. Many a sigh has been heaved by the Presbyterian heads of families, as, at successive periods, they have turned their eyes, gradually becoming dim with age, towards those erections, where they have seen the green turf growing around, untrodden by the feet of worshippers, and the walls which so seldom echo to the voice of Christ. Before the lingering remains of that denomination leave their earthly tabernacle, might not their spirits be revived by the renewal of those ministrations which, to their conscientious views, appear most Scriptural and most salutary?" Mr. Wilson, of St. John's, had visited the settlement of Salmon River. He says, "as the settlement had been only of eighteen or twenty years duration, their progress in agriculture and temporal comforts was necessarily inconsiderable, though even in these respects there was no marked deficiency; but assuredly their attachment to the church of their fathers, (they were almost all Presbyterians from the North of Ireland,) was exceedingly strong." As the laborers from Scotland appear to be too few for occupying the field, Mr. Wilson, with the concurrence of the presbytery, intended making an application to the Synod of Ulster, which, he adds, "has been drawn into closer, more affectionate and strengthening connection with our beloved church."

CONVERSION OF THE JEWS.—We are are sure it will afford sincere joy to our readers to hear of the conversion to the faith of the Gospel of an individual of this nation in Jamaica. This event is announced in a letter from the Rev. J. Denniston to Mr. Candlish, of Edinburgh, dated at Falmouth, 25th June last. "I have much pleasure," he says, "in enclosing you a bill for £40 sterling, in aid of the General Assembly's Jewish Mission, and have still greater pleasure in adding, that the occasion of its being collected was the baptism of a young Israelite, Charles Henry Isaacs, in the Scottish Church here on Sabbath last. In the absence of Mr. Thorburn, the minister of the church, for whom I am officiating, the ordinance was administered by Mr. Blyth, of the Scottish mission * * *. As to the treatment he has got from his brethren, I shall only say that it serves to teach him that the servant is not above his Lord." We add the following interesting passage from a statement of his feelings drawn up by this Israelitish youth:

"As we, therefore, receive Jesus Christ as poor, needy, naked, perishing sinners, when we first come unto him with a deep sense of our own misery, wants, and need of him, so we will derive from him fresh power to strengthen us, and fresh grace to animate us; so that we must live upon him and grow unto him, and turn from all our *self-righteousness*—go out of nature, and quit all confidence in what we are ourselves—what we feel ourselves—what we have ever done, or *can do*, towards justifying and saving ourselves, rejoicing in Christ Jesus our Lord, and having no confidence in the flesh. We feel that sin abounds in us—that our nature is corrupt and abominable—that 'when we would do good evil is present with us'—that we are ever dissatisfied with ourselves, for 'all our righteousness is as filthy rags.' We desire, therefore, to look only to Christ—to attain a greater knowledge of him—to get more rich and sweet experience of his grace and love;—to abandon the pleasures of the world, and live to him alone, and to his glory. We feel that he is *precious*—that we cannot live without him—that we are sinners, and that sinners we will be even after being justified and sanctified, only with that blessing, that sin and corruption, though remaining in us, will not have dominion over us. Such are the feelings of one who has seen the difference of living to Christ in the world, and of seeking after the things of the flesh. And oh, that we would love him more and seek his rich and tender mercies more!—Let us, then, look to him for all our hopes and future happiness, and seek more the things that belong to our everlasting peace."

We have already presented our readers with copious extracts from the Report of the deputation to Palestine. In the present number of the Record we are presented with a continuation of the same interesting document—but our limits require that our notices should be brief. In the province of Cracow there are 50,000. In Berlin there are 3,000—there are also nearly 1,000 converts. In Hamburg there are 9,000—the chief part of the trade of this city is in the hands of Jews, and two-thirds of them are wealthy. *Salonika*, anciently Thessalonica, has a Jewish population of 50,000. These are said to be very strict Jews—much given to reading and the study of astronomy. Russia presents a large field for missionary labors. In European Russia, not including Poland, it is believed there are 2,000,000 of Jews. The deputation tell us that they “met with a very enlightened missionary, a Jewish convert, who, from 1817 to 1825, was engaged by the Emperor Alexander to preach the Gospel to the Jews of Russia, which he did in many places with great acceptance and success. Near Wilna there are two colonies of Caraites; and in the Crimea, there are 4,000. They are nearly all farmers, of excellent moral character, very strict in keeping the law, and full of self-righteousness. It is feared that there is no hope of obtaining leave from the present government of Russia to labor among the Jews. Their present policy is to discountenance Protestantism in every way. Still the heart of the king is in the hand of the Lord; and when God says to the North, “Give up,” even his icy grasp will be relaxed” * * *.

“The state of education among the Jews is in general very low indeed. In Leghorn they have an admirable school, where the children, boys and girls, are taught Hebrew, Italian and other branches; in Berlin, also, they have a very superior school:—but these are quite exceptions to the state of things over the Jewish world.

“On entering the synagogue at Zidon, we found the Jewish boys all seated on the ground in a circle, and in the middle a Jew with a long beard white as snow. All were reading at the pitch of their voices, and rocking to and fro.—The only school-book was the prayer book; they were engaged in one of the Psalms of David.

“In the synagogue at Tiberias we broke in upon a similar scene. The children were reading the first chapter of Lamentations, and one of our number was made to sit down within the circle to hear them render it into Arabic.

“In most of the Jewish schools, however, there is no attempt made to teach the children to translate the Hebrew. In Jassy we examined a school, where we found all busy reading the Hebrew pentateuch; but even the teacher could not translate what they were reading. The great point which they aim at is, that their children may read the prayers fluently in the synagogue service. They care nothing as to their understanding the meaning. ‘This people draw nigh to God with their mouths, and honor Him with their lips.’

“The deeply important question now suggests itself,—Can any thing be done in the way of educating the youth of Israel? Can the same system which has been adopted, we trust with the blessing of God, in Hindostan, be adopted with the rising generation of the Jews?

“Now, in answer to this question we would observe, that there is a remarkable correspondence between the two cases, in regard to the effect of a common education. Give a Hindoo a common secular education, and all his Hindooism falls to the ground; his sacred books are at once discovered to be filled with falsehoods, and worse than childish follies. In the same way, give a Jew a common secular education,—give him a grammatical knowledge of Hebrew, and his Judaism falls to the ground; the Talmud is at once seen to be full of falsehood, and the Talmudical mode of interpreting the Bible is seen to be utterly folly. In both of these cases you obtain an amazing advantage,—you remove a mass of rubbish which lay with deadening weight upon the soul,—you uncover the ear in some measure for the lessons of the glorious gospel.

“There cannot be a doubt, then, that in every case where it is possible, there should not only be the missionary to preach the gospel to old and young, but also the teacher to train up the young in the grammatical knowledge of the Word of God.

“In Posen, we have already seen, there are seven missionary schools. The teachers, by law, must be licensed Prussian teachers. The committee are careful to choose godly young men, who will care for the souls of those committed to them; and God seems truly to be acknowledging their work. The burgomaster of one of the villages said to us, ‘These children have more knowledge of christianity in their hearts than the children of the christians.’ And so it really appeared. It was truly refreshing to witness their accurate knowledge of Bible history, and their delight in singing christian hymns. It is a delightful opening, and we fervently pray that such schools may be set up in every corner of Prussian Poland.

In Smyrna and Constantinople, we believe that there is really a door open for commencing Jewish schools. A christian teacher who could teach Hebrew and Spanish, would find a

large and interesting field. The best school-book would be the Old Testament.

"There should be no concealment of our motives. It is alike unworthy of a christian, and calculated to create suspicion. An attempt was once made to set up a Jewish school; it was formally announced that no christianity was to be taught. An offer was made to the Jews to set a Jewish inspector over the school, to see that Judaism was not undermined. The Jews suspected that something was under it, and would not send their children. In Palestine it would be the work of time to set a-going schools. The Jews there have no worldly advantage to gain by the education of their children, and therefore, it is feared, would not send them. However, the work has been untried hitherto, and must in a great measure be the result of the labours of our missionaries.

"In *Jassy* we found individuals who mourned over the ignorance and degradation of the Polish Jews. They had made the attempt to teach the Jewish youth the Hebrew grammatically. The children were so fond of them, that they would run after them in the streets to be taught. But the parents would not send their children. 'They want no change,' said they, 'for the old bullock will not learn. We are doing all we can to cast in firebrands among the stubble of the Talmud; but if you do any thing for them, you must hide the good.'

"If a mission were established in that deeply interesting place, we have no doubt that in a little time schools might be erected, where, at first, by a Jewish teacher, and afterwards by a Christian, the children might be taught to read and understand the Word of God.

"It is interesting to know that the cause of Jewish education is exciting attention among the Jews themselves. We have again and again met with partially enlightened individuals, whose hearts seemed to burn with the desire that Israel might be raised out of her present state of ignorance and degradation. It is true, they are blind to the cause which has brought them into this state of wretchedness; they do not know the veil that covers their hearts, nor do they look for such a clearing away of that veil as we do. Still there can be no doubt that they would be found willing, in many cases, to countenance and second our efforts in behalf of the rising generation of Israel.

"In the excellent Mission of the London Society in Jerusalem, they have an ordained minister of the Church of England at the head. Two converted Jews, who have gone through a considerable course of education, assist him in his missionary labours. There are also a *medical missionary and his assistant*, both converted Jews. The duty of these two last is to render gratuitous services to the Jews when under sickness.

"The Jews are thus drawn towards the missionaries, especially in times of affliction; and often, while ministering to the body, the godly physician drops a healing word for the soul.— This interesting experiment has not been fully tried, but the results hitherto have been most cheering.

"Before the arrival of the medical missionary, a *cherem* or curse of excommunication had been pronounced in the synagogues against all who should visit the missionaries. The Jews were thus deterred from coming near them. On the arrival of the physician, however, their miseries were too great to suffer them to stay back. The *cherem* was soon broken through; another *cherem* was pronounced by some of the rabbies, but Rabbi Israel refused to pronounce it, and in the end it was totally disregarded.

"The amount of good that may thus be done, in alleviating the sufferings of the multitudes of wretched Jews at Jerusalem, is incalculable; while, at the same time, the heart of the Jews is knit to the missionaries; and many a word of love and grace finds its way to their hearts in hours of sorrow and bereavement.

"The ministry of Our Lord and his apostles was one of blessing both to the bodies and souls of men. And we are clearly convinced that, in eastern countries especially, where medical skill is so highly prized, the combination of the physician and the missionary is not only most agreeable to Scripture, but also agreeable to the soundest practical wisdom. We may also notice, that in Berlin we met with several converted Jews medical men, who were most anxious to devote themselves in this way for the good of their brethren."

There is one difficulty which attends missions among the Jews—the difficulty of supporting new converts—for his brethren immediately cast off the Jew who begins to inquire into the truth of Christianity. "A curse is often pronounced on all who have intercourse with him; and no Jew will buy from him, or sell to him, or assist him in any way. The young inquirer is thus cast upon the missionaries, and upon the Gentiles for his bread. This has been the case more than once in Jerusalem. In the ancient capital of Poland we found the same thing. The devoted missionary had often been reduced to sell his clothes, and those of his wife to provide bread for inquiring souls." * * * Many remedies to this difficulty have been proposed. In London there is at present an institution in which all inquirers and converts are received, where they are taught a trade, and at the same receive instruction in divine things." In Berlin there is a society of somewhat the same kind—and in Jerusalem it is proposed to establish a

printing press to afford labor to converts and inquirers. The following is a very just description of the difficulties under which a Jew labors when brought to the knowledge of the truth. "He is almost always obliged to leave the scene of his conversion. Like Abraham, he goes out not knowing whither he goes. He leaves all his friends—he leaves his spiritual father—he probably leaves all spiritual instruction, when he is a very babe in Christ—when most of all he requires to be nourished and guided. Going into a strange country, he is tried by poverty—by the suspicions and contempt of the world—by the cold and half suspecting sympathy of true Christians, far removed from the much loved voice of his spiritual guide—with but a limited and imperfect knowledge of the truth—knowing little more than that Jehovah is his righteousness—with few to console or warm him—who can wonder if the young convert falls into darkness, into errors of doctrine, and errors of practice? What would become of converts in our own parishes, if they were treated thus?"

Notwithstanding of these discouragements, the work of conversion continues, by the blessing of God, to advance—and the report, of which we have been only able to give a very brief abstract, concludes with a strong recommendation to the church at home to take up in good earnest the cause of a mission to the Jewish people.

"Some may ask this question,—Is there really a call upon the Church of Scotland to take up the cause of the Jews? Are they not in the same condition in which they have been ever since they crucified the Lord of glory? Are they not lying under a curse of judicial blindness?"

"To this we answer, that there is a loud call upon us to take up the cause of the Jews, *from their present condition.*

"The testimony of Professor Tholuck on this point is exceedingly valuable:—'It is undoubted matter of fact, that more proselytes have been made during the last twenty years than since the first ages of the church. No one can deny it on the Continent, and no one, I am sure, will deny it. Not only in Germany, but also in Poland, there has been the most astonishing success, and I can bear testimony to what has come under my own observation in the capital of Silesia, my native place, where many conversions have taken place. In this capital I shall

speaking only of such individuals as I am acquainted with myself in the profession to which I belong. In the University of Breslaw there are three professors, who were formerly Israelites,—a professor of philology, a professor of chemistry, and a professor of philosophy; there is, besides, a clergyman, who professes the Gospel, and he was a Jew. In my present station at Halle, there are no less than five professors, formerly Jews,—one of medicine, one of mathematics, one of law, and two of philology.

"I might show that some of the Jewish conversions have taken place among men of the highest literary attainment; and, amongst others, I might mention Dr. Neander, of Berlin, Dr. Branis, of Breslaw, and Dr. Stahl, of Erlangen. These are all persons of the highest scientific reputation, and now faithful followers of our Lord Jesus Christ."

"In Berlin, we had the pleasure of meeting one of the most faithful ministers of Germany, who told us, that with his own hand he had recently baptized one hundred and twelve converts of the house of Israel.

"Within the last few days we have received letters from Lyons, Smyrna, Poland, and Jamaica, each of them bringing the glad tidings of the awakening or conversion of a Jew. And even where there is no conversion, still in almost every country there is a change going on in the mind of the Jews. The foundations of the Talmud are every where loosened; its complete fall cannot be far distant. In Poland and Silesia there is a marked change within the last twelve years. Multitudes of Jews, who before would not have come near a Christian church, are now found willing to come, upon invitation, to hear the preaching of Jesus and the resurrection.

In Jassy, many educated and partially enlightened Jews are panting for the overthrow of the superstitions of Judaism, though they have no system of truth to put in its room.

"*In Smyrna*, whole families are willing to come under Christian instruction, if only they could see the way open for them.

"*In Wirtemberg*, many Jewish families are smothering their nascent convictions, only because they cannot see their way through the dangers and difficulties of an open avowal.

"*In Palestine* itself, that land of holy wonders, for so many years untraversed except by the adventurous traveller, the door is now open for the faithful missionary to go from city to city, as did the Saviour and the apostles before him, and to proclaim on the banks of the lake of Galilee, or in the coasts of Tyre and Sidon, glad tidings of great joy to the lost sheep of the house of Israel."

CLERGY RESERVE ACT.

We give as under a copy of the act of the Imperial Parliament concerning the Reserve lands of this Province. We have perused it with some care, and if our understanding of it be correct, we think it is calculated to settle this long agitated question in all time coming, both from the regard manifested in it to the constitutional rights of the established churches, as well as to the equitable demands of other denominations of christians in the Province. That our readers might have a perfect understanding of the whole matter, it would be needful to furnish them with arithmetical details, but not having the necessary documents, we can do nothing more than state the proportional distribution, as laid down in the present act, which repeals so far all prior ones. It appears there are two separate funds, the interest of which is to be appropriated to the end specified in the act. The former consisting of the proceeds of the reserves sold under the act 8th Geo. IV. Nominally from this fund, though really from the revenues of the Crown, the Church of England at present receives the yearly sum of £7,700, and the Church of Scotland £1,580. But when the interest arising from the above mentioned fund exceeds these payments, a different division is provided for; the Church of England being to receive two-thirds, and the Church of Scotland one-third of the same. The latter fund is stipulated to consist of all sales of reserve lands under this present act—and the proceeds being invested, the interest thereof shall be divided into six parts—the Church of England receiving two parts—the Church of Scotland one—and the remaining three parts to be applied by the Governor and Council for purposes of public worship and of religious instruction. An important proviso however is here introduced which will limit the shares of the two established churches under this act—that what they respectively receive as their shares of the former fund, shall be counted in determining their shares of the latter. The only other particular that we think necessary to mention is that the share of the Church of England is to be expended under the authority of the Society for the Propagation of the Gospel in Foreign Parts, and the share of the Church of Scotland under the authority of nine commissioners to be elected by the Synod of the Presbyterian Church. We understand

that what influenced the Government in fixing the share of our Church lower than that of the Church of England was the census of the population—and with much justice we must demur as to the accuracy of that document, for in diverse parts of the province, it would be easy to demonstrate that the proportion of the Presbyterian population to the Episcopalian has been greatly underrated. The articles that have at different times appeared in the Magazine, on this controversy, were penned under the solemn conviction, that the act of union secured unto us equal rights and privileges under the British Crown, with our Protestant brethren of the Episcopal church. These rights and privileges have been so far admitted in Canada, by the act which follows, but as the equity of the settlement made, is not in accordance with the principles admitted and established by the act, the proper time may soon arrive for removing the objections which may be with propriety urged against it.

ANNO TERTIO ET QUARTO VICTORIÆ
REGINÆ.

CAP. LXXVIII.

An Act to provide for the Sale of the Clergy Reserves in the Province of Canada, and for the Distribution of the Proceeds thereof.

[7th August, 1840.]

WHEREAS it is expedient to provide for the final disposition of the Lands called Clergy Reserves in Canada, and for the appropriation of the yearly income arising or to arise therefrom, for the maintenance of religion and the advancement of christian knowledge within the said Province; be it enacted by the Queen's Most Excellent Majesty, by and with the advice and consent of the Lords spiritual and temporal, and Commons in this present Parliament assembled, and by the authority of the same, that after the passing of this Act it shall be lawful for the Governor of the Province of Canada, by and with the advice of his Executive Council, and under such regulations as may be by him from time to time in Council established in that behalf, and approved by the Queen in Council, to sell, grant, alienate and convey in fee simple all or any of the said Clergy Reserves, Provided nevertheless, that the quantity of the said Clergy Reserves so to be sold as aforesaid in any one year shall not in the whole exceed one hundred thousand acres, without the previous approbation in writing of one of Her Majesty's Principal Secretaries of State.

II. And be it enacted. That the proceeds of all past Sales of such Reserves, which have been or shall be invested under the authority of an Act passed in the eighth year of the reign of King George the Fourth, intituled: "An Act to authorise the Sale of part of the Clergy Reserves in the Provinces of Upper and Lower Canada, shall be subject to such orders as the Governor in Council shall make for investing, either in some Public Funds in the Province of Canada, se-

cured on the Consolidated Fund of the said Province, or in the Public Funds of Great Britain and Ireland, the amount now funded in England, together with the proceeds hereafter to be received from the Sales of all or any of the said Reserves, or any part thereof: Provided always, that the necessary expenses of such Sales shall be borne and defrayed out of the first monies received therefrom.

III. And be it enacted, That the interest and dividends accruing upon such investments of the proceeds of all Clergy Reserves sold or to be sold, and also the interest to accrue upon Sales on credit of Clergy Reserves, and all rents arising from Clergy Reserves that have been or may be demised for any term of years, shall be paid to the Receiver General of the Province of Canada, or such other person as shall be appointed to receive the Public Revenues of the said Province, and shall together form an annual fund for the purposes hereinafter mentioned, and shall be paid by him from time to time in discharge of any warrant or warrants which shall from time to time be issued by the Governor, in pursuance of the provisions of this Act; (that is to say,) in the first place, to satisfy all such annual stipends and allowances as have been heretofore assigned and given to the Clergy of the Churches of England and Scotland, or to any other religious bodies or denominations of Christians in Canada, and to which the Faith of the Crown is pledged, during the natural lives or incumbencies of the parties now receiving the same: Provided always, that until the annual Fund so to be created and deposited with the Receiver General shall suffice to meet the above mentioned stipends and allowances, the same, or so much thereof as the said Fund may be insufficient to meet, shall be defrayed out of the casual and territorial revenue of the Crown in the Province of Canada.

IV. And be it enacted, That as soon as the said fund shall exceed the amount of the several stipends and allowances aforesaid, and subject always to the prior satisfaction and payment of the same, the said annual fund shall be appropriated as follows; (that is to say,) the net interest and dividends accruing upon the investments of the proceeds of the sales of such Reserves sold or to be sold under the authority of the before-recited Act of the eighth year of the reign of King George the Fourth shall be divided into three equal parts, of which two shall be appropriated to the Church of England, and one to the Church of Scotland in Canada; and the net interest and dividends accruing upon the investments of the proceeds of all sales of such Reserves sold under the authority of this Act shall be divided into six equal parts, of which two shall be appropriated to the Church of England, and one to the Church of Scotland in Canada: Provided always, that the amount of the before-mentioned stipends and allowances which shall be paid to and received by any clergymen of either of the said Churches of England or Scotland shall be taken as far as the same will go, as a part of the share accruing to each church respectively by virtue of this Act; (that is to say,) the stipends and allowances to any clergyman of the Church of England as part of the share accruing to the Church of England, and the stipends and allowances to any clergyman of the Church of Scotland as part of the share accruing to the said Church of Scotland, so that neither of the said Churches shall receive any further or other sum beyond such respective stipends and allowances until the proportion of the said annual fund allotted to them respectively in manner aforesaid shall exceed the annual amount of such stipends and allowances.

V. And be it enacted, That the share allotted and appropriated to each of the said churches shall be ex-

pended for the support and maintenance of public worship and the propagation of religious knowledge, the share of the said church of England being so expended under the authority of the "Society for the Propagation of the Gospel in Foreign Parts," and the share of the said church of Scotland under the authority of a board of nine commissioners, to be elected by the Synod or Synods of the Presbyterian Church of Canada in connexion with the church of Scotland, under such regulations as shall be from time to time established by the Governor of Canada, with the advice of his Executive Council.

VI. And be it enacted, that the share of each of the said churches shall be paid by the Receiver General or other person appointed as aforesaid in discharge of any warrant or warrants which shall from time to time be issued by the Governor of the said Province in favor of the treasurer or other officer who shall be respectively appointed to receive the same by the said society on the behalf of the said church of England, and by the said commissioners on behalf of the said church of Scotland.

VII. And be it enacted, that subject to the foregoing provisions, the residue of the said annual fund shall be applied by the Governor of Canada, with the advice of the Executive Council, for purposes of public worship and religious instruction in Canada.

VIII. And be it enacted, that the Receiver General or other person appointed as aforesaid to receive the interest and dividends accruing from the investment of the proceeds of all Clergy Reserves sold or to be sold shall, on or before the fifteenth day of January in every year, deliver to the Governor a certificate in writing under his hand of the net amount which in that year will be applicable to the several churches of England and Scotland out of the said fund under the provisions of this act; and whenever the sum mentioned in any such certificate to be applicable to the church of England in Upper Canada shall be less than seven thousand seven hundred pounds, or the sum mentioned in the certificate to be applicable to the church of Scotland in Upper Canada shall be less than one thousand five hundred and eighty pounds, the deficiency in each case shall be made good out of the consolidated fund of the United Kingdom of Great Britain and Ireland, and shall be charged thereupon at the quarter day next ensuing the receipt of such certificate at the treasury; and the lord high treasurer, or three or more Commissioners of Her Majesty's treasury of the United Kingdom of Great Britain and Ireland, shall be authorized by their warrant to direct the issue of the sums needed to supply such deficiency in the following manner; (that is it to say,) such sum as shall be needed to supply the deficiency of the said sum of seven thousand seven hundred pounds to such person or persons as shall be appointed to receive the same by the society for the Propagation of the Gospel in foreign parts, and such sum as shall be needed to supply the deficiency of the said sum of one thousand five hundred and eighty pounds to such person or persons as shall be appointed to receive the same by any writing under the hands of any three or more of the Commissioners under whose authority the share of Church of Scotland is to be expended as aforesaid; and all sums so paid out of the consolidated fund shall be severally applied, under the authority of the said society and of the least mentioned Commissioners respectively, for the support and maintenance of public worship and the propagation of religious knowledge in each of the said Churches in Canada.

IX. And be it enacted, that accounts of the expenditure of every sum of money so to be received out of the said annual fund, or out of the consoli-

dated fund of the United Kingdom of Great Britain and Ireland, by the said Churches of England and Scotland, or by any other religious body or denomination of christians respectively, under the authority of this Act, shall be, on or before the twentieth day of July in each year, rendered to the Governor of the said Province in Council; and that until such accounts shall have been rendered, and the due and proper expenditure of the sum granted during any preceding year shall have been established to the satisfaction of the Governor of the said Province in Council, no other or further sum or proportion of the said annual fund shall be paid or allowed to any or either of the churches, religious bodies, or denominations of christians, failing, neglecting, or refusing to render such account, or to verify the same as aforesaid; and that copies of such accounts shall annually be laid before the Legislature of the said Province.

X. And be it enacted, that whenever there shall appear to the Governor of the said Province in Council sufficient reason to apprehend that there has been misappropriation or non-appropriation of any sum or sums of money paid to any of the said churches, religious bodies, or denominations of christians, out of the said annual fund, or any neglect or abuse in the expenditure or management of any such sum or sums, upon direction for that purpose given by the Governor, it shall be lawful for the Attorney General to apply summarily, either by petition or information, to or in the Court of Chancery in Upper Canada, or to any one of the superior courts of record in Lower Canada,

setting forth the nature of the abuse apprehended, and praying discovery, and relief in the premises, as the nature of the case may require.

XI. And be it enacted, that from and after the passing of this act, so much of an act passed in the thirty-first year of the reign of King George the Third, intituled an act to repeal certain parts of an act passed in the fourteenth year of His Majesty's reign, intituled 'An Act for making more effectual provision for the government of the province of Quebec in North America, and to make further provision for the government of the province,' as relates to any reservations of lands hereafter to be made in Upper Canada or Lower Canada for the support and maintenance of a protestant clergy, shall be repealed.

XII. And be it enacted, that in this act the words "Province of Canada" shall be taken to mean the province of Canada as constituted under an act passed in this session of parliament, intituled an act to reunite the provinces of Upper and Lower Canada, and for the Government of Canada; and the word "Governor" shall be taken to mean and include the Governor, Lieutenant Governor, or person administering the Government of the province of Canada.

XIII. And be it enacted, that this act may be amended or repealed by any act to be passed in this session of parliament.

London:—Printed by George E. Eyre and Andrew Spottiswoode, Printers to the Queen's Most Excellent Majesty. 1840.

RULES AND INSTRUCTIONS FOR A HOLY LIFE.

BY ROBERT LEIGHTON.

1. Learn to have a continual eye inwardly to thy spiritual life, as thou hast heretofore had all thy mind and regard to outward pleasure and worldly things.

2. Give thyself up unto the discipline of Jesus, and become his scholar, resigning thyself altogether to obey him in all things.

3. Keep thy memory pure from all strange imaginations, and let it be filled with the virtues of Christ's life and passion, that God may continually rest in thy mind.

4. Exercise thyself to the perfect denial of all things which may let or impede thy union with Christ. Mortify in thee every thing that is not of God, and which he loveth not.

5. Resist all affection to and seeking of thyself, which is so natural to men, in all the good which they desire to do, and in all the evil which they suffer.

6. Mortify all pleasure in meat, drink, and vain thoughts; vain thoughts will defile thy soul, grieve the Holy Ghost, and do great damage to thy spiritual life.

7. Imprint on thy heart the image of Jesus crucified. Think of his humility, poverty, mild-

ness; and let thy thoughts of him turn into affection, and thy knowledge into love.

8. Mortify all bitterness of heart towards others, and all complacency in thyself, all vain-glory, and desire of esteem in words, and deeds, in gifts and graces.

9. Avoid all vain speculations on unnecessary things, human or divine. The perfect life of a Christian consisteth not in high knowledge, but profound meekness, in holy simplicity, and in the ardent love of God.

10. Take all afflictions as tokens of God's love to thee, and trials of thy love to him, and purposes of kindness to enrich thee, and increase more plentifully in thee his blessed gifts and spiritual graces.

11. Whatsoever befall thee, receive it not as from the hand of any creature, but from God alone, and render all back to him, seeking in all things his pleasure and honor, and thine own sanctification.

12. Remember always the presence of God. Rejoice always in the will of God. Direct all to the glory of God.

GLASGOW NORTH AMERICAN COLONIAL SOCIETY.

The annual meeting of the Glasgow Colonial Society, on Tuesday evening, was one of peculiar interest. The Society have now resolved to unite with the General Assembly's Committee for promoting the religious interests of Scottish Presbyterians in the British Colonies. The union has been effected with the utmost harmony and good understanding on both sides, and it can hardly fail, under the blessing of God, to be productive of great good. It is evidently desirable that our operations in this department of Christian usefulness should be carried on by means of a single vigorous agency, and that agency should be the Church herself, in her official capacity. And it is to be hoped that much of the noble spirit which has, for fifteen years, animated the society, will be infused into the General Assembly's Committee, and into the Church, so that exertions in this great cause may be made with redoubled energy, and with greatly increased success. The most important subject referred to at the meeting was the proposed erection of a college in Upper Canada. Dr. Cook of Quebec, and Mr. Rintoul of Streetsville, brought forward fully, and with irresistible force, the claims of this institution. Dr. Cook's address will be found peculiarly deserving of attention, as giving a clear and eloquent summary of the case. We are happy to announce that Dr. Cook and Mr. Rintoul, who have been deputed by the Canadian Synod to visit this country on behalf of the College, will remain for some time in this neighbourhood. They have begun the discharge of the duty entrusted to them with great energy and good judgement, and we cannot doubt that the intercourse of such men with those interested in the welfare of the colonies will call forth an abundant measure of sympathy and liberality. The erection of Queen's College will be an era in the history of the Presbyterian Church and of the Colony. It is a measure urgently required by the necessity of providing ministers for the large Presbyterian population of that extensive region. The supply of ministers from this country has never been nearly sufficient. It must always be precarious. Few, comparatively, who can obtain a settlement at home are willing to go abroad; and at all events, it cannot be wise or safe to leave an entire Church in a condition of helpless dependence on a distant land for the recruits by whom its ranks are to be kept full. The Synod of Canada, therefore, have judged well in resolving upon the erection of a University. They have also judged well in aiming at once at a high standard of minis-

terial education, such as our Church has always required. Their plan accordingly contemplates the institution of a complete academical curriculum—embodying the languages, and the sciences, as well as the theological branches of study; and in this view, the College has claims on a double ground, both as designated for the training of students for the ministry, and also as furnishing like our own Universities, the means of learned and liberal education to all. Considering the interesting nature of this object, and the connection which many of our most flourishing commercial houses, as well as many of our wealthy families, have with these colonies, we cannot but hope that the deputation will have little difficulty in obtaining the assistance which they have come over to solicit. Our Canadian brethren have done nobly. Their subscriptions have been on a scale worthy of the undertaking. Some have given £500, others £100, many £50, and still more £25. The sum raised has been such as to bring the scheme within a very little of being so far realised as to admit of a commencement being made. Still, it is understood that at least £5,000 will be required from this country, for providing suitable accommodation at Kingston, furnishing libraries and philosophical apparatus, and meeting other unavoidable expenses connected with the opening of such an institution. The amount just specified is by no means an unreasonable demand, on the part of our brethren abroad, upon the friends of education and religion at home. It is to be hoped that they may receive more than double. Certainly there may be found among us parties willing to give in a style corresponding to the proportions of the colonial donations so as at once to make up the necessary sum. Let us suppose a few companies of individuals, among our enterprising merchants in the west, to put down their names, according to their usual munificence, in some such scale as that above referred to—one subscription of £500, ten of £100, twenty of £50, and one hundred of £25, would raise £5,000. Is this an extravagant expectation? Again, might it not be suggested to some of our learned bodies, as a very suitable act of liberality, to countenance a rising College by giving aid to its literary and philosophical materials, and even contributing to the establishment of its philosophical chairs? We leave these hints to the candid consideration of the Christian people, to whom we heartily commend the deputation from Canada, and the cause which they plead.—*Glasgow Courier*, Sept. 11, 1840.

THE LATE REV. DR. M'GILL OF GLASGOW.

We regret to notice in the public prints the death of Dr. Macgill, Professor of Divinity in the University of Glasgow. A man who by the consent of all parties and denominations in the church, has done much in behalf of evangelical religion—and whose revered name we cannot allow to pass in the list of other names that have reached us as having gone “the way of all the earth,” without recording our admiration of his character. Dr. Macgill’s was a life of humble and unostentatious devotedness to the cause of the gospel. He contended not for the palm of precedence as a preacher, or of victory as a leader in Church Courts. His was in an especial sense a life of contemplative retirement from the world, and of meditation on things above. To say that he was accomplished in all the learning of his profession—that he was profoundly versed in the great theological controversies that have marked the history of the church, since the days of the apostles—that his taste was refined by the study of the ancient masters of rhetoric, that his views were enlarged by a thorough understanding of the principles of economic science, which bear on the philanthropic and religious institutions of our country, and that in his intercourse with the world his manners had a gentleness and polish which conciliated the respect of those who moved in more exciting circles than his, would be to touch only the externals of his character. He was in the best sense a man of genuine piety. And whether he ascended the pulpit to publish to the great congregation the tidings of peace on earth and goodwill to men, or took his seat on the professorial chair to expound to his students those truths which were to be the germ of all their sermons and discourses in the sanctuary, or appeared in our Presbyterian judicatories to advocate those principles of church polity which concern the privileges of the christian community, and the increase of a higher piety in the land, it was impossible not to be impressed with the conviction that there mingled with these public services the hallowed influence of his private devotions. The biogra-

phers of Calvin have spoken of that eminent Divine as a man whose frame was attenuated by reason of his ardor in study. It was so likewise with Dr. Macgill—and yet the inner man imparted a fervor and power to his ministrations, peculiarly his own. Though Dr. Macgill put forth diverse valuable publications during his lifetime—his was a still higher distinction—for he was blessed to rear up a numerous family of laborers who are now in the east and in the west, bearing the burden and heat of the day in the gospel vineyard. Dr. Macgill was seventy five years of age. He was ordained at Eastwood on the 8th September, 1791, inducted to the Tron Church, on the 12th October 1797, and appointed Professor of Divinity in 1814. A few plain verses taken from an “Ode to Glasgow College,” published some years ago in the distant province of Australia, by one of his own pupils, may form an appropriate conclusion to our notice :—

And there with countenance benign
Where piety and learning shine
Would sit the good Macgill—
God’s holy counsel skilled to teach
And eke to lead as well as preach
The way to Zion’s hill.

Friend of my youth ! with counsel sage
Oft didst thou guide my ripening age
In God’s most holy way,
Still peaceful be thy honored lot
Till both the Teacher and the taught
Meet in the realms of day.

Friend of my youth ! full many a song
Will greet thee when thy course is run
In yonder holy land !
Some have already reached its shore
Some tarry here, some go before
As God may give command.

For thou hast trained full many a youth
To preach the way, the life, the truth,
In Kedar’s wilds afar !
Their trophies then, are also thine,
And thou shalt therefore henceforth sit
Bright as the morning star.

CROAGH-PATRICK.

Croagh-Patrick is a very high and beautiful mountain in the most western part of the county of Mayo; it rises from the sea in a fine conical or sugar-loaf form. This mountain is considered to be one of the most holy places of pilgrimage in Ireland. A volume would be filled were I to tell all the fabulous and superstitious stories which are reported and believed about it; but its chief celebrity is derived from its having been the immediate place whence St. Patrick is said to have driven all the venomous animals, which he banished from Ireland, into the sea. A pilgrimage to it therefore is supposed to be of powerful efficacy to atone for and wash away sin. The penance done there is thus performed:—The devotees begin their station at the sign of St. Patrick's knee, and there they say seven paters, seven aves, and a creed, and go on their knees about the length of four perches over rocks, until they get to a little altar where they say fifteen paters, fifteen aves, and a creed. They then return, but still on their knees, and say seven paters, seven aves, and a creed, at the place where they commenced. They then go round this mountain, and some way up it, nine times, saying paters, aves, and creeds, as quick as they can. They afterwards go to the church of the blessed Virgin Mary, where there are seven monuments, and go round these seven times, saying seven paters, and seven aves, and a creed; and they then go round each of them separately seven times, saying seven paters, seven aves, and a creed.—

Thus ends their labour, unless they be married persons who have no children—the additional rites belonging to such persons I shall not detail—and they go down the mountain to the well of glass. There they sit up at night, and bring thither the blind, the halt, and the maimed, presenting them to the saint of the well; and they cry and roar out to him to deliver them from all their diseases and infirmities. They sit up three nights, Monday, Wednesday, and Saturday, and next proceed to Aughawale, where they go through a station.

All these labours are performed, and these sufferings endured to obtain salvation; and they are performed and endured in vain. If the devotees would hear God, they should find a short, safe, easy way to the possession of all grace on earth, and all glory in heaven. He says to them, 'Look;—look unto me;—believe;—believe on the Lord Jesus Christ; and ye shall be saved.' 'He that believeth on the Son of God hath everlasting life.'

But if ignorant devotees are so zealous to perform severe rites with the view of getting a reward, how greatly more zealous should converted men and enlightened souls be to perform the good works of faith and love, with the view of showing gratitude to their Saviour! The earnestness and the self-denial of the worshippers at Croagh-Patrick are a sad reproof to the indolence and sloth of many a worshipper at the foot-stool of God.—*Christian Teacher.*

[FOR THE CANADIAN CHRISTIAN EXAMINER.]

"THE HOUR IS COME."—JOHN XVII. 1.

"The hour is come!" that glorious hour,
Proclaimed through ages old,
By many a heavenly prophet sung,
By many a seer foretold,
When should the day spring from on high
This night-wrapt earth illumine,
And for the fallen sons of men,
Another Eden bloom.

"The hour is come!" on Zion now,
Risen is Jacob's star,
That light shall heathen nations guide,
As ocean's isles afar;
Her head that long in dust was bow'd,
On high shall lifted be,
And gentiles to her light shall come,
And kings her brightness see.

"The hour is come!" from Sinai's mount
Afar it was beheld,
When that dread law should pass away,
Its mysteries all unveild;

Within the temple's lofty fane
The sacred fire is dim,
Departed is the glory now
Between the cherubim!

"The hour is come!" no more shall flow
The slaughter'd victim's gore,
And incense smoke and sprinkl'd blood,
For sin avail no more:
Those shadowy emblems all are fled
The holy Saviour dies,
Our great High Priest an offering makes,
Himself the sacrifice!

"The hour is come!" when time shall cease,
When ages roll no more,
That hour shall tuneful seraphs sing,
And souls redeem'd adore;
For hark! like many waters voice,
Resounds the constant strain—
"Eternal glory to the Lamb,
For us, for us, was slain."

Elmslev

R. R.

TIBERIAS.

The composure which came over my feverish spirits at this hour was inexpressively refreshing. I laid myself down upon the ground, and resting my head upon a stone near me, drew a little coolness from the soil; while the simple train of reflections, which naturally sprung up from the scene around me, added much to my enjoyment. At a great distance to the north, was the mountainous horizon, on the summit of which stands Safet, glistening with its noble castle. It is not improbably supposed that our Saviour had this spot in his eye, and directed the attention of his disciples to it, when he said 'a city that is set on a hill cannot be hid;' for it is full in view from the Mount of the Beatitudes, as well as from this place, and indeed, seems to command all the country round to a great extent. Viewing at a glance the margin of this simple lake, on the opposite or eastern side, the eye rests on the inhospitable country of the Gadarenes, inhospitable to this day, for my guide, after a long silence, perceiving my attention directed that way, begins a long tale about the dangers of that part, the untamed and savage character of the mountaineers, and the extreme hazard of attempts to visit them: few travellers in fact venture there; but seeing that his account is not very congenial to my feelings at this moment, he has dropt his story. Close above my head, an Arab is come to spread upon the ruins his tattered clothes, which he has just washed in the lake, that they may dry in the sun; and, at a distance just perceivable, is another indolent peasant sauntering by the water's edge, and singing at intervals a poor Arab song, which, though not "most musical,"

has, nevertheless, the charm of being "most melancholy." Yet that which awakens the tenderest emotions on viewing such a scene as this, is the remembrance of one who formerly so often passed this way, and never passed without leaving, by his words and actions, some memorial of his divine wisdom and love. Here, or in this neighborhood, most of His mighty works were done; and in our daily religious services we have read, with the most intense interest, those passages of the gospels which refer to these regions. However uncertain other traditional geographical notices may be, here no doubt interrupts our enjoyment in tracing the Redeemer's footsteps. This, and no other, is the Sea of Galilee—in its dimensions, as I should judge resembling exactly the size of the Isle of Malta, about twenty miles in length, twelve in breadth, and sixty in circumference. Here Jesus called the sons of Zebedee, from mending their nets, to become 'fishers of men.' Here he preached to the multitudes crowding to the water's edge, himself putting off a little from the shore in Simon Peter's boat. But there is not a single boat now upon the lake, to remind us of its former use. Yonder on the right, must have been the very spot where, in the middle of their passage from this side towards Bethsaida and Capernaum, the disciples were affrighted at seeing Jesus walk upon the water—where He gently upraised the sinking faith of Peter—where He said to the winds and waters, 'Peace! be still!'—and the sweet serenity which now rests upon the surface is the very same stillness which then succeeded. —*Jowett.*

INFLUENCE OF THE EXAMPLE OF PARENTS ON CHILDREN.

Let us not deceive ourselves, but ever bear in mind that what we desire our children to become, we must endeavour to be before them. If we wish them to grow up kind, gentle, affectionate, upright, and true, we must habitually exhibit the same qualities as regulating principles in our conduct, because these qualities act as so many stimuli to the respective faculties in the child. If we cannot restrain our own passions, but at one time overwhelm the young with kindness, and at another surprise or confound them by our caprice or deceit, we may, with as much reason expect to gather grapes from thistles, or figs from thorns, as to develop moral purity and simplicity of character in them. It is vain to argue, that, because the infant intellect is feeble, it cannot detect the inconsistency which we practise. The feelings and reasoning faculties being perfectly distinct from each other, may, and sometimes do, act independently, and

the feelings at once condemn, although the judgment may be unable to assign a reason for doing so. Here is another of the many admirable proofs which we meet with in animal economy of the harmony and beauty which pervade all the works of God, and which render it impossible to pursue a right course without also doing collateral good, or to pursue a wrong course without producing collateral evil. If the mother, for example, controls her own temper for the sake of her child, and endeavours systematically to seek the guidance of her higher and purer feelings in her general conduct, the good which results is not limited to the consequent improvement of the child. She herself becomes healthier and happier, and every day adds to the pleasure of success. If the mother, on the other hand, gives way to fits of passion, selfishness, caprice, and injustice, the evil is by no means limited to the sufferings

which she brings upon herself. Her child also suffers both in disposition and happiness, and while the mother secures, in the one case, the love and regard of all who come into communication with her, she rouses, in the other, only their fear or dislike. The remarkable influ-

ence of the mother in modifying the dispositions and forming the character of the child has long been observed; but it has attracted attention only in the instances of intellectual superiority.—*Combe on Infant Training*.

CHURCH AT BOWMANVILLE.

The sacrament was dispensed at Bowmanville, on Sabbath the 4th inst., by the Rev. Thomas Alexander, of Cobourg, assisted by the Rev. David Rintoul, ordained missionary. The circumstances of this congregation are well fitted to show the strong attachment of the people of Scotland to the church of their fathers. Though scattered like sheep without a shepherd, they have yet kept together, and by a spontaneous movement of their own, they have erected a church which, in respect of elegance and commodiousness, might serve as a model for all future Presbyterian churches in the Province, excepting always those in large towns. We must observe, however, that

that much is due to several excellent men who had been elders at home for some years, and who organized themselves into a sort of session, and took a fatherly care of the people—discountenancing evil, and encouraging good. They have thus been instrumental in keeping alive among them a reverence for the Sanctuary and for its ordinances—and now a congregation has been formed, and on the day referred to, the first in which the sacrament has been dispensed, there were upwards of one hundred communicants. We hope and pray that the good work thus begun, by the blessing of God, will prosper more and more.

REGISTER—ANCASTER, 1840.

DATE.	Thermometer.		Barometer.		WEATHER.
	9 A. M.	9 P. M.	9 A. M.	9 P. M.	
Sept. 1	60°	62°	29.06	28.97	Clear a. m.; cloudy p. m.
2	61	55	28.80	.92	Partly cloudy; slight shower in the evening.
3	56	56	29.00	29.11	Fair; partly cloudy.
4	57	54	.18	.15	Fair and clear.
5	57	57	.12	.10	Do do.
6	60	62	.16	.19	Do do.
7	65	64	.21	.17	Do do.
8	65	68	.00	28.88	Cloudy; occasional slight showers.
9	68	64	28.90	.84	Fair and clear a. m.; thunder shower evening.
10	61	55	.85	.88	Partly cloudy.
11	52	50	29.00	29.17	Do do.
12	52	59	.28	.31	Fair and clear.
13	59	61	.35	.36	Do do.
14	59	63	.35	.25	Do do.
15	61	62	.16	.12	Do do.
16	61	62	.11	.05	Do do.
17	63	52	28.76	28.80	Rainy; windy.
18	51	51	.81	.83	Cloudy; occasional slight rain.
19	52	59	.85	.72	Mostly cloudy; windy.
20	58	48	.55	.80	Windy; flying showers.
21	44	43	29.00	29.17	Partly cloudy.
22	46	53	.28	.22	Fair and clear.
23	55	60	.21	.25	Do do.
24	58	55	.32	.25	Hazy.
25	55	54	.22	.14	Do.
26	62	68	.08	28.92	Fair and clear; evening cloudy; shower in the night.
27	55	51	.01	29.12	Partly cloudy.
28	54	55	.18	.16	Fair and clear.
29	55	56	.14	.08	Fair a. m.; misty; slight rain p. m.
30	55	55	.03	28.98	Very rainy.
Means.	57.23	57.13	29.066	29.064	

Mean temperature of the month, 57.18°. Highest, 76°. Lowest 34°.

TO AGENTS AND SUBSCRIBERS.

THE object of the present address is, to beg that all the subscribers to the *Canadian Christian Examiner*, who have not yet paid their subscriptions, will do so without delay, as we find that a large amount of arrears is still due. We trust it is only needful to make this known to our friends and brethren, to stir them up to make somewhat more than their usual exertions in behalf of a work, which, with whatever measure of talent, has been now for nearly four years the steadfast and consistent advocate of the doctrine, discipline, and we may add, of the rights and privileges of our Presbyterian Church in this Province. In Europe our people were honorably distinguished as the patrons of honest learning, and it is not meet they should cease to be so in Canada. There are many indications that Canada, by the blessing of God, will become a great nation. There are lakes of unrivalled magnificence, on the amplitudes of whose shores myriads of families might pitch their tents, and great cities be founded,—there are rivers rolling through Arcadian regions into the ocean, affording a medium of communication with places near and afar off,—there are perennial streams supplying a pure beverage for man and beast,—there is a soil of boundless fertility, and a sky that drops down fatness—and there is the sweet alternation of heat and cold, of summer and winter—thus affording a season to man to take a breathing time from his toils, and gathering around him the olive plants of his household to hold converse not with earthly but heavenly things. These are some of the indications which nature, or rather which the God of nature, hath given of the future greatness of the Province.

But let us see to it,—we use the means to secure *that* greatness, which is truly a blessing. China is a great nation, and so is Spain and many others—but their greatness is a curse. Bible truth must be made the foundation of ours. The present generation must be taught their duties as well as their rights. Children must be trained up in the fear of the Lord,—youths instructed in the way of holiness and heaven. Sin must be discouraged, as in our halls of judgment, so also in our cottages,—as in our codes of law, so also in the hearts of our people. In a word, if we would be an honored and happy people, we must be an educated and a religious one. These have been the principles which have been dwelt upon in the pages of the *Canadian Examiner*, and we have reason to hope that our labors have been productive of good. In our December number we may take occasion to speak on these topics. At present we desire to notify our agents and subscribers, that we require their good services in enabling us to go on with the work. We have to meet several large and pressing engagements, and in order to this it is needful that the current subscriptions and past arrears be paid without further delay.

Toronto, 27th October, 1840.

TO CORRESPONDENTS.

The poem from the writer subscribing himself "*Kirk of Scotland*," would require revisal before we can give it a place in our pages. It possesses pathos—but there are passages which we fear approximate to the burlesque. We ascribe these to inattention. The poem is too much spun out. Should our friend choose to avail himself of these hints, we shall be happy to hear from him again.

The *Letter to the Editor* by R. H. is necessarily delayed.

Files of the *Scottish Guardian* & *Aberdeen Banner* have been received—thanks to some kind friend.

TERMS OF SUBSCRIPTION.—The subscription to the *Canadian Christian Examiner* and *Presbyterian Magazine*, is ten shillings per annum, payable in advance; if not paid during the first six months, the charge is twelve shillings and six-pence.

THE CANADIAN CHRISTIAN EXAMINER,

AND
PRESBYTERIAN MAGAZINE.

VOL. IV.

NOVEMBER, 1840.

No. XI.

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The profits of this Work will be devoted to the extension of Missionary labor in Canada.



TORONTO:

Printed and published at the Office, Wellington Buildings, by HUGH SCOTT, General Agent,
to whom all communications (post-paid) may be addressed.

JAMES WATKINS, PRINTER.

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CHARACTER OF THE LATE MRS. WILSON, OF BOMBAY:

[FOR THE CANADIAN CHRISTIAN EXAMINER.]

Mrs. Wilson was the wife of Dr. Wilson, of Bombay, and the daughter of the late Rev. Kenneth Bayne, of Greenock, in Scotland.—Her life, which has been written by her husband, is a noble tribute to the memory of one of the best of wives. It is not, however, our intention at present, for reasons which it is not necessary to state, to give anything like a full review of this work. Suffice it to say, that the memoir is written with ability. The materials are arranged with much ingenuity. The style is simple, clear and energetic. The work has been so favorably received in Europe, that it has already gone through several editions.—We regret that it is as yet but little known in America. One main object of this article is, to induce persons of taste and piety, to become possessed of a work replete with instruction, and which cannot fail in affording to such, the richest gratification. We hardly know any book that can be read with greater advantage by those already engaged in missionary labor, or such as are looking forward to this sacred employment. All female missionaries ought to read the memoir with the greatest care. To such it is literally invaluable. For next to the character of their Divine Master, and his immediate Apostles, we do not know what character, in the whole range of Church History, they can study with more advantage than that of Mrs. Wilson. Christian Missionaries, distinguished for their piety and their labors have, in several instances, contributed by their bright example, to revive religion through-

out the visible Church. In this way they have possibly been as great benefactors to the Christian as to the heathen world. There can be no question that the memoirs of Brainerd and Martyn have tended to purify and warm many hearts,—have excited professors of religion to greater diligence and self-denial, and have contributed in no small degree in forming the character of not a few who have become useful ministers at home, or valuable missionaries of the cross in heathen lands. The amount of good which eminent christians are the means of accomplishing, is not to be measured by the mere product of their actual labor. Their career may be short, or the difficulties which they have to encounter may be such as to prevent them achieving much; but their patience, faith, love, self-denial and perseverance, may in their short career have been vividly brought into view, and these graces may just have been the more strikingly displayed by the very difficulties which embarrassed and retarded them in their work, and which not unfrequently rendered their labors abortive in the eyes of those who do not see the end from the beginning. It was not so, however; they lived to God, and though dead, they yet speak, and the lessons they teach are invaluable to the christian world.

We shall merely attempt a few strictures on the character of Mrs. Wilson. These, although imperfect, may afford some pleasure to such as love to contemplate the finer specimens of christian and intellectual worth.

Although education cannot confer talents, it

has a tendency, as every one knows, to give to the original powers of mind, a degree of strength and grace, which they otherwise never could possess. Mrs. Wilson's education appears to have accomplished all this in a high degree. She was indeed, in the fullest sense, an educated woman. Her learning was extensive, solid and useful. Such an education as this is by no means commonly furnished in our fashionable seminaries. It is true, female education has for some time past been undergoing a very salutary change. There is still, however, abundant room for improvement.—The great object hitherto, both with parents and teachers, has been, to quicken the secondary powers of mind, and give a high polish to the surface of character. It is sufficient to say, of such a plan of education, that it is both metaphysically and morally wrong. It is neither fitted to call into action the native elements of the mind, nor does it furnish motives of sufficient strength either for bearing the trials, or for performing the duties to which women are especially called, in the various relations of life. The resources of the human mind can be developed only by a thoroughly intellectual training. Solid information, and christian principles can alone invigorate and properly direct these powers when called into action. Not that cultivation of fancy,—for it is rather this than taste,—and the acquisition of the lighter graces are entirely useless. Much of the happiness of social life depends upon things abstractedly of little value. Minds of refinement feel sensibly the want of ornament; yet mere ornament cannot satisfy persons of sound judgments and just moral perceptions. What is real and solid, and in the proper sense, useful, must form the basis of character; and just for this plain reason, that qualities of this sort can only be of essential service in life. And surely it cannot be affirmed, that those who are destitute of substantial excellence, can be in a rational sense, objects of interest, love or esteem.

Nor should it be overlooked that the educating of the *secondary powers* does but imperfectly cultivate what is properly called taste. On this matter a great deal of error and misconception prevail in society. With many, refinement of taste will, in truth, be found to be but sickness of imagination. Weakness is mistaken for refinement, and a morbid sensitiveness for delicacy of feeling. While it not unfrequently happens, that the cultivation of the *secondary powers* produces an affectation of

character which, as it but poorly hides, so it never fails to increase the depravity of the heart. Persons distinguished for this sensitiveness or affectation, have often as little claim to genuine taste as they have to good sense and sincere piety; and are indeed as incapable of relishing the higher productions of mind, or admiring *honestly* what is beautiful or grand in nature, as they are of ministering comfort in the hovel, in which sickness and poverty languish. In fact, education must reach the understanding and conscience, before the heart can be improved. What we desiderate then, in female education, is the substantial, as well as the ornamental,—a thorough training of the thinking powers; so that young minds shall see things as they really are, and shall realize vividly at every point, their obligation to the various duties which they owe to God and their fellow-creatures.

If we are to judge by the fruits of her mind, as well as from what is stated in the memoir, Mrs. Wilson's education must have embraced all that is needful, to give to the female character vigour, purity and embellishment. Although she enjoyed all the advantages of the best public seminaries, yet there is abundant reason for concluding, that her domestic advantages were those to which she was mainly indebted for the developement of her peculiar excellencies. She was blessed in parents remarkable for their piety, social worth, good sense and intellectual endowments. It was unquestionably under the parental roof, that this excellent woman, as well as other members of the family, acquired those lofty sentiments, that sincere love of truth and ardour of feeling, which through the divine blessing have been of so much service in the Church of Christ. Her father was a man of genuine piety and of great vigour of mind; and as he was peculiarly careful in educating his daughter, there can be no doubt, that under God, to him she was chiefly indebted for those acquirements which made her the most accomplished female missionary of modern times. Little do parents know to what extent their good instructions may reach. Millions may have been directly benefitted by the precious lessons which have been taught around the hearth of *one godly family*. It were well if all parents would deeply ponder how much Providence in giving them children, has committed to their care; and how little indeed can be done for the young, by out-door appliances, if domestic education be neglected.

Mrs. Wilson's education seems to have been

so thorough, that every power of the mind appears to have been cultivated with equal care and success. This uniform culture of all the powers, gives to the mind the fullest advantage for producing fruit. When she began to read and think for herself,—and this was at a very early period,—her active mind took in a wide range, and gathered information with wonderful avidity from almost every source.—Such a mind soon collects materials out of which the wealth of wisdom is extracted. But not satisfied with an intimate acquaintance with the common and popular branches of knowledge, and that sort of information which ordinary minds may by diligence acquire, she turned her attention to these severer kinds of learning, which are supposed, in their higher departments at least, to belong exclusively to a select circle of literary men. To the higher metaphysics, mathematics, astronomy, and other kindred subjects, did she devote herself with such ardour and ability, as to have made very high attainments at a comparatively early period of life. This keen attention to science was afterwards regretted by her, as she thought it interfered with her spiritual duties, and the exercise of her christian affections. The balance, when disturbed in such a mind, is soon righted. It was righted in her mind, as we think, not by loving science less, but by loving the Saviour more. The throne of her affections she gave to her Redeemer,—the fruits of her genius and labours she laid at his feet. Yet doubtless her intimate acquaintance with the abstract sciences invigorated her mind, and enabled her to think and write with a degree of perspicuity to which she otherwise might never have attained. Intimately acquainted with English literature, in the legitimate sense of that pregnant phrase, and having mastered several ancient and modern languages, she was enabled to draw with facility on all the grand sources of wisdom. And possessing the most ardent thirst for all sorts of information, it is not wonderful that she should have acquired a great mass of varied and useful knowledge.—Her knowledge was so completely digested, that every part of it had become truly her own, while the whole was so thoroughly systematized that it seemed to lie all at once under the eye of her intellect, so that she could at any moment command whatever was required for argument or illustration. Yet she was far too humble, and may we not add, too learned, ever to make any formal display of her acquirements. Hence her learning is never obtruded on the

reader's notice, yet it is ever visible; he meets with it in every paragraph, and finds it often in the most incidental allusions. Certain proof this, in either speaker or writer, of an active and well furnished mind. It is not the exaggeration of praise to affirm, that few women have ever possessed a richer stock of knowledge, nor do we know any female author that has thought more profoundly, or has written with greater force and beauty. One is at no loss to perceive, that this accomplished female was not only indebted to the sacred volume for the peculiar grandeur of her sentiments, but also in a great degree for the singular elegance of her style.

Her letters,—and the greater part of the memoir is made up of these,—are the most interesting productions of the kind with which we are acquainted. They possess all the ease and simplicity of epistolary composition, with all the precision and strength essential to the elaborate treatise. Indeed many of her letters are finished treatises, in which some interesting topic is taken up, and very fully discussed; yet while the reasoning is close, and the conclusion irresistible, there is nothing of technicality, and extremely little didactic stiffness. Let those who regard with contempt,—the contempt can hardly be too strong,—that mass of inanity by which our literature is disgraced, under the title of epistolary correspondence, read with candour the letters in this work, and they will hardly fail to come to the conclusion, that in what form soever persons of piety and genius choose to express their sentiments, they are always instructive and entertaining.

It is genius that can alone give to any work a high and durable interest. But as mere learning is not intellect, so learning and intellect together will not constitute genius. The capacity to produce great and original sentiments, to place these in a new and striking light,—or to form vast and beneficial undertakings,—to point out the way by which these may be accomplished, demands indeed a rare combination of mental elements. This combination is genius. Learning may help to bring the fruit to maturity, but the seeds of genius must be implanted in the mind by the Creator. Mrs. Wilson possessed all the elements essential to genius. Her understanding was active and powerful, her memory retentive, her fancy creative, and her affections pure and ardent. The few specimens of her poetry which have been given to the world, possess the various attributes which are considered peculiar to a lofty

est sort of verse. The piece on the death of her father is distinguished by justness of conception, pathos and sublimity, which remind one strongly of some of the best passages in Thomson or Pollok.

But not less from her prose than from her poetry, it may be warrantably inferred, that had she given herself up entirely to literary pursuits, she would have secured a high rank among the writers of her age. Those who question this, have either not read what she has written, or have formed a very imperfect conception of the depth and originality of her mind. But she chose a far different and a far more noble task. And who that loves the souls of their fellow men, and desires the advancement of the Redeemer's kingdom, does not rejoice, that this gifted woman chose rather to devote her great powers to the instruction of the depraved and pagan daughters of Hindostan than to afford mere literary entertainment to the polite readers of Europe. Had she devoted herself to the interests of the latter, she might have secured their admiration, and the former would probably never have heard of her name,—a name now respected in India, and at no distant day to be regarded as one of the most sacred,—when eastern mothers shall teach their daughters to lisp the language of gratitude over the graves of those who were the means of carrying to that heathen land the knowledge of the Lord Jesus Christ. To see a female of the most polished tastes and lofty attainments, for years going through the drudgery of a common school, and laboring incessantly to imbue the minds of some hundreds of heathen girls with the pure truths of the gospel, is a sight of far deeper interest, than to see her crowned with literary honors.

But although Mrs. Wilson was not a professional writer for the public, yet she has written a good deal in which the christian public must ever take a lively interest. But whether she wrote for Hindoos or Europeans, her simple aim seems to have been, the glory of God in the good of her fellow-creatures. Those who write for human applause, seek but the gratification of their own vanity, and prostitute the talents with which they are entrusted. If this be not less criminal in men, it is assuredly more loathsome in the other sex. We would not be thought insensible to the great good which has been accomplished through the press, by some women of genius. Our language has been polished, our stock of thought increased, and the better feelings of the heart not a little improved

by this class of writers. Yet while there are many subjects on which women may write with much advantage to all classes, and in no way compromise any one feminine grace, it is plain, there are topics, and not a few, as foreign to their character, as the profession of arms, or the pursuits of navigation. Nor will it be hastily denied, that a *fondness for authorship* may have a tendency to create indifference to the claims of domestic life, and may prove extremely injurious to meekness, delicacy and retiring modesty,—excellencies which no woman ought for a moment to put in peril. But she has done more than to put these in peril, who manifests a greater anxiety to secure the compliments of her Reviewers, than the good opinion of her husband; and is more cast down at the neglect of the public, on the appearance of her new work, than by the loss of domestic affection. Vanity under any form is bad. But the vanity that lives on popular applause, or greedily seeks this, is the curse of domestic happiness, and will assuredly ruin all the amiable graces in any mind.

The individual whose character we are attempting to delineate, was not more remarkable for the lofty attributes of her mind, than for the tender and amiable graces of her heart. If we admire the greatness of her attainments, her moral courage, perseverance and firmness, we are not less delighted with her tenderness, meekness, patience and simplicity. While her society was courted, and her talents admired, by persons of the greatest distinction, she was meek and humble as a little child. And when disappointed in her efforts to do good, oppressed with labors, and vexed and grieved with the sins and follies of others, her gentleness was scarcely ruffled, and her love suffered no decay. What destroys the superficial graces in worldly minds, but tended to give to the graces of this pious woman additional freshness and beauty. It is easy to labour in the midst of difficulties, and draw from pride, the worst of passions, a stimulus to perseverance; but nothing short of heavenly principles can preserve all the tender affections in full and healthy play, when labors of benevolence and charity have to be gone through, with a suffering frame, a perplexed mind, and the endurance of neglect and scorn from those we wish to serve. This has indeed been but once, or in one character, perfectly exemplified. "Ye daughters of Jerusalem, weep not for me but for yourselves and your children," was the language of the blessed Jesus, when feeble with scourging, pierced with

the crown of thorns, and weary under his cross. And while he hung on that cross, in unspeakable agony, he ministers comfort to a dying penitent, and prays for his murderers. The compassion of the Saviour, was indeed divine ; and strictly speaking, no one can ever manifest such tenderness as he manifested. Nevertheless, all his people resemble him in this, as well as in all other graces. As Mrs. Wilson possessed much of the spirit of her Master, she resembled Him in his meekness, patience and love.

Her heart indeed literally overflowed with love. Her admiration of natural scenery, which was extremely ardent, was but a mode of the holy passion of love as it existed in her bosom. She loves all that is beautiful, for in every beautiful feature of nature she sees a ray of the divine glory, or a beam of her heavenly Father's goodness. Her affection for her relatives was uncommonly intense. The letter on the death of her sisters, and that written on her own death-bed to her children, have, we doubt not, drawn tears from the eyes of many readers. In these touching pieces, one is at a loss whether most to admire the writer's faith, her love, or her wisdom. For the perishing heathen her love was such "that many waters could not quench it." It was literally "stronger than death." For in the hour of death she prays earnestly for their conversion ; she urges her excellent husband to labour for this, and almost with her last words consecrates her children to the missionary work. Here indeed was the love of the saints,—somewhat of that which angels feel, when they rejoice over the conversion of sinners.

We confess, that we delight to dwell on the fine combination of the severer virtues, with the amiable graces, which renders the character of this good woman so pregnant with instruction, and such an excellent model for imitation. What is great in intellect may compel our admiration ; but it is the heart full of affection, that can alone secure our love and esteem. No attainments in a female can atone for the want of *this*. Without tenderness, her character is not only defective, but loathsome and frightful. Tenderness of heart is the glory of woman. It is true, the high and severe elements of mind, are sometimes possessed by men who have little amiability or gentleness. If such persons do good, the sphere of their operations must not be among the frailties of humanity. To be greatly good, demands not less tenderness than force of mind. Without

the gentle and lowly graces, a man is no otherwise great, than a barren mountain or desert,—it is elevation without beauty, and magnitude without fertility.

The intelligent christian can be at no loss in accounting for the gentle graces in this devoted servant of God. Her heart was warmed, and every affection elevated, by the love of the Saviour. Her excellencies were just the graces of God's spirit. The hypocrite and formalist are alike strangers to the work of the Spirit. While the man whose religion has taken but a feeble hold of his mind, can hardly go farther than just to admit the great truth, and sometimes express a quivering hope that he may yet know more of it. Something altogether superior to this is felt, and joyfully confessed by those who walk closely with God, and exercise strong faith in the Saviour. The understanding of such is enlightened, and the heart in the noblest sense, regenerated. In the language of scripture, the heart becomes the temple of the Holy Ghost. The image of God is restored to the soul. Such a heart must be truly the abode of all that is noble in sentiment,—for the truth of God is there ; and of all that is lovely in feeling,—for the love of God is there. But this love is not only a refining, it is also an animating principle. The soul not only acquires moral beauty from it, but motives, for the right employment of all its powers.

If we can only act from motives, and just in proportion to their influence, then assuredly the christian possesses means for action, such as other men never can possess. "The love of Christ constrains him." This is the grand motive. Regeneration fits the soul for feeling its force. And were the love of the Saviour fully realized, it could not fail, but bring every faculty of the mind under its influence. Alas ! let it not be asked, how then is it, that many christians do so little for their Redeemer ? Is the mighty motive not influencing them ? Are they not fitted for feeling its influence ? Painful questions these ; yet very needful to be put to those whose religion is but a name. In *their* formality, and in *our* feeble and low christianity, the just solution will be found. For true it is, that the love of the Saviour is the grand motive to duty, as his love to us is the grand support under trials. The unspeakable toils, self-denial, and joyful submission under sufferings, which have distinguished many christian missionaries, but no one more than Mrs. Wilson, were the proofs and splendid demonstration of the power of the Saviour's love over the

human heart. And if we are to judge by the results, how ardently must this excellent woman's heart have burned with love to the Saviour. Yes; and this fully accounts for the maturity of her graces, her wonderful labours, her patience under suffering, and her triumph in death. In

fine, we regard the memoir as furnishing one of the finest specimens of the christian character. It gives decisive proof, if proof were needed, what religion can accomplish in the human mind, and what the mind is capable of, when fully under the influence of religion.

THE GENERAL ASSEMBLY'S FIVE SCHEMES.

In the last number of the *Canadian Examiner*, we gave an analysis of the contents of the *Record* for the month of September. The number for October month is now before us, and we shall therefore proceed to submit to our readers such extracts as appear most interesting and worthy of notice.

EDUCATION.—The following is from a paper written by the Rev. Mr. Clerk, of Duirnish, in Skye, on the state of education in the Highlands of Scotland :—

“The Educational Statistics of the Highlands, which were laid before the public some years ago, by the General Assembly's Education Committee, disclosed the melancholy fact, that there were in that part of the kingdom, 80,000 individuals, that is, *one-fifth* of the whole population, so ignorant as to be unable to read or write; and notwithstanding the many efforts which have been made of late to diffuse knowledge over that dark territory, I fear that an accurate inquiry would still show the same deplorable amount of ignorance to exist. But what I would wish to be particularly noticed is, that they who are taught to read, (and thus classed by many as *educated*,) receive only a very scanty measure of information, while intellectual and moral training is utterly unknown to them.

“Now, assuredly it is the duty of every christian, and of every patriot, to use his best endeavors for rescuing the rising and future generations from this worst of thraldoms—ignorance,—for saving them from perishing through ‘lack of knowledge;’ and I trust the following remarks on the causes of ignorance in the Highlands, and on the best means of removing it, may have the effect of directing still more attention to the subject than has been hitherto bestowed upon it.

“The two most obvious causes which retard education in the Highlands, are the *scarcity* and *inefficiency* of schools.

“It is evident to any one at all acquainted with the country, that very many more schools

than are at present in operation, are necessary, for placing the means of education within the reach of its inhabitants. In the parish of Ach-
aracle, where the population is only 2000, there are nearly 200 children to whom a school is inaccessible. In the parish of Duirnish, where the population is little more than 3000, there is an equal number similarly situated; and while I give these as individual instances, I am well aware that I might quote scores of other parishes which are not in any measure more favorably circumstanced.

“When I speak of the *inefficiency* of Highland schools, I by no means bring a charge against any class of their teachers, and least of all against the teachers on the Assembly's scheme, who, considering the many difficulties by which they are surrounded, deserve the very highest praise for industry and patient devotedness to the duties of their calling. But they are placed in circumstances which render the labors of the ablest teacher comparatively unavailing.”

The following is an important testimony in behalf of education, as tending to the improvement of man's physical lot :—

“If the people were educated, they would discover many avenues to comfort and independence which their ignorance now shrouds from their view. They would improve their circumstances in their own land, or they would seek other lands where it would be easier to do so. I was struck with what one of my parishioners, a poor, but very shrewd man, said to me lately on this subject. I was urging him to send his children to school. He replied, that if he were to give them *‘learning,’* they would soon go away and leave him; that all the young men in the country who had got *‘learning,’* went to the south, or *‘beyond the seas,’* and their parents had no more pleasure in them. The first part of his remark is perfectly true. If the Highlanders were educated, they would go the south, and *‘beyond the seas;’* they would go north and south, east and west, in search of a livelihood, and they would

speedily rise to comfort. This is a consideration well deserving the attention of our political economists—of all true philanthropists.”

It appears from this valuable paper, which we would have willingly presented entire to our readers, had space allowed, that the Roman Catholics are beginning to do what they can to exclude knowledge from the people ;—but we trust the times of ignorance are fast passing away. The friends of scriptural education are much indebted to Mr. Clerk, for the information he has given as to the destitution of his countrymen. The disease must be discovered before a remedy will be applied,—and he is the true patriot who thus acts.

FOREIGN MISSIONS.—A letter has been received from Dr. Duff, Calcutta, of date 6th July, 1840 :—

“ My brethren and myself,” he says, “ are delighted to learn, that such a man of God as Mr. Braidwood has been appointed to a station so large and worthy of being cultivated as Madras ; and by means so fraught with fruitful promise to our church and nation, and through them to a benighted world. The great work is *one*, however widely scattered the labourers may be ;—the field is *one*, being the world ;—the soil is *one*, being the human heart universally diseased ;—and the Master whom we serve is *one*, being at once God, our Creator, Preserver and Redeemer. But while we thus do rejoice with all our heart at such an appointment, we cannot help reminding you that this is not only the first, but as yet, by far the largest and most advanced station—a station therefore imperatively demanding a proportionably large number of labourers. We plead for the appointment of at least one additional labourer to the Calcutta station. And the woes and the miseries of the surrounding heathen—daily obtruded on our senses—will not suffer us to relinquish the appeal, till the people of Scotland allay our importunities by the presentation of another colleague to this huge overgrown parish of Calcutta and Bengal, with its thirty millions of immortal souls.

* * * * *

“ On the Sabbath morning I meet with 20 or 30 of the most advanced youths, at six o'clock. Our theme is the book of the Prophet Isaiah. So intensely interested do they become, and so rivetted is their attention, that it is often ten o'clock before we can separate. My colleagues, too, have their private meetings with different sections of the young men. In these more private as well as public ways, is divine truth continually poured into the minds of numbers who receive it into a soil which has been greatly cleared of the jungles of superstition, idolatry and prejudice. And shall the seed be thus sown in vain ? Oh ! Eternal Spirit, take thou of the things of Christ, and show

them with life-giving efficacy to these youthful, opening and ingenuous minds ! What a pleasure ! how inexpressible ! to be even able to pour out one's whole heart and mind into the hearts and minds of others born and brought up amid the abominations of a detestable idolatry ! especially when it is a heart and mind prayerfully desirous of breathing nought but what accords with the mind of the Spirit of God !—Oh, there are fine touches and images in holy writ, which at times seem to kindle into fire the cold apathy of the Hindu, and soften into tenderness his hardened caste-bound bosom ! And nowhere more copiously than in the Prophet Isaiah. The reading of a portion of the Hindu Vedas,—which I sometimes do in English on the Sunday morning,—presents so strange a contrast to the noble strain of the Hebrew prophet, that it serves as a dark background to enhance the brilliance of the fair and beauteous colours of divine truth ; and thus becomes a resistless species of internal evidence to magnify the unrivalled claims of God's holy oracles. Yesterday morning I happened to read to those present, the sublime representations of Isaiah and other inspired penmen, of God as the *Creator*, summoning all things out of nothing into being, and thereby throwing an impassable gulf between the Creative source and the thing created. Turning next to one of the best of the Hindu Vedas, I thence read the account of the Supreme Being. After representing him (*i. e.* Brahm) as “ without origin, colour or magnitude—as everlasting, all-pervading, omnipresent,” it is added, that “ it is he whom wise men consider as the origin of the universe ;” that “ in the same way as the cobweb is produced and absorbed by the spider, as vegetables proceed from the earth, and hair and nails from animate creatures, so the universe proceeds from the Eternal Being. Here the *creature* is so palpably set forth as an *education* or *emanation* from the very substance of the *supposed Creator*, that the two are imperceptibly blended and confounded. All seemed instinctively to raise their hands in amazement at the contrast thus furnished between the Bible and the Hindu Shastras' representations of the Supreme Being. But it would require whole sheets to record the exercises of a few hours. For the present therefore I must forbear. If such notices prove at all acceptable they may be supplied in abundance.”

A letter from the Brethren at Bombay has been received. They are still assiduous in their work of preaching the gospel to the Heathens around them. Mr. Mitchell, who, with Dr. Wilson had proceeded on a Missionary tour to the north of Bombay, met at Dees, a native of the name of Narotum, who had been converted to the faith of the gospel through the instrumentality of some tracts given him six years ago by a soldier. This case is inter-

esting, as showing the silent progress of the Gospel in India:—

"He had since then read the Scriptures in Gujarathi, reflected, and prayed; he had earnestly sought for a teacher, and Providence had thrown in his way a convert of the Serampore Mission, who was employed as a catechist. Narotum's doubts were soon confirmed into conviction that Hinduism was a fable; that Christianity, so far as he knew it, was altogether worthy of God; and with these impressions did this Hindu, in a place far remote from any Christians who could hold converse with him, and teach him more perfectly, openly abjure Hinduism, and assume the character of a Christian *Vhagat*, or devotee. He devoted himself to reading the Scriptures, and giving instructions, so far as he knew the truth, in the doctrines of Christianity. He has, as he informed us, upwards of one hundred hearers, or persons whom he instructs, in various places at Deesa, and the country adjacent; and about seven who are fully convinced of the folly of Hinduism, and the excellence of the religion contained in the *book* or Holy Scriptures. Dr. Wilson is much interested in Narotum's case; and will write, I doubt not, a full account of all the particulars. All that we saw of him was favourable; and the truth of the leading points of his history which he gave, has received abundant confirmation on our farther inquiries. A case like this is interesting, not only from the hopes which it warrants our forming regarding Narotum himself and his followers, but as it encourages the belief that there may be many similar instances, in which, unperceived by us, the Divine Word may be working like leaven in the mass of the Hindu population; and it is interesting, from the resemblance it bears to some occurrences during the spread of the Gospel in early ages. Undoubtedly it is a loud call on all who disseminate copies of the Scriptures, and religious books, "to thank God and take courage. Even should some erroneous opinions be embraced by those who read religious books, where there is no living teacher to explain them,—and this may very possibly take place,—such involuntary ignorance is *teachable*; and altogether unlike that wilful blindness that hateth the truth, and warreth against it. Narotum himself had adopted some erroneous views. He was like Apollos, who was "fervent in spirit, and taught diligently the things of the Lord, knowing only the baptism of John." He required to hear the way of God expounded to him more perfectly; and he most readily and gladly listened to that exposition. All our Christian brethren in Bombay are interested in the facts I have mentioned, and you may depend on hearing the result of our farther inquiries. May the teaching of the Holy Spirit be richly communicated to Narotum and his friends; and may they be the first fruits of an abundant harvest in the wide regions where they dwell!"

Another Missionary, Mr. Braidwood, has been ordained for the Madras station. He is to be supported by the Edinburgh Theological Students. The ordination took place in St. Andrew's Church on the 3rd of last month—and Mr. B. has since embarked for India. The following is copied from a letter received from Mr. Anderson, at Madras:—

"The troubles to which I alluded in my letter to you of May last, have happily almost blown over; though our loss has been considerable. This 'shaking,' as usual, has proved a winnowing time; and has shown us how the difficulties tell on our best youths, and those of the greatest promise. This fiery trial for them has, we trust, deepened their convictions, and sensibly taught them what it is to give up all for Christ. It has shut us more simply up to God's purpose and grace; and has made us painfully feel how utterly powerless we are in what can only be wrought by the mighty power of God. Slanders on every side, falsehoods and monstrous lies in regard to us and our schools, were published in the native newspapers, to turn the people against us, and to frighten away our monitors. But God has confounded these councils, and turned them into foolishness. We are again nearly as strong as we were in the middle of March. Upwards of two hundred interesting young immortals are again within our influence daily; and, with only two exceptions our monitors are all again at their posts. * * * * This is our great strength, as well as consolation, that our blessed Master, Christ, is invested with all power in heaven and in earth; and His glorious Word is not only fitted to stir, from its lowest depths, the mind of the Hindoo, to elevate his sentiments, and to call forth his noblest sympathies, but sharply to pierce his conscience, and to save his immortal soul. The longer we try the Bible, it becomes dearer and dearer to us. * * * *

R. C. Naarainsawmy, our monitor at Conjeeveram, has entered the public service in the Zillah of Chingleput, as a deputy translator. He was with us last Sabbath, and is still under our influence. Another of our youths is at present teaching the school there, which is going on very prosperously. A school-house is erecting, which will cost us 1,000 rupees. Mr. Freere, the collector, kindly granted the ground, in a beautiful central spot, upon condition of our paying to Government one rupee per annum. We expect the house to be finished before the monsoon sets in.

CHURCH EXTENSION.—Under this head, we find it intimated that the 11th of October had been appointed for a collection in behalf of this fund throughout Scotland. It appears that 210 new churches had been projected—but of these only 152 have been brought into existence. The remaining 58 are still outstanding.—And to finish these, the Committee solicit the sup

port of the Christian public. The Committee's attention continues to be directed to the spiritual destitution of the people in diverse parts of the country. The two following cases may be taken as specimens :—

“Callernish and Breasklet in the parish of Uig.—The parish of Uig is 30 miles long by 12 broad. The district which it is proposed to erect into a separate parish, with its additional church, contains a population of 1252, and extremely poor. The nearest of these are separated from the present parish church by an interval of fifteen miles, 12 of which are across an arm of the sea ; the most remote not less than 20 miles.

“Carloway, in the parish of Lochs. The parish of Lochs is 35 miles long by 13 broad, and contains 3432 inhabitants. The district of Carloway has a population of 1100, who are at the distance of 20 miles from their parish church.”

New Churches have been opened in the parish of Bonhil, and in Camelon in the parish of Falkirk. The foundation-stone of a new Church at the Greenhead of Glasgow has been laid by Mr. Collins, in presence of the Directors of the Church-building Society and others. It “is intended to supply in part the deficiency of the means of religious instruction and pastoral superintendence in the populous suburbs of Mile End and Calton, and is the tenth new Church added by the Society to the Barony parish.”

COLONIAL CHURCHES.—The most important document under this head, is a letter from the Rev. James Forbes to Dr. Welsh, giving some account of the Aboriginal population of New South Wales. The subject is of so much interest that we shall give Mr. Forbes's able letter entire :—

MELBOURNE, PORT PHILIP,
New South Wales, 19th March, 1840.

MY DEAR SIR,

I have delayed writing to you for some time, in the hope that I should receive some definite information respecting the proceedings of the Colonial Committee with reference to our affairs, more particularly as affecting this district. An opportunity now presenting itself of sending direct from this port to England, I proceed to submit my promised remarks on the state of the aboriginal population.

The native inhabitants of the Australian continent are universally known to be among the lowest and most degraded branches of the great family of man. They roam over their vast plains and through their deep forests without fixed habitations, without agriculture, almost without clothing, with scarcely any semblance

of government. Their huts are mere temporary shelters from the elements, somewhat in the form of a half-moon, having the convex side towards the wind, and on the other, or open side, a large fire. These huts are formed of boughs, bark, and leaves of trees, and when once deserted are never again occupied. The food of these people consists of kangaroos, opossums, a few birds, some roots and grubs. In the various tribes, personal prowess is the only thing that gives an individual any superiority over his fellows. The sole authority exerted among them is by the head of a family over his wives and children. Polygamy exists among them; but as there seems to be a considerable disproportion of the sexes, many of the men are unmarried. They are divided into tribes, each of which has certain territorial limits, upon the whole pretty well defined. Each has its own dialect, and, as might be expected, is generally in a state of hostility with its neighbours. Religion they have none. The only idea they have at all like a religious one, is a kind of vague notion of an evil spirit, an object of fear, particularly by night. They also practise certain mysterious rites or incantations, to which, however, they attach no clear meaning. Of these, the most probable explanation is, that they are the remains of some forgotten system of superstitious worship, continued after the origin and objects of them have been lost sight of. These remarks apply to all the New Holland tribes of which we know any thing. With regard to those in the Port Philip district, their whole numbers have been calculated at from 1500 to 2000, in five or six septs or tribes.—Since the introduction of the whites, their condition and character have been much debased and deteriorated. They are rapidly decreasing in numbers. This is more especially the case with the two tribes, within whose limits are the sites of the two principal settlements, Melbourne and Geelong. For the last two years there have been few births. Many have perished by disease, brought on by the use of European articles of food, and of rum ; and it is to be feared, not a few have met their end in a manner more directly discreditable to the British government and the British colonists. Like most other savages, they at first, evinced great repugnance to ardent spirits ; but as in the case of all others, that repugnance has given way, and they have been taught eagerly to desire them. It is also a humiliating consideration, that European intercourse has rendered them, in other respects, more impure and depraved than they were before. The first specimens of our countrymen they meet with are the shepherds and stockmen,—persons who have generally been convicts, though in most cases, now emancipated ; by these men they are uniformly corrupted, frequently ruthlessly destroyed.—Every day they are becoming more degraded and debilitated ; a listless languor has taken the place of the energy they once displayed ;

this, in conjunction with the other influences at which I have hinted, is thinning their numbers and hastening their general decay.

Such is a faint and imperfect sketch of the present condition of the aborigines of Australia. The question now suggests itself, are they improvable? Do they possess the faculties and capabilities of men, or is it really true that they are a kindred race to the ourang outang? On this subject I have formed a very decided opinion,—an opinion held, I am happy to say, by most of the more sensible of the colonists.—They are susceptible of cultivation. I do not consider them by any means so discouraging or so forbidding materials as the Hottentots and Borjesmen, on whom the experiment has been successfully tried. Many of the men are really good-looking specimens of human nature, with foreheads and eyes that betoken intelligence of no common order. I am not a professed phrenologist, but I feel confident that many a New Hollander's head presents more favorable indications than do those of the generality of the sons of Europe. They have memories accurate and retentive,—powers of imitation remarkably great. They can draw inferences with striking shrewdness and acuteness. There are not wanting evidences of the strength of their gratitude and the warmth of their affections. In short, they give sure proof of their possession of all the powers of our common nature; I need not say how fully they evidence its deep depravity. For the amelioration of their condition, it is unnecessary for me in addressing you, Dear Sir, to say that christianity is the engine that must be employed. Perhaps you will bear with me while I advert to some of those peculiarities in their circumstances which will modify the manner in which this engine is to be applied. They are essentially, many have said irrevocably, erratic, literally vagabonds on the earth. They wander, sometimes in whole tribes, sometimes in small detachments, sometimes in single families; sometimes an isolated savage roams the wilderness solitary and sullen. This migratory propensity cannot, it is obvious, be eradicated at once; probably, in the present generation of adults, it can never be more than imperfectly restrained. It may, however, be greatly counteracted.

And here I cannot but observe, that the present state of the aborigines of Port Philip affords a fine illustration of that beautiful feature of the Divine economy, whereby good is educated from evil,—whereby the wrath and other sinful passions of man are made to praise the Lord. The measures which the christian feels to have been all along desirable for the sake of the blacks, are now felt by every one to be necessary for the sake of the whites. Aboriginal aggression is a constant subject of complaint. A few days ago a meeting was held at Geelong on the subject; and an energetic memorial to the Governor was agreed on. In

this document it was recommended, that suitable portions of land should be reserved within the territorial limits of the certain tribes; that depots should be formed therein, for supplying the natives with food and clothing; and it is gratifying to add, a decided opinion was expressed, that christian instruction, by missionaries taking a deep interest in their temporal and eternal welfare, forms the only means of civilizing them. The duty of supporting the original occupants of the soil, was urged upon the government by the consideration, that the presence of the colonists abridges their means of subsistence, while it affords an immense revenue to the crown, which has seized their lands, and has never, as yet, offered those who formerly possessed them any thing in the shape of an equivalent. Some such measures as those just mentioned must be soon adopted, otherwise the extinction of the aboriginal race is inevitable. Our sheep and cattle have driven away their game and eaten up their roots.—They cannot therefore obtain their former articles of food. They cannot retreat to the regions of the interior, into which Britons have not yet intruded, for these are occupied by hostile tribes. From these causes, as also, no doubt, from the superior attractions of flour and mutton, they are led sometimes to beg, sometimes to steal from the stores and folds of the settlers. A criminal commerce, in the meantime goes on with the shepherds and others, of a nature too well understood to need minute specification; and the whole frequently terminates in bloodshed. For the sake, therefore, of both races, it is desirable that the blacks should be fed, and that in such a manner as will do away with all occasion for intercourse between them and the whites.

It is now easily seen that, if the plan above sketched be adopted, either by the Government or Missionary Societies, or by the combined efforts of both, an immediate arrest is put on the locomotiveness of the aborigines, and thus the great barrier between them and the efforts of the messenger of peace is broken down.—They can now be subjected to the influences of that glorious gospel which its Divine Author commanded to be preached unto all nations.—From what I have said, some provision for supplying them with food must enter into every scheme for aboriginal instruction. The expense of this would however, be much less than might at first sight be imagined. A large field of potatoes, a garden well stocked with vegetables, with perhaps the addition of a small flock of sheep, would form the chief part of what is necessary for a whole tribe. In a short time an establishment of this sort would do much towards its own support. Nothing should be given to the natives except in the shape of reward for service performed. Experience fully proves that they will work most diligently for a time, either when influenced by their own caprice, or by very slight induce-

ments held out to them by those in whom they happen to place confidence. No man who will show the Australian savage that he is his friend, need hesitate to confide in the constancy of his attachment, nor will he find any difficulty in rendering him tractable and serviceable. There will, it is true, be a fitfulness in his efforts, there will be a want of steady perseverance; but even his whims and his restlessness may be taken advantage of, and by taking care not to exact too much, and to vary the objects of his application, the black man will be found a pupil as apt as he is interesting. It is true the toil submitted to must be great; the difficulties to be contended with are many, and I am conscious I have not enumerated them all; but I feel confident they are not greater than those which have been already overcome in Southern Africa.

At the risk of being thought tedious, I shall now mention the agency which is at work for the christianization of the natives of the Australian continent. There are three Missionary Institutions—the Church of England Mission at Wellington Valley; the German Mission, at Moreton Bay, formed under the auspices of Dr. Lang; and the Wellington Mission, about 40 miles to the westward of Geelong. The first of these has been established several years. It has had to struggle with many difficulties, as may be seen from the reports of the Church Missionary Society. The last two are only in the course of establishment. The latest accounts I have seen respecting the Moreton Bay Mission, come down only to the period when the Missionaries were occupied with providing habitations for themselves and families. The Mission last mentioned, though only in its infancy, promises to be of immense value to this part of Australia. The labourers employed are two Missionaries of the Methodist Society, (a body of christians who, to their praise be it spoken, seem of all others most clearly to understand the aggressive character of the christian church), and a lay assistant. Towards the support of these three missions the government contributes. To the two recently formed, its aid is given “on condition of an equal sum being raised by private contributions. I must not presume to dilate farther on this subject.— Shall I venture to enquire whether Scottish christians will do any thing for the aborigines of Australia? Is there among your candidates for the holy ministry any one who will give himself to do the work of an evangelist among this interesting and injured race? If there is, I would observe, that the most promising scene for a commencement seems to me to be somewhere near the junction of the Hume or Murray, and the Murrumbidgee, where there is a large black population, as yet unaffected by European association.

At present I shall say little of the matters appertaining to the white population. The town population of Geelong is still small. It is not

as I had anticipated, yet ripe for a schoolmaster. In the event, therefore, of one coming with the view of settling there within the next few months, we must retain him in Melbourne, where there is a most inviting opening for a *select* school, for those children whom their parents are unwilling to send to an Institution intended for the benefit of the mass. This leads me to observe, that it would be desirable to bring this subject under the notice of any gentleman qualified to take charge of a boarding school. Many such there are, I am sure, of our countrymen, particularly in North Britain; they might transfer their services hither, with much advantage to themselves and to the present and future generations of this nascent empire. The remarks on the qualifications, &c., of both preachers and teachers, in the memorial from Hobart Town, published with the report of the committee for 1839, are remarkably judicious, and cannot be too carefully attended to. I need scarcely add, that a boarding-school can be most satisfactorily conducted by a married man. It will of course be understood, that schools of this description receive no Government aid; but a zealous teacher, properly qualified, would nevertheless be amply remunerated.

We are in daily expectation of the Rev. Mr. Love from Adelaide, at which place I have heard of his arrival. A welcome reception awaits him at Geelong. Have the goodness to offer to the Acting Committee my most sincere thanks for the prompt and christian manner in which they have responded to my appeal. This district promises to be a most important scene for the labours of ministers of the church of Scotland. There is a large number of most respectable Scottish settlers; and there is also the prospect of a very large emigration of the working classes from Scotland. I was much delighted with the attention shown by you to the condition of the emigrants leaving the Scottish shores. Only one government vessel, the *David Clarke*, from Greenock, has arrived in this port. It may be useful to state to your committee, what is only an act of justice to a highly deserving officer, that Dr. Gilchrist, R.N. who had charge of that ship, paid the most praiseworthy attention to the people on board, and did every thing in his power to compensate for the want of a chaplain. The selection of the emigrants by that vessel is in every way creditable to Dr. Boyter. He must have exercised great care; and he is entitled to the thanks of the inhabitants of Port Philip, for the very valuable addition he was the means of making to their numbers. The next thing to be done for them, and for others, is to provide them with the ministrations of the ordinances of religion. For those scattered over the country, as many now are, this can only be done by establishing an itinerant ministry. As there are now many Highlanders here, and as I presume Mr. Love, like myself, is unacquainted

with the Gaelic language, it is to be desired that the next minister sent hither be able to speak in that venerable tongue. Itinerants are a class of labourers hitherto unknown in New South Wales, the want of them is, consequently, not so much felt as it ought to be; and if I may be allowed to throw out a suggestion, I think they ought to be the parties principally aided by your funds. Fifty pounds to the support of a pious and zealous minister of Christ, in a place and among a people who, without such aid, would have none to care for their souls, must be instrumental in doing much more good than three times the amount expended on brick and mortar. Many influences draw from people money to assist in the erection of their religious edifices; scarcely any thing but a desire for the bread of life would draw from them the funds requisite for the introduction and maintenance of a travelling mi-

nister. I need not point out the important service likely to be rendered by such men, in breaking up the virgin soil in the many rapidly increasing hamlets and clusters of population, which are ever and anon springing up over the face of this vast territory.

CONVERSION OF THE JEWS.—Mr. Duncan of Milton Church, has been appointed a Missionary, by the Committee of the General Assembly, to this people. Mr. Candlish submitted this appointment to the Presbytery of Glasgow, and prayed that he should be loosed from his charge. On the motion of Mr. Burns, the document was allowed to lie on the table till next meeting. It appears that Mr. Duncan has all the learning needful to fit him for disputing with the Masters of the Jewish Synagogue. We take this as a token for good.

IRELAND.

PRESBYTERIAN CHURCH,—MISSIONARY SCHEME.

The Synod of Ulster has now embarked in the missionary cause. And as a portion of the *Record* is about to be set apart for the correspondence of her missionaries, we shall thus be able to present our readers from time to time with extracts from the same. The same number of the *Record* to which we are already so largely indebted, contains a letter from the Rev. Mr. Morgan of Belfast, Secretary of the Missionary Committee,—this letter gives a sketch of the rise of the missionary spirit in Ulster, and of the steps which have subsequently been taken in giving it effect. Our brethren in Ireland appear to have embarked on this glorious undertaking with much zeal and christian wisdom:—

“We have selected, says Mr. Morgan, “two of our most approved brethren, men beloved and useful in their parishes, fit for labour in any locality, and richly endowed with gifts and graces.

“It so occurred, that the very time when these two brethren were to be set apart to their missionary work, was that of the meeting of the Synod for the consummation of its union with the Secession body in Ireland. This was considered most auspicious: and arrangements were made, that, as soon as the union was formally declared, the first public act of the united

body should be the designation of the missionaries. That arrangement was carried forward; and the Rev. Messrs. Glasgow and Kerr were set apart as missionaries to the heathen, in the district of Katiawar in India, by the General Assembly of the Presbyterian Church in Ireland. That is a day to be remembered. Its impressions will remain while memory endures; and old age will often recall it, and tell what things were done upon it to generations yet unborn.

“On the day of the appointment of the Missionaries there were no funds in readiness to send them forth. We had reckoned, that if God gave us men he would soon give us money; and our faith was not exercised in vain. A subscription was set on foot in the Assembly, and the members contributed about £500. An appeal was made to the congregations in Belfast, which produced about £600. Several congregations in the country sent forward contributions of their own accord. Our Secession brethren had a little stock of near £200, which they cast into the common treasury; and thus, in two months, there were raised about £1500 to commence our missionary enterprise. With this sum we have been enabled to defray the outfit of our two missionaries and their wives, to pay for their passage from Liverpool to Bombay, and to advance their salary for the first 12 months. Their allowance is the same as that usually given by the Church of Scotland. The

power and the presence of God were so manifested in all that has taken place, that our hearts have been filled with joy. All seemed to have caught the holy enthusiasm of the missionary cause. God gave it favor on every hand. For the money accommodations of our banking company there was no charge. Our missionaries and their wives were carried hence to Liverpool, without price, through the generosity of the steamboat proprietors; and in short, all who make any profession of regard for the truth seemed anxious to bear some part of the duty, while the enemies of our common christianity appear astonished and confounded.

On Saturday last, the 29th of August, our brethren sailed hence for Liverpool, after a deeply impressive service on board the steamer, where many were assembled to testify their sympathy and love, and take an affectionate farewell of their beloved friends. They are now in Liverpool, waiting the hour of their departure by the *Wave*, the vessel that has been engaged to carry them to Bombay. At Bombay Dr. Wilson waits their arrival, and their instructions are, to seek his counsel, to co-operate with the mission of the Church of Scotland so far as may be practicable, to become acquainted with their plans and operations, and imitate them as closely as they can, and as the peculiarities of their situation may allow.

“Whatever may be the future influence of our mission, unspeakable good has already been effected at home. Our Churches have been awakened and roused to a spirit of sympathy far beyond what could have been anticipated. The Lord has already given us a token for good, in the liberality, the earnestness, and the prayerfulness of the people. Previous to the departure of our brethren, notice was given of a meeting for prayer in Belfast, and one of our largest churches was filled to overflowing, while the people poured out their hearts in supplication for our missionaries and their work.—When God commanded Jeremiah to proclaim his judgments, he gave him for a sign ‘a rod of an almond tree,’ which is explained to signify, ‘I will hasten my word to perform it’. The almond tree bloomed early and speedily, emblem of a speedy accomplishment of the Word of the Lord. And surely we, too, have had our sign—a token for good—an earnest in the spirit which God has given his people at home, that he will prosper and bless their work abroad—that he will hasten his word of mercy and of promise to perform it.”

The embarkation of the missionaries took place, it will be seen, on the 29th August. The following is the description of that affecting scene, given by an eye-witness. May the Lord abundantly bless these devoted men and the Church, by whose missionary zeal they are sent forth:—

Belfast, Saturday, Aug. 29, 1840.

The missionaries to India are just gone.—

* * * * About half an hour before sailing, a considerable number met in the cabin of the steamboat, which was kindly granted for the occasion, when the Rev. Mr. McNeely of Ballymacarrett read a portion of that beautiful and appropriate chapter, the twentieth of the Acts, and afterwards Dr. Cooke joined in prayer, consigning the brethren, and tender but devoted sisters, to the care of him whom the winds obey. Never shall I forget the scene, in the steamboat on that day. Often had I read, and had endeavoured to realize the whole of that touching event in Paul's history, which is here recorded in the Acts, and have felt that it was one which was calculated to make his, perhaps few and lonely followers, to weep when they thought they would see him no more; but to see now palpably before me almost a similar scene re-enacted, brought home to my feelings the event of the apostle's departure, clothed in all the vividness of experienced reality. And here were we now, like them of old, parting with our beloved friends, in circumstances almost completely similar. The very similarity of the scene made the departure of our friends even more tender and more affecting—so much so, that I believe there was not one in that cabin, during Dr. Cooke's beautiful prayer, who did not shed tears; nay, I have heard it said since, by some gentlemen who were there, that they thought before this that there was no earthly circumstance could make them weep, and yet they found they were unable to restrain their tears. A short time after this the boat sailed. In order to be with these dear brethren as long as possible, there was a party of six of us who went down the lough in the vessel with them, and after leaving, we returned in a boat which we had brought along for the purpose of conducting us back. We gazed after the vessel, and we thought of the precious burden which it was the means of waiving away to another part of the world. There were none of us superstitious; but when we looked up and saw such a delightful day, and looked around and saw the hills waving with the luxuriance of harvest, and when we remembered that our friends were departing on such a day, and amid a scene betokening such beauty, perhaps it was weak on our part, but we were struck with the omen. We thought with ourselves, that perhaps that vessel, as we watched at last its very smoke receding from our view, was laden with the germs of the subsequent evangelization of India; and the remote consequences of this scene might equal, perhaps surpass the ardency of that hope in which, for the time being, it pleased us to indulge. At all events, we felt rejoiced at the thought that our brethren were borne away on the prayers of the good and zealous through the churches of our own province, and remembered in the petitions of the friends of this good cause throughout the world.

REVIEW. "SORROWING, YET REJOICING."

BEING "A NARRATIVE OF RECENT SUCCESSIVE BEREAVEMENTS IN A MINISTER'S FAMILY."

There are many reasons why parents should be careful to teach their children the way of true religion,—and perhaps there is none, next to the reasonableness of the service, better fitted to shew the importance of the work, than a sense of the uncertainty of their lives. The arrows of death fly quickly around, and it is not always the man of mature years that they strike,—they descend on the young as well as the aged,—the child of a year old, as well as the man of three score and ten. It is a common feeling that there is some respite to youth,—they have many long years before them, and they need not yet be concerned about the things of eternity. There will be time enough for these things afterwards. It would be cruel to disturb so much gaiety with the gloom of religion. There is a season for everything, and let youth be devoted to folly. But many are the memorials shewing that human life even in its most promising aspect, is uncertain—and so reading a lesson to parents to make duty of training up their children in the fear of the Lord. The small work at the head of this article, reads a solemn lesson of the uncertain tenure on which the young as well as the old enjoy the present life. It is written, as we have understood, by the Rev. Mr. Beith, of Stirling, formerly of Glenelg, in Scotland, and is the record of a series of afflictive dispensations in his household. The first passage refers to a little daughter who died in April, 1837:—

MATILDA.

"It was a day or two after I had left home, that Matilda disclosed, for the first time, the whole state of her feelings. Occasional expressions had fallen from her to myself before, which, with her intelligence, and the general tenor of her conduct, had produced in my mind the happiest anticipations; but the unreserved avowal of her experience had not been made till now.

"Her mother had concluded their usual exercise of reading the scriptures, and had sat down beside her. Matilda began by saying, that she had for some time back been anxious to open her mind to her, but that she could never find resolution to do it. This she deeply regretted; and particularly that she had not spoken to me before I left home. She stated,

that she had now made up her mind not to defer it, as she considered it sinful to have concealed the state of her feelings from her parents so long. She then lamented, in bitter terms, her being a sinner, and that she could not keep from sinning.

"'When I think,' she exclaimed, 'that God cannot look upon sin but with horror, is it not dreadful that I cannot keep from sinning; and when I think of God's love towards me, in not sparing his own son, it grieves me sorely and wounds my feelings that I can so sin. Does't it hurt your feelings, mamma?'

"'It ought certainly to do so,' was her mother's reply, 'but I am afraid it does not enough.'

"She then said 'We are poor, weak, sinful creatures, but Christ will do all for us.'

"Her mother remarked, that it was through Christ alone the pardon of sin could be obtained; to which she replied, 'O yes; and I am constantly praying that my sins may be washed away in the fountain of His blood. I have often had convictions before, but they were not permanent,—now I cannot avoid having before my eyes, day and night, what a sinner I am. I am so ignorant I require a great deal of teaching; and I hope you will every day be speaking to me on these subjects. I hope you will be praying for me too; and I am sure my dear papa prays for me where he is.'

"On the succeeding day, her mother and she had engaged in readings, as usual, when she again spoke with great feeling of the evil of sin; and deplored her condition in the sight of God.

"'How harrowing to my feelings,' she exclaimed—the large tears rolling over her face, 'that I cannot keep from sinning! When the Lord is pleased to restore me to health, I trust I shall live differently from what I have done hitherto. And when papa comes home I am resolved to conceal none of my feelings from him. I know my great ignorance and how much I require to be taught. He and you will be teaching me,—and we shall be so happy together, speaking of spiritual things; for although I know a great deal of the scriptures, I do not understand them as I ought.'

"Her mother spoke to her of the freeness of the gospel, and of its glory,—Christ being willing to receive the chief of sinners, when she listened with most marked delight; and seemed to derive comfort in the highest sense, from looking to Jesus as a crucified and exalted Saviour.

"'Have you any doubt, my dear,' her mo-

ther asked, 'of Christ's willingness to receive you?'

"'O no, mamma!' was the immediate reply; 'think of his own beautiful words, 'Come unto me all ye that labor and are heavy laden, and I will give you rest'; and again, 'Ho every one that thirsteth, come ye to the waters, and he that hath no money come buy wine and milk, without money and without price.'

"These passages were quoted by her with such emphasis, and her whole manner and expression so struck her mother, that, for the first time, an idea took possession of her mind, that probably the Lord was preparing her for an early removal from the world, and that in her youth she might be called away. This solemn reflection produced a pause in the conversation. After a little, her mother said to her with caution, that she might not be startled, 'Matilda, do you think yourself dying?'

"'No,' was the reply; and with a somewhat alarmed look, she asked, 'Do you think me dying, mamma?' She immediately continued, without waiting for the answer,—'but nobody can say how any sickness may end.'

"One of her prayers was—

"'O Lord, I am unworthy, but I believe that for the sake of Christ thou wilt hear and answer me. O wash me in the fountain of his blood. Give me a new heart to love and serve thee. I would give myself up to thee, spirit, soul and body; and I beseech thee, O Lord, to let me rest satisfied with nothing short of thyself. Sanctify unto me this sickness, and give me patience to bear it. Bless my parents, my brothers and sisters, with all that are dear to me in the whole world. O give me thy blessing, and accept me for Jesus' sake. Amen.'

"Her mother, (for her father had left the manse for Glasgow) became apprehensive that Matilda's life was in danger; she accordingly declared aside, to the medical attendant, that she could no longer defer telling her child that her dissolution was near. He had formerly dissuaded from this course, with the humane intention of sparing his patient's feelings; but the time now was evidently short, and he gave his ready assent.

"'My darling Matilda,' her mother then said aloud to her, 'Jesus is coming to take you to himself—the hand of death is on you!'

"For a moment she seemed startled and alarmed, but speedily recovered her composure.

"'Does the Doctor think me dying?' she asked.

"'Yes he does,' was the heart-rending reply.

"'How long do you think, doctor, I can live?'

"'I cannot say how long my dear,—the God who gave you life alone knows.'

"On this she turned to her mother, and with a look of earnestness and solemnity, the most

striking, which awed and went to the hearts of all present, she said,—

"'Mamma, I have concealed nothing from you—you know the whole state of my mind, and all about me,—do you think that I am resting on Christ?'

"'Yes, my dear,' was the answer, 'I do believe that you are. You know that you have often told me that you felt, and were assured, there is no salvation but to be washed in His blood.'

"'O yes, I have!' she said; and lifting up her hands with great solemnity, added, 'well, then, I am not afraid to die; I love Jesus, and I know that he loves me!'

"Another spasm ensued, and she was in great anguish. The other children had been introduced at her request, that she might see them, but they were withdrawn, as the room became overheated. Her mother's grief which she laboured to conceal, compelled her to retire for a few minutes. When she again appeared, the sweet child said, 'come near me, my dear mamma, till I tell you how much I love Jesus. Yes,' she said in an under tone, when her mother sat down beside her, 'yes I love Him.'

"When she had recovered breath partially, she said, 'I should like to see the rest, perhaps I could say something to them.'

"The children were accordingly brought in. When they were all arranged near her, she said to them, with a tone and manner full of affection and pathos, 'children, I am going to die, and I am not afraid to die; for I know that Jesus loves me, and I love him. O! see that you be good children and love him too.'

"The servants on this came into the room, when she addressed them much in the same strain, informing them that she was dying;—that she had no fear; and that her confidence arose from depending upon Christ alone. One of them who she knew did not understand English, she addressed in Gaelic, solemnly warning and entreating her and all of them to go to Christ.

"When they had quitted the room, her mother asked, 'What shall I say to your dear papa from you when he comes home?'

"After a short pause, during which she was much affected, she replied, with great tenderness of manner, 'You will tell him that I think I am united to Christ; that I love Jesus, and know he loves me.'

"'Will I give him your love?' 'O yes,' was the reply. She then said, 'Mamma, I am not sorry to leave the world, but I am sorry to leave you all;' on uttering which her heart seemed bursting. The last, the only tie which bound her to earth was being broken. The enemy could not destroy her, but this one opportunity more was left to inflict a passing wound ere she entered into endless joy. The wound was given, but it was quickly cured.—Her Friend was at hand, and peace could not be distant.

"You remember, my dear," her mother said, "the chapter I read you lately, about Christ's second coming, and how we shall all meet then!"

"She was instantly comforted, and her countenance brightened,—'O yes,' she answered, 'we shall all meet again.'

"A dreadful spasm immediately ensued.—'Oh!' she cried, after a short interval, 'I am in great pain—how I desire that he would come and take me to himself!'

"After a few moments' silence she made a sign with her finger, saying, 'Doctor,' as if wishing to speak to him. On his approaching, she could only add, '*speech—less*,' and without a single throb breathed her last; her redeemed soul quitting its frail tabernacle, and entering into the joy of its Lord. Her mother laid her hand on her eyes, and they were closed on this world for ever."

The father returned in time to attend Matilda's funeral; the following are some of his remarks under the bereavement:—

"In its simplest view, the saving work of the Spirit consists in convincing of sin, and leading the soul, under this operation, to an implicit and exclusive reliance upon Christ for salvation. There is a clear perception of the evil lamented, and also the humiliation which this must ever induce, connected with a most hearty concurrence of God's appointed way of deliverance—a joyful acceptance of the truth that reveals it—and a steadfast regarding of the object of faith, Christ, for all the soul requires. Be the course of the believer long or short, in passing through this wilderness, such is his experience in the beginning and to the end of his pilgrimage, embracing continued discoveries of his own unworthiness on the one hand, and of the mercy of God in Christ on the other, his life being a life of *faith* in him 'who loved him and gave himself for him.' And be he young or old, under the influence of this knowledge of himself as a sinner, and of God as his Saviour, sin is crucified, and spiritual graces grow and abound; he lives to Christ, and he dies in the Lord. Judging by this rule, we believe our dear child was born of the Spirit, and that she now inherits the promises. A sense of sin humbled her in the dust, but a knowledge of Christ produced the lively hope which belongs only to them that are his.—She lived, yet not she, but Christ lived in her."

JESSIE.

An interval of four days from the burial of her sister had scarcely elapsed, when Jessie, the youngest, a child of two years old, was removed. It appears the worthy parents were enabled to say, with great resignation—"it is the Lord, let Him do what seemeth Him good."—But a third trial was soon to follow.

ALEXANDER.

He was two years older than Jessie. "His appearance was highly prepossessing; and his

generous disposition and vivacity made him a universal favourite. Strangers will naturally be jealous of a parent's description; but such as knew him will not deny that he was a lovely and an engaging child. His robust constitution had resisted the effects of whooping-cough, so that he suffered little from it. The subsequent fever lay long upon him; for his natural liveliness made restraint of any kind so intolerable, that he could with great difficulty be induced to submit to the necessary confinement. He had, however, but for weakness, nearly recovered his usual health.

"On the day on which Matilda's coffin was brought to the manse, when I went to the door to meet the tradesman, I found Alick standing there. The weather was piercingly cold, with sleet and high wind. He had escaped unobserved from the nursery, and, with childish curiosity, was gazing on an object which to him was new. The consequence dreaded ensued,—he had caught a slight cold, and next day suffered a relapse of the fever. He was confined to bed, and we hoped that, under the simple remedies employed, this new indisposition would soon disappear."

It began to be understood that the disease was what is commonly called 'water in the head.'

"The remarks which I have ventured to introduce in the beginning of this narrative were now, as at other seasons of our affliction strongly suggested, viz. the possibility that true religion may exist in the soul of a child, whilst his natural vivacity and very childishness conceals it from the view of human eye, until disease comes, and the flow of animal spirits, subsiding under its influence, gives opportunity to the latent grace to appear.

"More than a year before the period of Alick's illness, a little incident occurred in the nursery, which, as it produced a strong sensation there, and deeply affected him, may be related. It was soon after the recovery from measles, already alluded to. One night, a sister, about double his age then, was observed to be pensive and much dejected. She was asked what was wrong. Her answer was, can you tell me what a soul is? Her oldest brother began to explain that it is not the body, although residing in it,—that when the body dies the soul continues to live,—and that the souls of good people go to heaven, but those of the wicked to hell. She became much agitated, and cried, 'Oh, what shall I do, what shall I do? I told a lie, and my soul must go to hell!' As she was in real distress of mind, and wept bitterly, the attention of all the children was attracted to her, and to the subject under discussion. The offence to which she alluded occurred more than a year before. She had by accident burnt her pinafore, and on being charged with it, denied the fact. When the truth was discovered, she was brought to me, and in warning her of the nature of her offence, I quo-

ted some of the passages of scripture which speak of the doom of liars. Her brother endeavoured to appease her, by telling her of pardon by the blood of Christ, and assuring her, that if she asked, she would obtain forgiveness.—Next morning the incident was related to mamma; and as the child's distress continued, she spoke to her on the subject. She confirmed what her brother had stated, but added, that the pardon was not all that was required. She must ask and receive a new heart and right spirit, which Christ was as willing to give as the pardon of sin. 'But, mamma, I do not know how to pray for it,—will you teach me?' She fell on her knees, and having gone through her usual prayer, raised her eyes earnestly to her mother, saying, 'Tell me now mamma.'—This was accordingly done in a few plain words; and both during the continuance of this impression, which lasted long, and since, they have been in constant use. The other children were solemnly affected, and none more than dear Alick. Never thereafter did he lay his head on his pillow, or arise from sleep, without lisping, 'O Lord, create a clean heart, and renew a right spirit within me; take away this hard and stony heart, and give me a heart to love and serve thee, for Christ's sake.'

"The stupor, symptomatic of his direful complaint, did not make its decided appearance until the last week of his life; but for eight days before he expired, he had not above one, or at most two, short intervals of consciousness. Previous to these days, he often asked his mother to read 'pretty story from the Bible,' and would listen with a pleased and happy temper to all that was said to him on spiritual matters. Again and again did he request to hear about the 'little boy who had sore head,' as he expressed it,—the Shunamite's son, the mercy shown to whom seemed to fill his mind and to delight his heart. He dwelt on the thought that 'God had made him well;' and in his own affliction, we believe he looked to the same source,—his hope and expectation,—as a child might do.

"It is difficult to say how small a portion of the living seed seen in a child's soul the Eternal Spirit may render effectual, and to what degree he may sanctify such afflictions as our dear boy experienced. To us it was, indeed, consolatory to see his eye turned towards 'the light shining in a dark place;' to the Word of God; to all the truths extracted therefrom,

which, in various shapes he had committed to memory, and to perceive also the peace and patience vouchsafed whilst the heavy hand of approaching dissolution was laid upon him. In the heart of a child so young, there could, in such circumstances, be no guile; and if sincerity reigned in his feeble efforts to embrace the Saviour—that Saviour who rebuked his disciples when they forbade such to be brought to Him—may we not believe it was heaven-born and accepted?

'If babes so many years ago,
His tender pity drew.
He will not surely let me go
Without a blessing too.'

"Before the lethargy had exerted its full influence over him, and when he had become so feeble that he could no longer place himself upon his knees, evening and morning he was heard whispering his infant supplications as he lay in helpless exhaustion on his uneasy bed.—At last, when his mind became enshrouded in increased darkness, he seemed incapable of retaining the ideas, and forgot even the words so often used by him, and in this painful state he would say to us, with a melancholy tone, 'Tell me my prayers,—not know what say,' and would repeat after us as we directed him."

Alexander was buried on the 17th of May, but the trial was not yet completed,—a fourth affliction was at hand.

ANN.

She was nine years of age.

"She had suffered little from whooping cough and the subsequent fever, and until the close of Alick's illness, was considered quite recovered. The fluctuation of feeling, of hope and fear, which agitated us with regard to Alick, was not communicated to the other children; for it was evident that they all began to tremble as if they were set apart to death; and to feel as if one after the other was to be smitten down. We sought to cheer them and to support their minds, as we best could, by referring to His grace and mercy, in whose hands their life was: but at length it became impossible for us to conceal our own dejection and uneasiness about their dear brother."

On the whole, this little work seems to be for general edification. It might be read with advantage, by children as well as parents.

REVIEW.

MANNERS AND TRIALS OF THE PRIMITIVE CHRISTIANS.

BY THE REV. R. JAMIESON, OF CURRIE (SCOTLAND.)

The systems of ancient religion left man as they found him, or rather they had the effect of rendering him a more dangerous being than before. If there was aught in them to lay an arrest upon the evil passions of man, it was easy to trample it in the dust, for they had no well authenticated evidence, and any one might ridicule the whole as a system of priestcraft.—Their moral precepts, however, were conveniently vague, requiring piety to the gods, but no specific line of duty, and scarcely deigning to forbid any sin. Then the character of their divinities was not superior to that of men.—They could engage in intrigues and in crimes, and yet their great temples remain, ay, and victims innumerable bleed upon their altars.—Could the idolatrous cities of Greece and Rome be seen as they were in the days of Paul,—could their devotions be seen though but for a day,—the sight would be enough to dissipate the long dream of many an amiable enthusiast, who can see only departed glory in the downfall of those nations. Men's passions are furious enough of themselves, but how much more so, when incited by the imagination that gratifying them was to do service to the gods of heaven. No wonder that history should speak only of oppression and outrage walking the earth, and that in the ruins of ancient cities, we should see only monuments of the gigantic pride and superstition of their founders.

The equity and self-denying spirit of the gospel was not more removed from the injustice and self-indulgence of heathenism, than heaven is distant from the earth; and it might truly be said, that in publishing such a system of truths, the early Christians became a spectacle to men and angels. It was something to have lived in the days of the apostles, and to have heard those preach the gospel who received it from Christ. Augustine, though living nearer those times, had this wish. There is an expression in the epistle of Peter, which serves to remind us of the vividness of their views of Christ and of his kingdom,—“whom having not seen ye love.” Their love to Christ was ally evidenced by their trials, and yet they had

never seen him,—the apostle thus contrasting their case with his own. Were we to paraphrase the passage, we might suppose the apostle to say,—“We held converse with the Lord; we were witnesses of the grace and glory that were manifested in all he said and did. We listened to the wisdom that fell from his lips. We were witnesses of his unwearied beneficence to men. We heard him sigh over their afflictions,—we saw him weep over their distress. We saw him put forth his hand to heal. We saw him entering the houses of the poor and of the afflicted. We saw him receive the deaf, the blind, the maimed, and those possessed with devils,—we witnessed the tenderness of his love, we saw the glory of his power. We knew his person,—we were familiar with his mode of address. We knew his kinsmen and mother. We sat beside him at meat, and heard him explain the parables he had spoken to the people. We heard him talk of the sufferings that he should endure, and of the glory that should follow. We saw the joy that beamed in his countenance when he spoke of the generations that should arise to praise the name of the Lord. We saw his countenance shining like the sun, when Moses and Elias conversed with him on the Mount. We saw his trouble in the garden of Gethsemane. We saw Judas betray him with a kiss. We saw his meekness, while he stood before Pilate. We saw him smitten on the face and crowned with thorns. We stood at his feet while he hung upon the cross. We saw the blood stream from his wounds. We saw him in the agonies of death. We heard his cry when he gave up the ghost. We saw him after he had risen and come forth from the sepulchre, and we ate and conversed with him, and we saw him when he departed from the midst of us and ascended into heaven. You to whom I write have not seen Christ in the flesh, as we saw him, but then, though you have not seen him, you love him with a love equal to ours.”

It would appear it was an interesting sight to the apostles who had known Christ in the days of his flesh, and who loved him with a

love which was proved to be stronger than death, to see themselves surrounded by men in whom the same principle of love existed, and who, though they had not seen the Lord of their salvation, yet rejoiced in him with joy unspeakable and full of glory. It must have brought a joy to their minds not easily apprehended by us, to see a holy family arising around them, and bound by the same tie of love to that Master who had left the earth, before they had been brought to know him, and to apprehend his glory. Peter and the rest had seen the Saviour,—the young converts had not seen Him,—thus far they differed; but in this they agreed,—they both loved him. They both sought supremely the advancement of his glory,—and the difference of their condition, in the estimation of Peter, only made their relation to Christ more interesting and worthy of his regard.

In this country, where the influence of Christianity has been long felt, the depravity of men's minds has been retained by a morality that requires at least an outward respect from all,—the lives and properties of men are so fully secured by equitable laws, that a man may openly profess the gospel, without suffering violence either in his person or property. But it was not so in the first ages of the church. The heathens had the whole executive power in their hands, and they had no code of morals to restrain their resentments. And thus it happened, that the early Christians were beset on all sides by a multitude who were ready on every occasion to rise up against them,—while at the same time, the laws which should have been their defence, were often framed for the purpose of rendering their extermination more general and more certain. In these circumstances, when a man avowed himself to be a disciple of Christ, it was needful his love should be of that kind which many waters could not quench. When on earth, the Master had often warned his disciples of what they would have to expect from the world. "In the world," he says, "ye shall have tribulation. If they have persecuted me, they will also persecute you." And again,—“then they shall deliver you up to the afflicted, and shall kill you, and ye shall be hated of all men for my name sake.” And the history of the Church shews how awful a fulfilment these words received, after the Lord departed from the earth, and his disciples had gone forth to publish the gospel among the nations. The language of Christ, on another occasion, shews us what was the condition in

which the early christians were placed, when they avowed their allegiance to him in the face of a sinful world. "Behold, I send you forth as lambs in the midst of wolves." They came forth with the meekness of the lamb, but with all its defencelessness. They came forth clad in that armour which the Saviour had purchased with his own blood,—and wearing this armour they sought no other. They were like warriors prepared for battle, for they had a girdle around their loins, but it was the girdle of truth, and they had a breastplate on their breasts, but it was the breastplate of righteousness,—and they had a shield on their arms, but it was the shield of faith, to quench the fiery darts of the wicked. And they had upon their heads a helmet, but it was the helmet of salvation. And they had a sword in their hands, but it was the sword of the spirit, which is the word of God. All these pieces of armour, defensive and offensive, they possessed, but it was, that they might contend against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.—The Lord had not provided them with armour to war against flesh and blood. They were exhorted only to be wise as serpents and harmless as doves. Such was the manner in which the Lord thought meet to send forth his disciples in the midst of the nations, and they received that treatment which He had foretold. They were reviled because of the name they bore. They were esteemed turbulent men,—disturbers of the world,—haters of mankind.—They were spoiled of their goods, under the mockery of the laws,—they were imprisoned and put to death in every way that the fury of their enemies could devise. And hence we find it recorded of the early christians, that they took joyfully the spoiling of their goods, knowing in themselves they had a better and enduring substance. And not only so, but so searching was the ordeal by which the love of the disciples was tried, that we find it compared to the intense heat which purifies the gold of its dross and alloy. "Beloved, think it not strange concerning the fiery trial which is to try you, although some strange thing happened to you." And that the fiery trial to which Peter refers, did come, history informs us,—for it was at this crisis the apostle was cut off by an ignominious death. It was at this time, that the Emperor Nero, who sat as head over the idolatrous nations, assisted by multitudes as blood-thirsty as himself, persecuted and laid waste the Church of Christ. The Lord had

given a command, that when persecuted in one city they should flee into another; but their enemies who could wield the power of persecution in the most distant cities in the earth, and could seize them in whatever quarter of the world to which they might flee, had rendered the privilege of flight from one city to another of little avail,—for we are informed “they were persecuted from city to city;”—they were accounted the filth of the world and the offscouring of all things. Their’s was not a profession that might be assumed without prejudice of their worldly interests,—but with their profession was involved the safety of their possessions and of all earthly good. When they resolved to attach themselves to the cause of Christ, they had before them the prospect of losing all that is held most dear among men,—their standing in society,—their friends, yea, and their own lives also; and by so doing, they proved that their love to Christ was pure, that their profession of his gospel was sincere.

We know no argument more fitted to quicken us in these latter days, than to read of the doings and sufferings of the early Church;—and we may be allowed to say, that Mr. Jamieson, in compiling these illustrations of the manners and trials of the primitive Christians, has done good service to the cause of godliness,—illustrations not of apostolical succession, a deceitful figment which would lead men into the broad way of destruction, but of apostolical religion. Illustrations of this sort, assuredly have no tendency to gender strife and vain boastings, but rather lowliness of mind and godly edifying,—for what section of the church is not behind their primitive brethren? The following passage exhibits their fervent charity to their poor and afflicted brethren:—

“But the primitive christians were not content with conveying their eleemosynary aid through the public channels of the church. To them it appeared a sacred duty to countenance the poor with their presence and their purse in their own homes, where they could make more minute inquiries into their wants, and tender them the comforts of christian sympathy and counsel, which, by the brethren, both of high and low degree, were more highly prized than even the open-handed benevolence that ministered to their temporal necessities. This pious office was more especially delegated to the female members of the community, as it was thought, both from the delicate nature of the embassy, and from the jealous spirit of ancient society, they possessed facilities of access to the domestic privacy of all classes, denied to their brethren of the other sex. And exemplary

was the prudence and fidelity with which they discharged their trust. Every moment they could spare from the prior claims of their own household, the christian matrons devoted to those errands of mercy; and while they listened to the widow’s tale of other days, and her traits of the friend who had gone to his rest,—or saw the aged in their hut of poverty, bending under the weight of years,—or sat by the bedside of the afflicted, and those that were ready to die,—or found, as was frequently the case, the helpless babe, which the frigid heart of a pagan mother had exposed and forsaken in the lonely path, they provided for the wants of each, and administered appropriate comforts both for the body and the soul. But these were light and easy attentions compared with the duties which their charitable mission frequently imposed on them. In those days there were no public institutions for the reception of the poor, and for the medical treatment of the diseased; and, as there were few or none among the heathen in private life, who ever thought of entering the abodes of poverty and sickness, and helping their neighbours,—such was the cold and unfeeling selfishness of the heathen world,—the christians were never without objects, in every form of human wretchedness, towards whom their benevolence was required. Indeed it is almost incredible to what offices the ardour of their christian spirit led them to condescend. They, though all of them were women moving amid the comforts of domestic life, and some of them ladies of the highest rank, never inured to any kind of labour, scrupled not to perform the meanest and most servile offices that usually devolved on the lowest menial. Not only did they sit by the bedside of the sick, conversing with, and comforting them, but with their own hands prepared their victuals, and fed them,—administered cordials and medicine,—brought them changes of clothing,—made their beds,—dressed the most repulsive and putrefying ulcers,—exposed themselves to the contagion of malignant distempers,—swaddled the bodies of the dead, and, in short, acted in the character at once of the Physician, the nurse, and the ambassador of God.—Their purse and their experience were always ready, and the most exhausting and dangerous services were freely rendered by these christian women. In process of time, however, as the christian society extended its limits, and the victims of poverty and sickness became proportionally more numerous, the voluntary services of the matrons were found inadequate to overtake the immense field, and hence, besides the deacons and deaconesses who, at a very early period of the church, were appointed to superintend the interests of the poor, a new class of office-bearers arose, under the name of Parabolani, whose province it was to visit and wait on the sick in malignant and pestilential diseases. Those, whose number became afterwards very great,—Alexandria alone, in the

time of Theodosius, boasting of six hundred,—took charge of the sick and the dying, under circumstances in which, while it was most desirable they should have every attention paid to them, prudence forbade mothers and mistresses of families to repair to them, and thus, while the heathen allowed their poor and their sick to pine in wretchedness, and to die before their eyes unpitied and uncared for, there was not in the first ages a solitary individual of the christian poor, who did not enjoy all the comforts of a temporal and spiritual nature that his situation required."

In modern times through our familiarity with having in our houses the Holy Scriptures, we are prone to be forgetful of the privilege. It might lead to a better feeling, if it were kept in remembrance how much the early christians prized that blessed book, and what sufferings they underwent to hand it down to the generations who should follow after. The following passage is instructive in this respect :—

"One peculiar feature of this persecution merits notice,—the destruction of the Scriptures. Formerly the heathens had directed their vengeance exclusively against the lives of christians, flattering themselves that, by the removal of the living friends of the gospel, the cause itself would receive its death-blow. The experience of two centuries having made them better acquainted with the habits of the new sect, taught them that, so long as the Bible existed, the seed of the Word would raise a new succession of believers to increase and perpetuate the worship of Christ in the following age, and that nothing promised to effect the complete and universal suppression of christianity, but the destruction of the Sacred Volume. In the blind and impetuous prosecution of these views, they not only issued the most positive orders for the delivery of all copies of the Scriptures belonging to churches, but employed inquisitors to search the houses of all known or suspected christians for the prohibited book. The execution of these orders gave rise to some most interesting traits of attachment to the truth. The Bishop of Carthage, the moment the edict for the burning of the Sacred Volume was known in that city, repaired privately to his church, withdrew all the copies of the Scripture thence to his own house, and left in their room the writings of some contemptible heretics. The inquisitors, whether from indifference, or ignorance, seized these as their prey, and carried them off. In this case it is probable the governor was not very strict; at all events, as no questions were asked, the Bishop cannot be charged with any breach of christian propriety. On the refusal of another African minister to part with the Scriptures, the humane inquisitors insisted on his delivering to them his superfluous writings, evidently wishing, by the manner in which they made

their demand, to afford him a way of escape.—But all governors were not equally lax, and all christians did not so easily retain the precious treasure of their divine books. At this time, when a copy of the Scriptures was valued above jewels, and christians were afraid to hazard the loss of so precious a treasure by the open and indiscriminate display of their possession, it became a very general practice to conceal the Sacred Volume in some secret place—in some useless and neglected chest, that would excite no suspicion—within a covered hole in the walls of their chambers—beneath the hearth, or in the corner of their gardens. One copy was reserved for the use of a neighbourhood, and the christians of the place met in the house of a common friend, who read aloud to the company the words of eternal life. In a country town of Numidia, where a company of this description were assembled, the reader had not proceeded far in his much-valued office, when their seclusion was disturbed by the appearance of a military party, who, each seizing his man, led the whole group to the tribunal of the proconsul. Undaunted by the painful situation in which they found themselves, the prisoners cheered themselves by the way with singing the songs of Zion; and amid the profane mirth or blasphemous threatenings of the guard, encouraged each other 'not to be cast down, or disquieted within them; but to trust in God, who would yet be the health of their countenance and their joy.' Arrived in the presence of the governor, the burden of undergoing examination fell on the reader. 'Why did you harbour these?' was the first interrogation of the proconsul. 'I could not decline to receive my brethren,' was the calm reply. 'The imperial edict,' it was again insisted, 'ought to have outweighed these considerations.' 'Have you the holy Scriptures?' 'Yes,' was the answer of the martyr, 'but I have them in my heart.' Similar was the fortitude of Felix, the African believer. Being asked whether he had the Scriptures, he acknowledged he had. But to the demand for their delivery to the hands of the proconsul, he resolutely replied, that he would not part with them but with his life.—On another occasion, a company of about fifty persons who were apprehended, were, in consequence of their refusal to surrender their bibles, subjected to the utmost severity of treatment. 'Why do you keep the Scriptures, when they are forbidden by the emperor?' 'Because,' they unanimously exclaimed, 'they contain the words of eternal life.'"

The last passage we shall subjoin, is a narrative of the escapes of Dionysius, one of the Bishops of Alexandria, who, for his fidelity in preaching the word, incurred the hatred of men in power :—

"A third was Dionysius, Bishop of Alexandria, who, as well from his presiding over the largest and most flourishing church in the

world, as from his own personal eminence, was an especial object of the emperor's hatred, and suffered severely in the general calamity, although the good providence of God preserved a person of so much usefulness, from the premature fate of martyrdom. An episode in his history, connected with the troublous period of the Decian persecution, may, by its tragi-comic nature, relieve the painful interest of these anecdotes. So strict and particular were the instructions sent to Sabinus, the Governor of Egypt, to apprehend and dispose of the Bishop, that without a moment's delay, he despatched an officer to surprise him before any suspicion of immediate danger had alarmed the church for the safety of their beloved pastor. The messenger never dreaming that at such a time of uncertainty and trouble, when almost all the ministers of the christians had betaken themselves to flight, Dionysius would be quietly resting at home, waylaid every place, and searched every corner of the city in vain, except the house which the Bishop and his family inhabited. Four days had he remained there, awaiting the fate which he thought was inevitable, till at length yielding to the importunate entreaties of his friends, he left the place, accompanied by a few of his christian friends and favourite domestics, to consult their safety in a distant land. They had not proceeded far in their midnight expedition, when they were overtaken by a military party, who, as usual, were prowling the country to seize all christian fugitives they could meet with; and having discovered what a valuable prize they had in their prisoner, led him under a strong escort to the nearest centurion, who, with his five inquisitorial colleagues, soon passed on the Bishop a sentence of death, and ordered him to be conveyed to a little seaport, at a short distance from Alexandria, to prevent any popular tumult which the death of so eminent a man might occasion. It happened that, while the military guard were conducting their prisoner to the scene of execution, they were met by a man on his way to a marriage feast, who learning to his deep sorrow, the name and the fate of Dionysius, told the sad story to the marriage company on his arrival. The mournful intelligence threw a gloom over every guest, and at length, fortifying themselves with wine, they, with one consent, rushed out of the house, entered the town, and, uttering the most vocifer-

ous yells, attacked the doors of the cell where Dionysius was confined till the morning. The soldiers on guard, hearing the clamour of many voices, were panic-struck, and betaking themselves to flight, left the prisoner in the hands of the assailants, who, having gained access to the chamber, found the good man in his bed, enjoying a tranquil slumber, as if nothing more than ordinary was to befall him the ensuing day. Being thus suddenly awakened, and finding himself surrounded by a body of armed men, he concluded they were robbers, and handing them his clothes that were lying beside him, bade them take what little money they could find. Without disclosing their intentions, they commanded him peremptorily to rise and accompany them; and, while he was remonstrating with them, and beseeching them in the most importunate manner, not to embitter the few hours he had yet to live, two of them approaching his bed, laid hold on him, and dragging him to the door, disappeared as suddenly and mysteriously as they had come into his presence.—His fellow-prisoners, however, who had been apprized of the stratagem, found him in the fields adjoining his late prison, and after offering a short but united expression of thanksgiving for so strange a deliverance, placed him on his ass, and withdrew with him to the deserts of Egypt, where they remained till this sad season of trial to the christians was over, and happier times restored Dionysius and other exiled Bishops to the communion of their brethren, and the privileges of christian worship in their respective churches in all parts of the world."

We observe from the Edinburgh newspapers, that the author of this book is one of a number of christian men who were engaged sometime ago delivering lectures to the mechanics and others, demonstrating the harmony between science and theology. Here, however, Mr. J. has a higher end in view, even to lead the sincere believer to imitate the graces of those who have run the christian race, and obtained the prize of their high calling,—a comprehensive work truly, and one in which we cordially bid him God speed, to vindicate the credentials, and to throw light upon the contents of the Sacred Volume.

A DIALOGUE ON SLAVERY.

[FOR THE CANADIAN CHRISTIAN EXAMINER.]

A. Let us take a walk into the country,—the season is pleasant. The Indian summer is now come. The toils of harvest are over, and the woods and fields have prepared themselves for the approach of winter. Now is the most delightful part of the year. The warmth of summer, and the coolness of autumn, are found blending together to produce a season agreeable to all. Indeed I never enjoy an Indian summer without being pleased that I crossed the Atlantic for Canada.

B. I shall gladly accompany you, but you will allow me to choose a topic of discourse, as I have just been reading about slavery, and have felt a peculiar interest in it. This will afford us matter for conversation, and I confess I like a walk all the better that one has something instructive to converse about. And I shall relish this topic more highly that I know you have made it, in all its bearings, the subject of careful study.

A. You much over-rate my fitness to act as your instructor, but I shall gladly communicate to my friend my sentiments on the great question, the lawfulness of slavery. At the same time, I fear it is too deeply rooted in the world to be removed by the plainest arguments concerning its injustice.

B. But does my friend take for granted, that slavery is an evil,—for my part I had always understood there were many weighty arguments that might be urged in its behalf; and I have heard of slave-holders who professed a great zeal in the cause of religion, and who considered those as dangerous men who broached the idea of slaves being set free. I should wish my friend, therefore, to lay aside all idle declamation, and prove to me that slavery is opposed to the word of God. I disregard clamour on a matter of such grave importance, and will admit no lower standard than this in estimating the character of slavery.

A. I agree with you my friend, in your views as to the Scriptures being the standard whereby all controversies ought to be decided. At the same time there is such a principle as equity, which mere natural conscience requires to be observed in all transactions between man and man, and I know few

grosser violations of natural equity, than to claim the same right of property in a man's person, which one does in the case of an inferior animal. If this be equitable, it would be equity in another man to apply the same rule to the master, and reduce him to a state of servitude,—and thus, on the principle that might is right, every enormity may be vindicated.

B. I must confess I always looked upon arguments deduced from abstract reasoning as devoid of authority, and inefficacious in the settlement of questions where human interests and passions are involved. They may have all the aspect of soundness, but they want force, and men brush them aside as the cobwebs of sophistry, and go on in their usual course notwithstanding. So, if my friend would wish to carry my fullest convictions along with him, it will be needful to shew, on scripture premises and arguments, that slavery is opposed to the mind of God.

A. My friend observed that African who has just passed us,—well, let us suppose such a man in the presence of a jury of honest and intelligent citizens, to urge the plea of natural equity. To raise that arm with which his Creator has furnished him as well as his white brother, and in which the life-blood circulates with the same healthful play, and to plead the equity on which his claim to participate in the freedom of the commonwealth, rests,—and I am persuaded my friend would admit the equity of the appeal, and would feel, too, that there was no want of authority, save in the seared consciences of the holders of the slave. But, coming to the argument from Holy Writ, I suppose my friend will admit, that man's title to possess the things of this world, is rather of the nature of a chartered, than of an absolute right.

B. You mean to state, that the absolute right belongs to the Creator of all things, and man's right is a derived one, and must be discovered from the terms of the grant.

A. My friend has stated the distinction I intended to draw. The earth with its fulness belongs only to God, and his right to all things is absolute. Man's right of proprietorship must be limited, by the obvious interpretation of the grant. Had God granted to man only one out

of the innumerable class of good things which the world contains, even in this case he had been under the highest moral obligation to confine himself within the defined limits,—much more when the earth and its productions are given for his use and enjoyment.

B. And truly, if you produce a charter defining man's right to the things of this world,—I shall consider the subject in dispute capable of an easy settlement,—but though I have often read through the bible, I never remember to have met with such a document.

A. And yet with all deference to the discernment of my friend, I apprehend the essentials of a bequest may be found in the narrative as given by Moses,—and in which the right of possessing a property in man having no place, it must needs be a usurped right, and therefore of no force or efficacy at all.

B. Let my friend make good his assertion, that there are the essentials of a charter declaring the extent of man's right to external things, in the writings of Moses; for this must be the criterion of the validity of the title to a property in man, and not the abuses of subsequent generations.

A. Be pleased then to peruse with care the grant made to Adam of all the trees of the garden, with one exception, for his use, together with the earth itself. And of the renewal of the grant to Noah, after the flood, of fish, fowl and cattle, in which, as is manifest from other passages of scripture, minerals and other substances are included. And though man is here mentioned, it is not in such a way as to sanction the argument of the slave-holders, that he too may be converted into an article of property.—

On the contrary, the very thought of such a mode of dealing with a brother-man, is to fly in the face of Holy Writ. “And God created man in his own image; in the image of God created he him; male and female created he them. And God blessed them; and God said unto them, be fruitful, and multiply and replenish the earth and subdue it; and have dominion over the fish of the sea, and over the fowls of the air, and over every thing that moveth upon the earth.” Silence concerning the right of property claimed by the slave-holder, I think, is here equal to a positive disapproval.

B. I confess I never thought of man's right to the use of earthly things being limited by the grant of the Creator. And yet I think your views might be confirmed by the moral precepts of other parts of Scripture, wherein the equity and tenderness which should charac-

terise all the transactions between man and man, are largely insisted on. And though it is true, Noah is soon after represented as denouncing a curse upon Ham, this is rather as speaking prophetically of what should come to pass in after times, than as justifying the persons who should be guilty of introducing or of supporting slavery in the world. And there is a striking proof to this effect, in the fact that God punished Edom, Assyria, and other nations for the evils they had brought upon Israel, though they were only fulfilling prophecy in what they did.

A. My friend has fully anticipated my views. It is a proof of the weakness of the arguments that are used in defence of slavery, when one hears the prophecy of Noah adduced for this end. In reference to the sin of Ham, which brought on him the prophetic denunciation of his father Noah, the punishment of this belongs to God, and not man. And without doubt, the words which the prophet addressed to the cruel adversaries of Israel, may be applied to those men who enslave the posterity of Ham. “I am very sore displeased with the heathen that are at ease, for I was but a little displeased and they helped forward the affliction.”—Zech. 1, 15.

B. But can my friend give no farther illustrations of the views of Scripture on this important matter, affecting the interests of so large a portion of our brethren of mankind. I confess I feel a deeper interest in the discussion, from the views my friend has unfolded. And this leads me to desire some farther elucidation of what may be gathered from Scripture, condemnatory of the long oppressions that have been practised upon our sable brethren, the Africans.

A. Has B reflected on some of the qualities of slavery. I forbear to speak of the power which in such a state of society is given to individual men over the persons of helpless women and children,—a power which is the fruitful source of confusion and wickedness. I would direct my friend's attention for the present, to the power vested in the owner, of disposing of the slave by sale,—and yet this power is an element implied in the thing called slavery. It is not enough to say, that all slave-holders do not dispose of their persons for money. It is enough that they uphold the right to do so, by alleging a right of property in the person of a fellow-creature. And can such a thing as slavery, which in its essential character supposes the right of selling men, women

and children, as brute beasts are sold, be in conformity with the pure principles of the word of God. Looking at the principles of God's word apart altogether from any positive prohibition of slavery, I should say *a priori*, that the system of holding such a property in man, was opposed to the mind and will of God.

B. I should take this as a token of the humane feelings of my friend. But here stands the matter; the apologists for slavery demand a positive prohibition, and nothing short of this will bend them to give up the hold they have of their African brethren. And it is but justice to say, that I have heard of slave-holders being such kind friends to the slave, that he has become perfectly satisfied with his condition.

A. Doubtless there have been humane pirates too, but did this circumstance justify piracy. My friend seems to think, that the slave-holders are such men that they are only waiting for farther light on the path of duty,—so that, when it is received, they will readily set at liberty their families of bondsmen. But does my friend remember the conduct of a royal slave-holder recorded in Scripture. He received a positive injunction concerning the Israelites in their bondage within his dominions. But did Pharaoh of Egypt obey the divine command? I true not. The clearer it was, he hardened his heart the more, and refused to obey. So is it with the slave-holder. The Scriptures give evidence enough to shew that the right of property in the Africans, is a foul usurpation on the part of their masters. And yet it is maintained,—yes, and will doubtless be apologized for too, until these modern tyrants receive an overthrow akin to that of the ancient taskmasters of Egypt, in the Red Sea.

B. Is not, then, the Lord's deliverance of Israel from the bondage of Egypt, a testimony against the lawfulness of slavery? There was no necessity for this act, had slavery been a thing of indifference. The Lord might easily have accomplished all his purpose concerning Israel, though in a state of servitude. But the fact, that he saved them from slavery, and placed them in a state of freedom, seems demonstrative enough, that the conduct of the slave-holder is opposed to the mind of the merciful God, who hath made of one blood all the nations of men.

A. My friend has made something like a near cut to the argument I was about to advance. I confess I like what he has said regarding the deliverance of Israel from the Egyptian bondage, as bearing upon the ques-

tion of slavery,—seeing it goes to shew that there is a warrant for a christian legislature abolishing the whole system. The slave-holders and their friends are fond of arguing that Scripture leaves the slave-holding form of society entire, and only presents motives to the hearts and understandings of christians, urging to acts of honesty and kindness; but your argument goes to shew, that though Israel were not all converted men, yet, that God in mercy to them as a nation, struck off their fetters and set them free.

B. The wise man has said, "iron sharpeneth iron, so a man sharpeneth the countenance of his friend," and such I have experienced at this time. Your conversation has given me so much new light on this subject, that I must acknowledge the obligation to be wholly on my part. I had often heard it asserted, that Scripture was entirely silent about the framework of society, and that it was a matter of indifference whether men were in a state of slavery or not, but certainly the deliverance of the Israelitish nation from Egyptian slavery demonstrates the erroneousness of such a view. However, as my friend has promised something farther, I shall gladly listen to whatever argument he may adduce, by way of exposing the true nature of this moral pestilence, which has so long afflicted a large portion of our race.—But has my friend ever reflected upon the fact, that the Jews were allowed to make slaves of the nations round about?

A. As my friend has manifested so much of candour in this discussion, I should wish the more earnestly to expose the baselessness of the whole fabric of slavery. The heathen nations in and around Canaan, were accounted the enemies of God, and the Israelites were commanded to destroy them; but surely this commandment can never be pleaded as an abollition of the anterior law of God, forbidding the shedding of man's blood,—and with as little reason can the permission allowed to the Jews, of enslaving the captives of the nations round about, be pleaded as a reversal of the anterior law of love and equity to our brethren of mankind. The answer given by Christ on a like occasion is fully in point,—“from the beginning it was not so.” It is vain, therefore, to plead the permission given to the Jews, of making slaves of the heathen, as warranting a similar permission to the Gentiles, of making slaves of each other. A Jew may rightfully plead this apology for slavery, but in the mouth of a Gentile it is absurd.

B. Most certainly ; but how were Jews required to act in reference to each other ?— Was a Jew not permitted to make a slave of one of his own religion ?

A. *Without his own expressed consent*, when an awl was thrust through his ear, no Jew might be made a bondsman. The Lord was pleased to give an express prohibition to the nation of enslaving any of their brethren.— That my friend may distinctly understand the nature of the law on this point, I shall quote the following words from the book of Leviticus. “And if thy brother that dwelleth by thee be waxen poor, and he be sold unto thee, *thou shalt not compel him to serve as a bond servant, but as a hired servant, and as a sojourner shall he be with thee*, and shall serve thee unto the year of jubilee, and then shall depart from thee, he and his children with him, and shall return unto his own family, and unto the possession of his father’s shall he return, *for they are my servants which I brought forth out of the land of Egypt, they shall not be sold as bondsmen, thou shalt not rule over him with rigour*. My friend will observe, that the reason here given, defines the application of the law. This reason is the redemption of Israel from Egypt,—and who does not know that this work was only the shadow of a greater work which God accomplished for all nations ? And if the lesser work could be made the basis of a local prohibition against slavery, so must the greater work be of a prohibition co-extensive with the world itself. Had no reason been given for this prohibitory law, there might have been some doubts whether it was to be enjoined on christian nations, but when a reason for it is discovered in the redemption by Christ,—one more stringent than that which imposed it upon the Jews, the law must be acknowledged in its fullest import, as binding on all people.

B. But ought nations to enforce this law ?

A. Undoubtedly,—it is as much binding upon them as upon individuals. Each individual is bound to observe it, and the corporate body, in their legislative and judicial capacity,

are bound likewise. From this they cannot free themselves without lying open to the charge of national infidelity.

B. I remember a few passages of Holy Writ, which I think may well be written under that beautiful testimony which my friend has adduced against modern slavery, the prohibition to the Jews of enslaving their brethren, because the Lord had brought them out of Egypt. “Thou shalt not defraud thy neighbour, neither rob him, the wages of him that is hired shall not abide with thee all night until the morning.” “Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong,—that useth his neighbour’s service without wages, and giveth him not for his work.” “Thou shalt love thy neighbour as thyself.” Compared with Luke x, 29—37.— These texts, and others that might be given, demonstrate, that slavery, by whatever nation it may be practised, is a violation of the revealed will of God. There is still one particular on which I desire the opinion of my friend— May a nation not gradually abolish slavery ?

A. No. God hath spoken in his word, and the obedience thereto ought to be prompt and immediate. Prudent measures ought assuredly to be taken, but the abolition act ought not to be delayed. All history bears testimony to the truth, that righteousness exalts a nation, but sin is a reproach to any people. And let those who would follow a temporizing expediency, be warned by the fate of Pharaoh. All the arguments they bring forward in favour of keeping in bondage their brethren the Africans, could have equally been urged by him in favour of keeping the Israelites in bondage,—he could have spoken of the rude violence done to private rights,—of the disruption which their liberation would make in the centre of his kingdom,—he could have said, also, that he was not the author of slavery ; but all this availed him not, and heathen though he was, he stands out a fearful example to rulers, of refusing obedience to the commandments of God.

NOTES OF A MISSIONARY VISIT TO DARLINGTON.

In last number of the *Examiner* a notice was inserted concerning the Presbyterian Church in the above township. But as a desire had been expressed for some fuller account, the writer has been led to revise the notes which he took at the time, and to present them entire to the reader. And he does so the more readily, because however brief and imperfect, he hopes they may be the means of stirring up his brethren in other destitute localities, to seek the establishment of word and ordinance among them. It is of importance, that congregations should be organized, even though they should be left for a time, in a great measure, to the care of one or more ruling elders. In this way, the people are kept together, and a certain amount of pastoral superintendence (a matter of much avail in suppressing the spread of Sabbath-breaking and irreligion) is provided by the occasional visits of ministers and preachers.—Indeed I have known great benefit arise from the labours of faithful elders. I have known such men preserve congregations for years from falling away among other sectaries, to the real advantage of the people themselves, as well as of the Church at large, of which they were members. What hinders, therefore, that Presbyterian elders communicating with a neighbouring minister, or with the Presbytery of the bounds, should gather together the scattered sheep of the flock, and engage every Sabbath in prayer, praise, and the reading of the Word? In this way they would be an unspeakable blessing to our people, at present in great destitution in consequence of the unequal distribution of the funds set apart for the support of a Protestant Clergy. And they would have moreover the approbation of their own minds in having done what they could to advance the cause of Christ in the land.

October 1, 1840.—At the request of Mr. Alexander of Cobourg, made to me some months ago, I set out for Darlington, to assist in dispensing the Sacrament, to a newly-formed congregation in that township. I intended to have begun my journey yesterday, but the weather was so wet and stormy, that however anxious to be on the road, I could not have proceeded half a mile without being drenched by the rain. I may observe, that in this country I have sel-

dom found an engagement interrupted by rainy weather. In the Old Country, one could select a day for a journey, without the unpleasant anticipation being present to the mind, that it would probably be a bad one. But in Canada, whatever other discomforts the emigrant may experience, there is in this matter a considerable improvement. For months together, it may not be his lot to be interrupted in his journeyings abroad, by an inclement sky. I have not at present beside me the data to state the relative proportions of rainy days to dry, in the two countries, but I am sensible it is considerably higher in the Old Country than in this. And a small anecdote may shew that I am not singular in this impression. An acquaintance who had spent a winter in Scotland, not long ago, was so much surprized at the inferiority of the clime, that when he returned, and met a countryman, who could not be supposed to require information on such a point, addressed him in these words: "Ah, sir, it's a wretched climate, —*it's always raining!*" Allowing something for the hyperbole, the traveller, it appears, wished to congratulate himself that he had at length got to the wind side of those clouds which had so besprinkled him on the other side of the Atlantic. But to proceed,—in consequence of the rain which had fallen, the roads were so bad, that for a great part of the way, I could proceed at no greater speed than a walking pace. It was, therefore, late in the evening before I reached Whitby. Here I was entertained by Mr. D——, a good friend of our Church, and in correspondence with some of her leading men,—a gentleman whose varied information, natural eloquence, and sound constitutional principles, would fit him for serving his adopted country in the senate, as well as in the office of a local magistrate. Mr. D——, however, labours under an affliction which he bears with a cheerfulness which the hopes and consolations of religion alone can inspire.—Here, partaking first of that beverage "which cheers but not inebriates," the inmates were assembled, and after reading a portion of the sacred volume, and singing a psalm, we bent around the family altar, to supplicate those blessings, without which, all others are only vanity,—realizing, I trust, the truth referred by the poet:—

"There's mercy in every place,
And mercy, encouraging thought,
Gives even affliction a grace,
And reconciles man to his lot."

It happened I had with me some religious newspapers, containing information concerning the struggle in which our Church at home is engaged, to uphold the privileges secured to her by the constitution, as well as by the word of God; my friend was so deeply interested in finding those principles he had so long advocated in Scotland, making progress in the northern parts of the country, where moderation had prevailed, that we continued reading and discussing these matters until a late hour. Having rode nearly forty miles, however, I was glad to retire to rest.

October 2.—I started early this morning, and set out for the place of appointment. The morning was cloudy, and I was at first afraid we should have a return of the heavy rains. It continued fair, and by twelve o'clock I arrived at the house of Mr. B. an elder of the Presbyterian Church in Darlington. Mr. B. came to this country eight years ago. I received a truly christian welcome from him and his family. In the afternoon we took a walk down to the side of Lake Ontario,—for his farm, of some 200 acres, bounds with that noble expanse of water. The wind was high, and the waves rolled and roared, dashing themselves on the extended shores, that I could scarce feel otherwise than if on the shores of the German or Atlantic ocean. Mr. B. is a specimen of the Celtic Scots,—a hardy race of men, whom the present, it is to be feared, degenerate chieftians are driving from their native mountains, to seek a home in this part of the western world. It is no enlightened patriotism which conducts this movement. It is nothing else, we fear, than luxury and the love of money. A higher rent given by a new tenant, is motive enough to influence the proprietor in dispossessing a tenant, whose gallantry in the battle-field has never been sullied, to make room for herds of cattle and sheep. The Lord, however, has overruled the doings of the proprietors for the good of the people,—and many an emigrant comes to find in his experience, that the country of his adoption, in which he has been forced to hew out his inheritance with his own hatchet, is a good land,—thus making the avarice of man the vehicle of forwarding the designs of his mercy. We walked along the steep banks of the Lake, meditating on the change which the course of a few years had produced on this

country. Then, the wild woods covered all these fertile enclosures,—and the naked Indian sunned himself on these shores. The deer drank out of these crystal waters, with little fear of the few wandering tribes,—the inhabitants of the land; and the bear and the wolf had not yet fled away into their fastnesses from the deadly rifle. It is seldom that one can get an extended view in this country. It is a land better fitted for the useful labours of the agriculturist, than for the less profitable work of the painter,—and yet there are few sights so sublime as a bird's eye view of the Canadian forest. Last summer I had stood on a hill in Caledon, and looked abroad over the tops of the trees. They were then covered with foliage of the richest green, far as the eye could see, until the circling horizon enclosed the magnificent wilderness. The labours of man, though not inconsiderable, were scarce to be traced,—it was a garden which the Lord, and not man, had planted, and it reflected back the wonders of his hand. And now again, at this time, standing on an elevated platform, and looking abroad over the forest, I could not but admire the change which had passed over it,—the tops of the trees had become yellow under the influence of the season. The deep verdure of summer had merged into the mellow tints of autumn. The same law which had whitened a field of wheat, had whitened the amplitudes of the umbrageous forest. And I saw that greatness was only relative, and in reference to the power of the Almighty, great things and small were alike. The same Lord who covers the valleys with corn, covers Lebanon with cedars. There is a harmony between what is visible in nature, and what is written in the Scriptures. And could we look on creation, not with a cold sceptical gaze, but habitually with the eye of a humble and believing faith in the Creator, we should be better fitted for discerning the superior glory that shines in his Word. Infidelity would appear what it is, most foolish and wicked. Men would come to see such a grace and majesty in the Scriptures, as is visible in creation,—and the same conviction would be forced upon them, that they have God, and not man, for their author.

October 3.—Rode over with Mr. B. to Bowmanville. Here I met Mr. Alexander, who had been visiting during the greater part of the week, and catechising the people, previous to their admittance to the holy ordinance. I felt it a great comfort in coming so far, to find such an able and faithful coadjutor,—for the dispen-

sation of the Lord's Supper, to a people dwelling in the back woods of Canada, is a very responsible task. They may have been attended to at home,—but their circumstances are very different after coming to this country. Their regular seasons for labour and recreation are all broken in upon by the toils incidental to a first settlement,—their neighbourhood too is changed, and not always for the better,—with but little restraint from minister or elders. Considering these things, and remembering the natural depravity of the heart of man, there is no wonder that there should be often a falling away of our Presbyterian population, on coming to Canada. Mr. Alexander had kept a list of all those, whom after examination, he judged qualified to partake in the ordinance. They amounted to upwards of one hundred members. And yet these people, though truly desirous of receiving the bread of life, have been left to wander as sheep having no shepherd. I preached from Matthew, xiii, 44,—and though the roads were bad, and the clouds threatening rain, there was a good attendance. The church wherein we met was yet unfinished. The plan of it altogether is good, and the appearance handsome, but for the want of funds, it will be sometime before it is completed. Such as it was, however, I have seldom preached with more comfort to my own mind, and I would hope and pray, with some benefit to the people. After the service had closed, tokens were given to the intending communicants, prayer being first offered up for the divine blessing. Mr. S. and others who were elders in Scotland, have done much for this infant Church. And I was pleased with their pious care, manifested in a small matter indeed, but not on this account the less interesting. The pulpit was only a temporary erection,—and many would have said, “leave it alone,—it will do well enough as it is, for a time.” However, our friends reasoned more justly,—for I found them after the people had retired, preparing a covering of green freeze, which they had just purchased, to conceal the somewhat rustic workmanship. I need not say, that the pulpit was much improv-

ed when the work was done ; and I could not help thinking, that the principle on which these excellent men acted, was worthy of imitation, and that a little labour on the part of a people, might be often so far desirable, as to render a sanctuary, wherein God is worshipped, more decent and more comfortable.

October 4.—The day was beautiful and clear,—and on coming up to the Church with my friend, we found it filled with a most attentive audience. The service began at half past ten o'clock, A. M. Mr. Alexander preached the action sermon, from John, xii, 26. The sermon was able, practical, and imbued throughout with evangelical principle. The congregation manifested, during all the religious services of the day, the greatest attention,—not a few of them bending forward in simple earnestness to hear from the Speaker the word of life, and turning up the passages in their bibles to which reference had been made. The table services were three in number,—and the communicants, while coming, while seated, and retiring from the table of the Lord, shewed a special regard for the apostolic injunction, to “do all things decently and in order.” After an interval of 20 minutes, I preached in the afternoon, urging on the people the obligation of improving their privileges,—and at five o'clock in the evening, the congregation joined in singing the words of a Psalm often used on like occasions in Scotland:—

The city shall be flourishing,
Her citizens abound
In number shall, like to the grass
That grows upon the ground.

His name for ever shall endure,
Last like the sun it shall,
Man shall be blest in him, and bless'd
All nations shall him call.

After which, with the apostolic benediction, the congregation was dismissed ; and I would humbly trust, that this day's work will be found in the experience of many, as well as in the Church in Bowmanville collectively, to be as life from the dead.

Y—.

THE SOCIAL ECONOMY OF THE BEE.

[FOR THE CANADIAN CHRISTIAN EXAMINER.]

The natural history of the Bee has furnished materials to diverse writers, of reading important lessons to man living in society. Some seeing a queen set over the little commonwealth, have deduced an argument in favour of monarchical institutions. Others, in the fact, that the honeyed stores are defended by armed myriads, have seen the wisdom of supporting a military force, for the security of a nation's wealth. Others, admiring their providence and industry, have pointed to them as reading a practical lesson to man, of the necessity of cultivating these virtues. What the wise man said of another insect, is true of the bees, they "are a people not strong, yet they prepare their meat in the summer." They are small insects, but they are of special service to man. The honey they gather, serves him with food of exquisite delicacy. It is used, moreover, to a considerable extent in medicinal preparations. Their wax, too, is if possible, more valuable.—It is used for making candles, and much of it is used in the practice of surgery, in the composition of ointments, plasters and the like. Though a considerable quantity of this substance is produced in Great Britain, a late writer has stated, that nearly £30,000 worth is imported annually from other countries.

There are three classes of bees occupied in the hive,—the queen bee, the drone, and the working bee. The queen bee is easily distinguished from the rest of them, by her size.—Her wings are much shorter in proportion to her body, and for this reason she flies with less ease. In common with the working bee, she is armed with a sting, but her sting is bent, while their one is straight. She is less irascible than the working bees, and does not use her sting so readily as they do. The department of labour assigned to the queen bee in the small commonwealth, is that of laying the eggs,—and in doing this she is so prolific, that naturalists judging by the number of eggs found in the ovarium after dissection, have calculated that she may produce ten or twelve thousand bees, or even more, in the space of two months. The presence of the queen is indispensable to the well-being of the hive, so much so indeed, that should it happen she is killed or taken away,

and no young queen can be found to succeed her, all things go to confusion,—the work ceases, the stock of honey is consumed, and the workers are dispersed.

The drone is smaller in size than the queen bee. It was for some time a matter of doubt to what sex the drone bee belonged, but the dissection of it by naturalists, aided by the microscope, has proved that it is a male bee.—Drones are found in the hive from the middle of May to the end of June. Their numbers are said to be very irregular, varying according to some from six to seven hundred to two thousand. The proportion, it may be observed, is not fixed by the largeness or smallness of the hive, for a small hive may have many, and a large one only few. The drone has no sting, neither has he the proboscis of the working bee for gathering honey. Until Huber's time, it was the opinion of naturalists, that the drone bee impregnated the eggs in the cell, but that eminent naturalist appears, by a series of experiments, to have demonstrated the erroneousness of this opinion, and that the drones pair with the young queen in the air, shortly after swarming, which intercourse is sufficient to render all the eggs she lays for two years afterwards productive.

The working bee is admitted by all to be of neither sex,—and hence it is also called the neuter. There are some, however, that suppose they were originally females, and only became neuters in consequence of the manner in which they are bred and nourished when in the comb. The number of workers in a good hive amounts to fifteen, twenty, or even thirty thousand. The department of labour which belongs to them in the hive, is to build the combs, store them with "the sweet food" which gives bees all their value, and to wait upon the young. The substances collected by the working bees, naturalists divide into three, pollen, propolis and honey.

The pollen is found in the cups of certain flowers, being a sort of farina or powder. This the bee brushes off, and after collecting it into two balls, which are grasped by its hinder legs, it carries them into the hive. This substance is also called bee bread, and some hives are

computed to collect a hundred weight of it in a season. Naturalists assign two purposes to which pollen is applied,—*first*, when mixed with honey and water, it is used in feeding the larvæ in their cells,—and *second*, that after being eaten and digested by the working bees, it is afterwards disgorged by them and wrought up into combs.

The propolis is a kind of gum of a reddish colour. It is collected, according to some, from the buds of such trees as the birch, the willow and poplar,—it has a pleasant smell when warmed, and is much more tenacious than the wax. It is used in filling up seams or crannies in the skep. No sooner is the young swarm placed in their new domicile, than their first care is to make a survey of it, and to stop up every place that might admit either cold or insects, and this substance is used for that end. In short, it forms the plaster of the skep, as lime does of a house, and like the pollen, it is carried by the bee on its hinder legs.

Honey is a substance not made by bees as many suppose, but found ready made in the flowers of plants, or on the leaves of trees,—this substance it laps up with its proboscis, and conveys into its stomach,—and thus concealed, returns with it to the hive, and disgorges it into the cells fitted up for its reception. Part of this is reserved for food to the young, or to the hive generally, in case of bad weather, and part is sealed up with wax for the use of winter, when the flowers have withered and the leaves have fallen from the trees.

The eggs are laid by the queen bee in cells appropriated for them. The egg of the bee is about a twelfth of an inch in length. It has one end thicker than the other, and both ends are rounded. On the third or fourth day from its being-laid, the larva or maggot appears, and is fed by some of the workers, for the queen takes no farther notice of the young, save the laying of the eggs. The food used is bee bread and honey masticated by the nurse bee, and this liquor being infused into the cell, surrounds the larva, so that it seems to float in it. When the larva is first produced, it lies in a curved position, but when fully grown, it lies straight in the cell, having its head turned to the mouth or opening. The workers now cover the cell with a lid of wax, and the larva prepares for its transformation. It spins a sort of web after the manner of the silk worm, and this forms a lining to the cell, or downy nest, in which the transformation may be more easily effected. In the course of a few days the larva is transform-

ed into a nymph, which, when grown, bites through the covering of the cell and comes out a perfect bee,—for two days it stands about the mouth of its cell, where it is fed with honey from the mouth of the nurse bee, and after this it is able to join the swarm in their work.

The same process is observable in respect to the rearing of drones and queens. The egg of the drone is larger, and when in the nymph state, it may be known by the covering, which is convex.

The cells in which queens are reared, are different from those of the working bee. They are generally placed at the side of the comb, and have something of the appearance of a pear,—the wider end, which forms the bottom, is uppermost, and the narrower, which forms the mouth of the cell, is turned down. In such a position it might be thought, the larva would immediately fall out, but it is retained by the glutinous nature of the substance which supplies it with food. There are several royal cells erected, sometimes, we are told, from two or three to twenty, but rarely so many as this last number. And now when the larvæ in these royal cells are about being transformed, the old queen becomes agitated and seeks their destruction. She would, to accomplish this end, tear open the coverings and bite or sting the larvæ to death, but the working bees defend them and beat her back. The queen thus repulsed, runs up and down over the royal cells and communicates her agitation to a large proportion of the other bees, which, forming a new society, composed partly of young bees, and partly of old, fly off from the parent hive in quest of a new abode. In this way the old queen is the leader of the first swarm.

The nurse bees continue to watch the royal larvæ, which, as the eggs were laid at intervals, they do not come to perfection on the same day. One it may be, has been covered up for seven days, and now in the shape of a young queen, she puts forth her horns and would be free from her confinement,—the nurse bees, however, will not permit her to come out until she is able to fly; and it is supposed they judge of her capability by her voice. No sooner does the young queen come out than she manifests the same desire with her predecessor for the destruction of the royal larvæ. She runs over and over them eager to sting them to death, but being beaten back, she also becomes agitated, others participate in it, when a portion of the bees leave the hive and cluster on the outside.

(To be continued.)

TRUE FRIENDSHIP.

BY JANE TAYLOR.

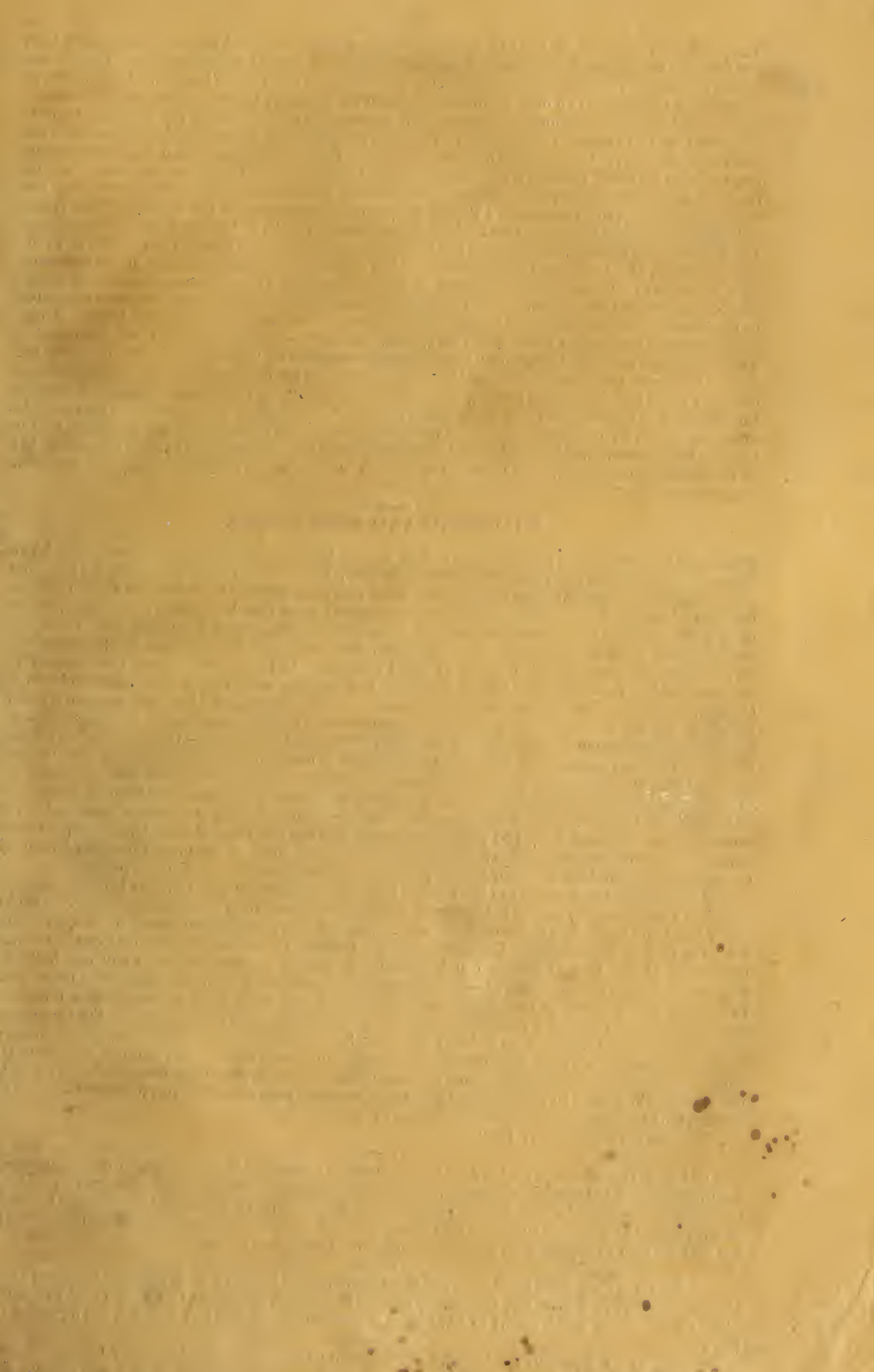
Blind to ourselves,—to others not less blind,
 Who slowly learns to understand mankind.
 Sanguine and ardent, indisposed to hold
 The cautious maxims that our fathers told.
 We place new objects in the fairest light,
 And offer gen'rous friendship at first sight.
 Expect, (though not the first-rate mental powers)
 A mind at least in unison with ours;
 Free from those meaner faults that most conspire
 To damp our love, if not put out its fire.
 Cold o'er the heart the slight expression steals,
 That first some trait of character reveals;
 Some fault, perhaps, less prominent alone.
 But causing painful friction with our own.
 Long is the harsh reluctant note suppress,
 We drive the cold suspicion from our breast;

But when confirm'd, our gen'rous love condemn,
 Turn off disgusted with the world and them,
 Resolve no more at Friendship's fane to serve,
 And call her names she does not quite deserve.
 But this is rash—Experience would confess
 That friendship's very frailties chill us less
 (Sincere and well intentioned all the while)
 Than the world's complaisant and polish'd smile.
 With other chateaus, no mecess in my verse,
 Friends must be held "for better or for worse;"
 And that alone true friendship we shall call,
 Which undertakes to love us, *faults and all*;
 And she who guides this humble line could prove,
 There is, there *is*, such candid gen'rous love,
 And from the life, her faithful hand could paint
 Glowing exceptions to her own complaint.

REGISTER—ANCASTER, 1840.

DATE.	Thermometer.		Barometer.		WEATHER.
	9 A. M.	9 P. M.	9 A. M.	9 P. M.	
Oct. 1	56 °	56 °	29.02	29.09	Misty.
2	57	58	.05	28.73	Do, windy, rain at night.
3	43	48	28.86	29.03	Partly cloudy, windy.
4	57	59	29.04	.02	Fair and clear.
5	60	60	.00	28.94	Do. do.
6	55	55	28.96	29.10	Do. do.
7	52	50	29.18	.13	Do. dry haze.
8	56	65	.10	.15	Do. do.
9	47	48	.30	.31	Rainy, a. m., cloudy, p. m.
10	46	52	.26	.11	Cloudy.
11	57	58	28.76	28.73	Do. a little rain, a. m., windy.
12	50	44	.86	.97	Do. do. do.
13	51	54	.97	.93	Fair and clear.
14	52	45	.98	29.10	Do. do.
15	44	43	29.20	.28	Do. do.
16	40	41	.35	.28	Do. do.
17	43	50	.16	.19	Misty, drizzling rain.
18	52	55	.18	.12	Dense fog, rain at night.
19	62	56	28.94	28.99	Windy, rainy.
20	50	51	29.12	29.15	Fair and clear.
21	48	45	.07	28.96	Cloudy, some rain, p. m.
22	41	51	.08	.91	Partly cloudy.
23	50	39	28.80	.97	Do. do. windy.
24	37	40	29.18	29.16	Do. do.
25	39	33	28.97	28.95	Snowing, a. m., cloudy, p. m., lightning at night.
26	33	31	.91	29.15	Partly cloudy.
27	35	40	29.12	.07	Mostly cloudy, slight shower in the evening.
28	44	46	.00	.01	Misty, some drizzling rain, a. m.
29	44	43	.00	28.86	Misty, rainy.
30	42	40	28.86	.88	Cloudy.
31	40	43	.90	29.06	Fair, partly cloudy.
Means,	47.84	48.68	29.035	29.043	

Mean temperature of the month, 48.26 °,—highest 73 °, lowest 27 °.



TRACTS by Dr. Stratton, on the Celtic origin of part of the Greek and Latin languages, have been put into our hands,—and we need to apologise for being so long in noticing them. We do not intend discussing their merits, not being such proficient in the Celtic tongue as to warrant us making the attempt. We may be allowed to observe, however, that the subject itself is important. And we must commend, moreover, the unassuming form in which Dr. Stratton submits his labours to the attention of the public. He is no framer of any hypothesis, but a disciple of the inductive philosophy. Dr. Stratton has said nothing of the controversies which have been carried on, and with no small animosity too, concerning the origin of the Celtic races. Some tracing them up to a Gothic or Scythian origin,—others going farther back in the stream of time, and discovering them 1400 years before Christ, among the migrations of the Syrians,—and others still, finding them in our first parents, in their paradisaical state! On these disputed matters, Dr. S. preserves a profound silence. He wishes to establish a fact, namely, that there is an affinity between the Celtic and Greek tongue. He challenges a probation,—and of its relevancy who can doubt? In the absence of direct history, philology is one of the surest modes of ascertaining the kindred of a nation. Two people once associated together, have become separated in the course of human affairs. Great mountains and oceans intervene between them. There is no chronicle existing to throw light upon their pedigree,—still the task is not hopeless.—Their language remains, though the men of many generations who spoke it are silent in the dust. It comes, therefore, to be a matter of importance in the discovery of their relationship, to compare these immortal relics; and if there be such an affinity, as to exclude the idea of chance, the inference is unavoidable. A relationship in ancient times, must have existed. Were we to offer any advice to our learned friend, it would be to make his researches more available to the reading public,—few will be so charmed with antiquarian controversies as to plod through a list of vocabales,—but many will be found to engage in such studies, providing they are rendered interesting.—EDITOR.

TO AGENTS AND SUBSCRIBERS.

THE object of the present address is, to beg that all the subscribers to the *Canadian Christian Examiner*, who have not yet paid their subscriptions, will do so without delay, as we find that a large amount of arrears is still due. We trust it is only needful to make this known to our friends and brethren, to stir them up to make somewhat more than their usual exertions in behalf of a work, which, with whatever measure of talent, has been now for nearly four years the steadfast and consistent advocate of the doctrine, discipline, and we may add, of the rights and privileges of our Presbyterian Church in this Province. In Europe our people were honorably distinguished as the patrons of honest learning, and it is not meet they should cease to be so in Canada. There are many indications that Canada, by the blessing of God, will become a great nation. There are lakes of unrivalled magnificence, on the amplitudes of whose shores myriads of families might pitch their tents, and great cities be founded,—there are rivers rolling through Arcadian regions into the ocean, affording a medium of communication with places near and afar off,—there are perennial streams supplying a pure beverage for man and beast,—there is a soil of boundless fertility, and a sky that drops down fatness—and there is the sweet alternation of heat and cold, of summer and winter—thus affording a season to man to take a breathing time from his toils, and gathering around him the olive plants of his household to hold converse not with earthly but heavenly things. These are some of the indications which nature, or rather which the God of nature, hath given of the future greatness of the Province.

But let us see to it,—we use the means to secure *that* greatness, which is truly a blessing. China is a great nation, and so is Spain and many others—but their greatness is a curse. Bible truth must be made the foundation of ours. The present generation must be taught their duties as well as their rights. Children must be trained up in the fear of the Lord,—youths instructed in the way of holiness and heaven. Sin must be discouraged, as in our halls of judgment, so also in our cottages,—as in our codes of law, so also in the hearts of our people. In a word, if we would be an honored and happy people, we must be an educated and a religious one. These have been the principles which have been dwelt upon in the pages of the *Canadian Examiner*, and we have reason to hope that our labors have been productive of good. In our December number we may take occasion to speak on these topics. At present we desire to notify our agents and subscribers, that we require their good services in enabling us to go on with the work. We have to meet several large and pressing engagements, and in order to this it is needful that the current subscriptions and past arrears be paid.

Toronto, 27th October, 1840.

BACK VOLUMES.—We have on file numerous orders for this work, from the commencement, which we are unable to execute, not having a complete set for any one year, excepting the present,—a few of which are yet on hand, and can be sent to order, free of postage, to such of our readers as may want them. Of former volumes we have many odd numbers, from which we may be able to supply such numbers as may have been lost or injured.

REMITTANCES have been received from Gananoque, Brockville, Kingston, Picton, Perth, Darlington, Bytown, Niagara, London, Williams, Esquesing, Montreal, Cooksville and Vaughan. Those remittances which ought to have been acknowledged in our last number, are included in the above.

TERMS OF SUBSCRIPTION.—The subscription to the *Canadian Christian Examiner and Presbyterian Magazine*, is ten shillings per annum, payable in advance; if not paid during the first six months, the charge is twelve shillings and six-pence.

THE
CANADIAN CHRISTIAN EXAMINER,
AND
PRESBYTERIAN MAGAZINE.

VOL. IV.

DECEMBER, 1840.

No. XII.

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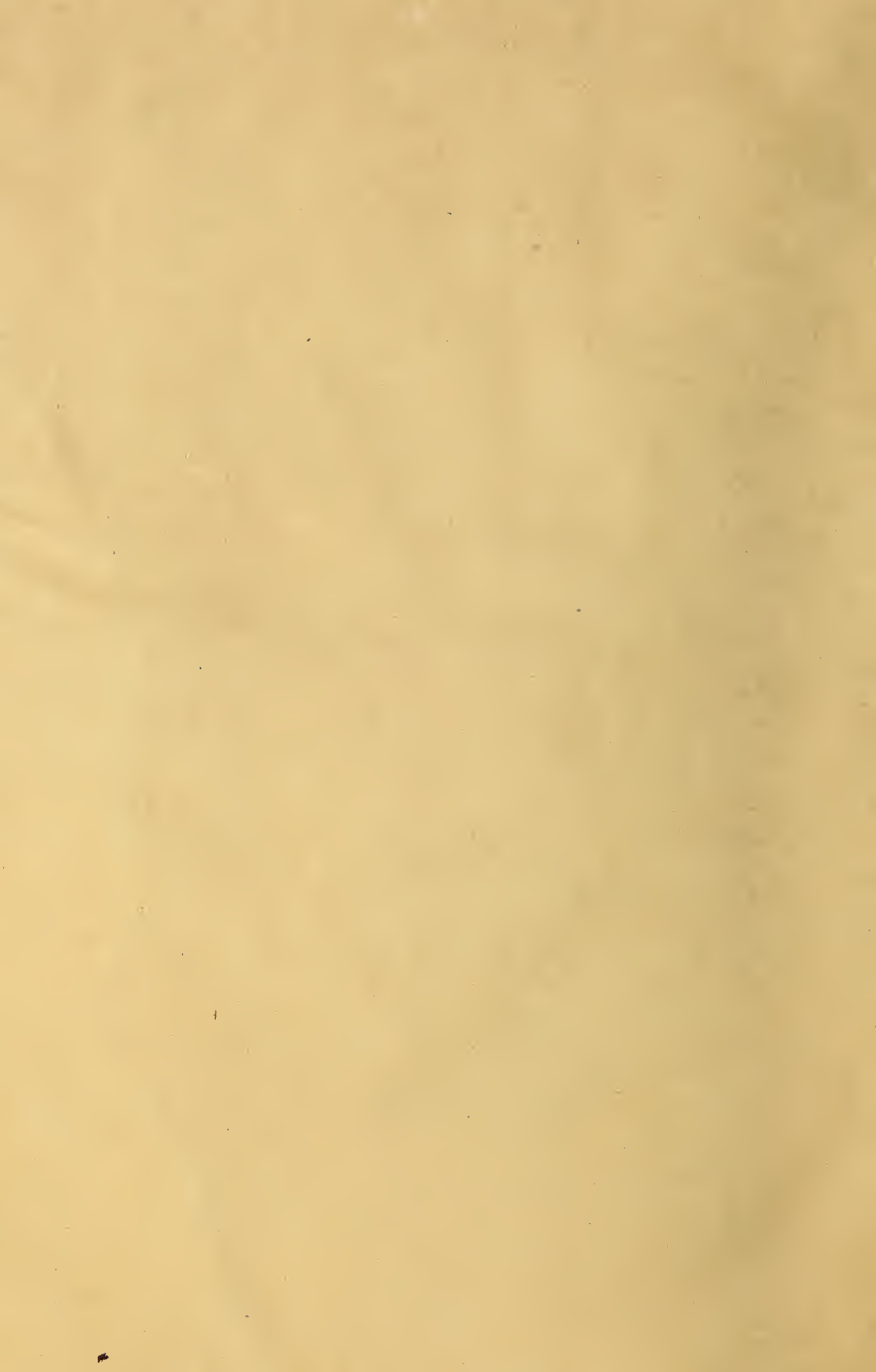
The profits of this Work will be devoted to the extension of Missionary labor in Canada.



TORONTO:

Printed and published at the Office, Wellington Buildings, by HUGH SCOBIE, General
to whom all communications (post-paid) may be addressed.

JAMES WATKINS, PRINTER.



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PERSECUTION OF THE JEWS IN DAMASCUS.

Many eulogiums have been penned by political and moral writers, concerning trial by jury. Under God it is the palladium of British freedom,—a blessing which the poorest peasant enjoys in common with the richest in the land. It is worthy of all that has been said and written in its favour. But education has the effect of raising up a community of jurymen, who are always sitting, and whose verdict is heard over the whole length and breadth of the land.—And never does the excellency of the educational institutions of the Reformers, appear to us more truly excellent, than when the national doings of Protestant states are set in contrast with those who are under Popish or Mahometan thralldom. In the former, there may be much corruption, but it is in spite of their institutions,—individuals may come to possess power unworthy of the trust,—and Governors for a time may abuse their office ; but there is a tribunal to which the injured can appeal,—and that is a society who have read their bibles, and who have learned from thence, to love righteousness and hate oppression. It is a law of our nature, that we take an interest in the concerns of others,—and when the sympathies of men are purified by the charity of the gospel, and their consciences enlightened by its precepts of equity, who is the delinquent, however exalted, who can safely defy their disapproval ? It reaches the oppressor, whether of high or low degree, and delivers the victim from his grasp. It was one of the first acts of Protestantism when she became invested with power, that she interposed to put an end to

the centuries of persecution inflicted on the Waldenses, and in modern times, the same benignant power has interposed in behalf of the Africans, extinguishing the slave-trade in the world,—and, within the British dominions, slavery itself. It has been beneficial to its enemies. The abolition of the inquisition, that infernal tribunal, is due to the moral light which Protestantism has diffused over the nations.—Where the bible is a sealed book, iniquity is decreed by law. Such a land, whatever it may profess, is heathen,—and in the language of Scripture, is full of the abodes of horrid cruelty. Even France is not an exception. Her revolution broke the power of tyrant princes and of a domineering priesthood, but popery still broods like a night-mare over her institutions. This alone is sufficient to shew, that there can be but little congeniality between her and Great Britain. The British churches and societies have laboured much for diffusing the knowledge of the gospel over the earth,—and British law is renowned among the many nations that enjoy its protection for wisdom, mildness and justice. But what has France done. After the reformation, she was the willing slave of the Pope, in slaying the people of God, and in modern times she spread a revolutionary frenzy over Europe, and seeking universal dominion, she deluged the earth with blood ? And now, again, she manifests her likings for popery, which many fondly thought she had abandoned. Her revolution was not a reformation. The spirit of the nation is much the same with what it was in the persecuting

times of Louis the fourteenth. Mannerism is cultivated to a kind of scientific perfection,—but *principle* has taken its flight,—and in those conjunctures, when the naked character of the nation is brought into view, it is dark and cruel.

The part her consul has acted, in the late persecution of the Jews in Damascus, will be found to bear us out in what we have written,—and neither does this stand alone,—it is in keeping with her late attack on Tahiti and the Sandwich Islands,—for what follows, we are indebted to the *Scottish Christian Herald* :—

PERSECUTION OF THE JEWS AT DAMASCUS.

Few events have awakened more intense interest throughout the whole civilised world, than the recent proceedings against the Jews at Damascus. The cruel, unjust, and oppressive treatment to which many of the unoffending Israelites have been subjected, on a charge which has been shown to be as false as it is malicious, calls for the sympathy and the prayers of every lover of justice and humanity.—Let christian philanthropy stand forward in defence of the insulted Israelites, and remembering what we owe to those “to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law and the promises,” let Gentile rulers and Gentile subjects put forth all their influence and authority to protect their Jewish brethren from the arbitrary and tyrannical power of their unfeeling oppressor. A minute and detailed account of the rise and progress of the persecution has been furnished from a highly respectable source, to the conductors of the “Jewish Intelligence.” Sir Moses Montefiore, who has recently left England to investigate the whole affair, will, probably, ere long, make a public appeal to the British and other European governments, in behalf of a people who, in signal fulfilment of ancient prophecy, have been scattered and peeled, and who have become a proverb and a byword among all nations.

Mr. Pieritz has presented the following narrative :—

Padre Tomaso was a monk of the Capuchin order, a native of Sardinia. He lived in Damascus since 1807, where he occasionally practised medicine. He used particularly to vaccinate children, both of the Jews and others, by which he amassed a tolerable sum of money.—On account of his usefulness, he was much regarded by the Jews of Damascus. He also had a servant, Ibrahim, a native christian, whom

the Jews generally did not know, nor, in fact, that he had a servant at all. On the 5th Feb. 1840, he left his convent, but did not return at night, nor make his appearance since. On the 6th of February the French consul examined his cell, where every thing was found in proper order, and amongst others, a sum of money now said to have been 10,000 piastres, though another report says, that 150,000 piastres were found, and that some person pocketed the remaining 140,000 piastres. The servant, too, I should mention, was missing. February 7th being a Friday, notice was given to H. E. Scheeref Pasha, who immediately instituted inquiry, at the demand of the French consul, as all the Latin Priests enjoy French protection here. The inquiry instituted was of a double nature,—1st, to ascertain where Padre Tomaso was seen last; and 2d, certain redoubtable Shiekhs, a species of Mahomedan impostors, pretending to the power of divination, were called in to discover what had become of him, by their preternatural powers. They declared that Tomaso and his servant were murdered by the Jews, in their own quarter. This was confirmed by the fact, that Tomaso actually was in the Jewish quarter on the day of his disappearance. At about 11 o'clock in the forenoon he was there seen sticking up a notice of an auction, that was some time after to take place, at the door of a Jewish barber's shop. Some persons say, that he was seen in the Jewish quarter a second time, about three o'clock on the afternoon of the same day. It was taken for granted that the Jews murdered Padre Tomaso and his servant, in order to secure their blood for the feast of unleavened bread, which was near at hand. Farach Katash, an elderly Jew, living in the Christian street, then came forward and testified that he saw Tomaso so late as five o'clock in the evening of February 5, in the Christian street; but for this he was put in prison. February 8, a certain Mahomedan of notoriously bad character, called Mohammed Telli, having heard of what was going on said, he knew all the bad characters amongst the Jews, and if he were at liberty, he would discover the murderers. At the suggestions of this man, who became afterwards so useful in the service of the French consulate, as well as of other like characters, who acted as spies from the commencement, and on the allegations of the above-named Shiekhs, many arrests were made among the Jews, from Friday night till Sunday, some by the French consul in person,

some by his or his underling's order. What state the Jews were in may be imagined ; but they were relieved a little by the glimmering hope that their innocence would soon appear. A day or two before the disappearance of Father Tomaso and his servant, they had a violent dispute with a certain Shiekh-El-Mukari, leader of the muleteers, of the name of Ibn P'vah, in a much frequented place, the Khan Assad Basha, where, while the robust servant seized the man by the throat, and held him till the blood came, his master, Father Tomaso cursed him in his faith, which was Mahommedanism, which caused great sensation among the bystanding Mahommedans, and peculiarly called forth some violent language from a respectable Mahommedan merchant, of the name of Abn-Yekhyeh El Kaphar, while the muleteer swore that Padre Tomaso should not die by his hands ; and now it happened, as the report got about of the disappearance of the monk and his servant, the last-mentioned merchant also disappeared. At first they threw the suspicion of the murder of this merchant also on the Jews ; but the eye of the public being arrested by the shop of the merchant remaining closed, and the door being forced, the man was found dead, hanging in his shop, the door being carefully secured from within. The Jews, as other reasonable men, then thought that an investigation would take place, and that it might then appear that the merchant, in consequence of the above dispute, was the murderer, either by himself, or together with the ill-used, enraged muleteer, or others, and that he destroyed himself in order to escape torture and disgrace. But, alas ! no investigation took place ; the muleteer was not even examined, on whom the suspicion, even independent of the merchant, rests so heavily. Amongst the Jews only, investigations, searches and imprisonments were incessantly carried on. They also disinterred several dead persons on the Jewish burial-ground, lately buried, to see whether the missing persons might not be amongst them, or if the dead had any marks of violence about them, which they might have received in the attempt of murdering the monk or his servant ; for the monk himself, although sixty years old, was yet in full vigour, of a tall stature, and a hot temper, while his servant was notoriously robust, and more than of ordinary strength. The poor Jews were, however, at last fixed upon as their murderers, who had no marks of violence at all about them. Sunday, February 9, Salum, the barber, was also arrested like others, but upon the entreat-

ies of his wife, was the same day set at liberty again. This barber, a Jew, is about twenty years old, and supported himself partly by his trade and partly by the alms occasionally given him by the more affluent Jews. He is very ignorant, and of rather low character : the same mentioned before, to whose shop door Padre Tomaso had fixed the notice of auction on the day of his disappearance.

Certain persons came forward and raised doubts whether the paper, which was yet up at his shop door, was the same which the monk had put up : and they soon got witnesses to testify, that the wafers with which it was now stuck up, were not of the same colour as on the first day. Monday, February 10, the unhappy barber is arrested the second time, and confined for three days in the house of the French consulate, the notorious Mohammed Telli having free access to him. The same Monday, Schereef Pasha sends for the chief Rabbi, Yacoub Anthabi, and two other subordinate Rabbis, Khakhams Sh'lomoh Arari, and Khalphou Atia, and declares to them, that if they do not discover the murderers within twenty-four hours, they should all three be beheaded, and sends them home again. They immediately repair to the synagogue, assemble together men, women and children, and in the most solemn manner, blowing the horn, &c., pronounce the severest excommunication against every Jew who should know any thing of the murder of the monk or his servant, no matter by whom committed, and not come forward to give evidence. Upon this a young man, a Jew, Yitskhach Yavoh, comes to the rabbies, and declares, that on the 5th of February, he saw Padre Tomaso and his servant at a certain spot, about half an hour's walk from the Jewish quarter, on the road to Palakhia, about half an hour before sunset, and that he there had the following words with the servant of the monk. He said to him, " You have not bought any tumbaco of me for some time ; buy some now." But the servant answered him, " I need none now, for I bought some to-day." This evidence is in perfect accordance with that of the first mentioned Farach Katash, who is now in prison. Yitskhach Yavoh is now sent to the French consul, where he repeats what he deposed before the rabbies ; and the French consul sends him for trial to His Excellency Schereef Pasha. His Excellency becomes angry, and asks the unhappy man, " who dares to give evidence in favour of the Jews,—who bribed you to give this false evidence ?" The man vows that he says nothing

but the truth, and, therefore, is laid down and flogged; and insisting on the truth of his declaration, the flogging continues, till he got upwards of five thousand lashes in succession. He is carried away lifeless, recovers for a while in the prison to which he was supported, but soon after dies. The Jews had great difficulty in the ordinary purification of the dead, which they undertook with him, previous to his burial, as the flesh fell entirely off from his bones!

In the meanwhile, the barber is going through various examinations and cross examinations, but continues steadfast in one declaration—that he did not at all see the monk put up the paper on his door, but stepping out of his shop, and seeing it up, asked some bystanders what paper it was, and who fixed it there? They answered him, it was a notice of an auction, put up just now by Padre Tomaso, who went farther on. In the course of these examinations, the barber named six poor Jews, who had been in his shop during the day of the disappearance of the monk. Four of these being in town, were immediately arrested, and imprisoned in the seraglio, and some of them subsequently tortured. The remaining two were in the surrounding villages, hawking about their humble stock of ware. After a day or two they return to Damascus, and are arrested and brought before the French consul, who threatens them with immediate death if they did not confess. They as well, however, as the four, persist in their simple tale of innocence, and are some time after liberated. They are yet in Damascus to tell their story. Those poor men, as well as the barber himself, and several others of the poor Jews, who are now at liberty again, were continually pressed and persuaded, by Mohammed Telli, to implicate others, especially the great, as the safest means of escaping those tortures with which he threatened them. He was heard to hold the same language even in open court, to poor Jews, during the occasional short intervals of their severest tortures.—The barber also declares, that on the ominous Wednesday, he saw Aslan Farchi, with his brother, Meyer Farchi, two young men, sons of the most respectable Raphael Farchi, pass his shop, and stop before it to read the paper on his door. The French consul immediately ordered the two brothers to be arrested and brought before him. Aslan, in Hebrew called Yehudah, who is some time after accused as one of the murderers of the monk's servant, is a man of about twenty years old, married, but

still living with his father. He is weak and sickly in constitution, and the jest and joke of the Jews on account of his notorious childish timidity. The French consul first examines him by himself, and in the course of a long cross-examination, the following detailed account of his occupation is obtained. In the morning of the direful Wednesday, he, with his brother, accompanied their father to the court of justice called the "Makhkemay," of which Raphael Farchi was a member. They stayed there with their father till the afternoon. They then, leaving their father in the court, went home. In doing so, they had to pass the barber's, and there they noticed the paper on the shop door, and stopped to read it, and went on. Coming home, Aslan had some angry words with his mother, upon which he left her room, and went into the room of a sister of his, living in the same house, who is a married woman, her husband, however, being then in Bagdad. This sister asked him to write some letters for her to her husband, which he did. By the time he finished them his father came home, now being very near evening; and, hearing that he had some words with his mother, made him come in and ask his mother's pardon, &c. Signor Isaac di Picciotto, a respectable Jew, son of the late Austrian Consul General of Aleppo, and himself thus an Austrian subject, now a merchant resident in Damascus, then came in, asking for his wife, who he had heard was there; but not finding her there, and having promised to join in a little evening party in the house of a christian merchant, Georgius Paskood, he soon left again. The family then sat down to their meal, which lasted some little while, having after this talked over some common-place matter, the father, Raphael Farchi, as was his regular habit, himself locked the doors of the house, and they all soon went to bed,—their prayers are here left unnoticed.—The French consul then removes Aslan, and orders before him his younger brother, Meyer Farchi, who is examined, and confirms his brother's declarations.

The French consul, then, sure that so detailed an account must be contradicted by some one or other, if it were not true, orders the whole family of Raphael Farchi, or nearly so, to be brought before him. He examines every member of the same separately, and as no shadow of contradiction is detected, Aslan Farchi, as well as the whole family, is let go. This was Tuesday, February 11. The day after, February 12, one of the four persons imprison-

CANADIAN CHRISTIAN EXAMINER.

THE
CANADIAN CHRISTIAN EXAMINER,
AND
PRESBYTERIAN MAGAZINE,

FOR JANUARY—DECEMBER, 1840.

VOL. IV.



TORONTO:
PRINTED AND PUBLISHED BY HUGH SCOBIE, GENERAL AGENT.

JAMES WATKINS, PRINTER.

1840.

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ed in the common goal, of whom the barber had said, that they, with the other two mentioned before, were in his shop on the eventful Wednesday, was severely flogged to confess guilt. He persisted in his and his fellow-sufferer's first declaration, but confessed before the Pasha what the barber had confessed to the French consul, that he also saw Aslan and Meyer Farchi pass, and reading the paper on the barber's door. Upon this the Pasha sends for the two brothers, goes through much the same process, with the same result, and lets them all again go free. About this time, some of the wealthy Jews of the town went to the French consul, offering a reward of 50,000 piastres to any person whose evidence could lead to a discovery of the supposed murderers; and having, at the demand of the French consul given him a bond for the sum, and on the condition mentioned, the French consul published the advertisement. The same day, Wednesday, February 12, the third of the barber's confinement at the French consul's, notwithstanding all the threats, promises and persuasions, and the evil suggestions of Mohammed Telli, to implicate the great, no clue having been obtained from the barber, he is, by the French consul given over to the Pasha for torture.—His Excellency, after having in vain repeated to him the promise of reward, and free pardon, for any part he might himself have taken in the murders, provided he betrayed his accomplices, which promises the French consul had often pressed upon the poor man, ordered him first to be beaten in a most cruel manner; and this not availing, the brutal torture of a certain hellish machine is applied to him; this instrument has two screws which are forced into the head, so that the eyes are pressed out of the sockets. The poor barber suffered this until his chin became quite white, while a convulsive trembling set every limb of his body in tremulous motion. He abides, however, in the assertion of entire ignorance as to the fate of the monk and his servant. He is now carried into the common prison, that abominable servant of cruelty, Mohammed Telli, becoming his nurse, and as was heard by some of the then prisoners, who are now free, upbraiding him for his folly in not implicating the great. Friday, February 14, the poor man is again brought forth, and under cruel threats commanded to confess. He cries and trembles in his already lacerated body, avowing his inno-

cence as before, but in vain; he is the second time laid under the stick, and the flogging continues for some time, till his excruciating pains not affording him relief by a timely death, as fared Yitskhack Yavoh, at last reduced him to say something for his release. He now declares that on Wednesday evening, February 5, he saw the monk in company with several of the wealthiest and most respectable Jews in the Jewish street, near the house of David, in Arabic, Dahood, Arari; but that he did not know whence they came or whither they went. The following are the men he mentions: Yoseph Arari, an aged man, eighty years of age, and three brothers, nephews of the same,—Aaron, aged fifty-five; Yitskhack, aged fifty; and David Arari, aged about forty; Yoseph Leniado, aged fifty; Moshey Salonicply, aged fifty; and Moshey Abulafia, aged forty. The first five very weak and sickly persons; all of them merchants of great consideration and wealth. They all deny the barber's statement and are prepared for torture.

But as fears were entertained that they could not stand any tortures, on account of their constitutional weakness, a more lenient measure was resorted to. They were lodged each of them in a separate cell, soldiers appointed to stand by them, and not allow them any other posture but standing upon their legs, without sleep, &c., for thirty-six hours. So says one of my documents, while another says, three days and three nights.

On the same day were arrested the three rabbies mentioned before, under date Monday, February 10. The term of the thirty-six hours, or three days, expired; the seven merchants are brought forth, each separately for trial. They all deny all knowledge of the monk's disappearance, some of them stating how they were variously employed on the evening of the mysterious Wednesday. Here is to be especially noticed, Moshey Abulafia and Yoseph Leniado; for though no attention was paid to their references, the truth of their assertions incidentally appeared. The case of the latter deserves particular notice, well showing the spirit, nay, leading to the suspicion of the motive of the trial. Yoseph Leniado declared that, February 1, a daughter of his died, and that February 5, was consequently the fifth day of his mourning. The first seven days after the death of a near relation, no Jew goes out of his house, not even to prayers;

But more than this, he declared, that on the mentioned Wednesday, from an early part of the evening till eleven o'clock at night, there were with him, in his own house, two christian merchants, one of Damascus, and the other of Khasbia, a town three days' journey from Damascus. The one of Damascus confirmed this declaration; and the family of Leniade immediately despatched a messenger to Khasbia for the other witness, the same sent in his declaration in writing, confirming Leniade's assertion. The Pasha, however, said he could not receive a written deposition; witnesses must appear in person.

The family despatched a second messenger, and then the merchant came in person; but, alas! this was not a trial to forward, but to mock at the ends of justice. Khasbia is three days' journey from Damascus; and before a person could go there and return twice, ample time was given to the judges to despatch a man likely to prove dangerous to their ends. After the last mentioned examination of the seven merchants, the barber is brought forth again, has entire impunity promised him for any guilt of his own, on the condition of a satisfactory confession, while Mohammed Telli continues to force his advice upon him. The barber first insists on his last deposition, but when he sees preparations making for his torture, he offers to confess. He then declares, that in the evening of February 5, the servant of David Arari came to him, ordering him to go to his master's house, in order to bleed Arari. When he came there, he saw the seven merchants mentioned before, sitting round, and Father Tomaso lying bound in a corner. The seven then offered him 1200 piastres, if he would kill the monk. He refused and went away. He was hardly gone, when he was called back, and they promised him 200 piastres to keep secret what he had seen. He went home, without knowing what had become of the unhappy monk.

After that deposition, the barber was led back to his cell, and the seven merchants were singly brought forth for re-examination. They all alike declared their innocence, and it was resolved to put them to the torture. David Arari was the first; but as he received the twentieth stroke, he began to foam at the mouth, and fell into dreadful convulsions. They were obliged to desist. Upon this, the French consul, expressing his doubts whether the sol-

diers might not have been seduced to allow his victims to take rest and sleep, or else they would have confessed, demanded a repetition of the same, and the seven merchants were again put on their legs, which would now scarcely support them. The consul himself, or his underlings, inspected the due performance of their penance.

PART II.

The second torturous confinement took place February 17, and they arrested the same day sixty-three young children, from four to eight years of age, and put them in prison. These remained in prison twenty-eight days, being almost daily questioned and examined, with threats and promises,—asked whether they did not see their fathers, &c., kill Padre Tomaso, &c. The innocent children know of no guilt, and tell their harmless tales. One of the little ones, however, is persuaded to answer a seductive question in the affirmative. He said his father killed the monk, and then threw him into a certain pit in the court-yard of the school-master.

There indeed was a certain subterraneous vault not in use, which had been covered a length of time, but into which the children used to look through little holes. The French consul, with many more, then takes the child to the spot, the pit or vault is opened and searched, but nothing is found. While the seven are yet standing, the barber is again brought forward and threatened with immediate death, that is, by torture, if he did not confess all he knew. The poor fellow was now entirely unmannered, and ready to try as many confessions as they pleased, nor was he at a loss for a confidential teacher. He now says, that he indeed went to the house of David Arari, as he stated before, on February 5, and in truth himself took part in the murder of the monk. David Arari began to cut his throat, but beginning to tremble, and dropping the large knife on the ground, he took it up, and completed the fatal deed. On further inquiry, he said he did not know why the murder was committed, and asked his fellow-criminals, therefore, why it was done? But they answered him, they wanted the blood for certain religious purposes unknown to himself, and that they indeed collected the blood into a silver basin, from which it was poured out into a glass bottle. The Pacha then asked him what was done with the body? to which the barber answered, it was buried—*not cut up*

—in the court-yard of David Arari. The Pasha, with a great concourse of people, then goes to the house of David Arari, taking the barber with him, who lay across an ass, supported by persons on each side, as he was not yet able to sit or ride on an animal, nor to walk. The stupified barber is then asked to point out the spot where the corpse was buried, and he lies on a place in the yard which is beautifully laid out with various coloured marble.

It was evident that this spot could not have been so newly opened, and therefore the Pasha, apprehending the deception, grows angry, and threatens the barber with instant death if he deceived him, and asking him sternly at the same time, "Do you mean to say that this place was opened, and then newly thus laid out?" Upon which, the barber, collecting himself, interrupted, "Oh, no, I am mistaken, it is there in that room,"—one not quite finished, the house being new. The place he now pointed out is now dug up, and so is a second and third, the barber continuing to vary his local assertions; but no trace whatsoever is found. This disappointment excites great sensation in those who anticipated the doom of the poor Jews. Before they left the house, however, Morad Fattall, the servant of David Arari,—of whom the barber had said that he came to call him on the fatal evening,—is taken by the Pasha into a separate room and interrogated. But as the barber had not implicated him, and he himself asserting ignorance of crime, without leading by his own manner to any suspicion, he is let go again. The Pasha then privately examines a female slave of the same house, a Mohammedan, promising her the richest presents, and even marriage, if she would confess. She, however, replies, that she knows of nothing, and adds, she is sure that no murder was committed in her master's house. The Pasha then drew his sword, and threatened to cut her head off if she did not tell the truth. She insisted, however, that what she said was truth; adding, "I am a Mussulman, and only the slave of these Jews; and if I knew any thing against them, I should not deny it."

The Pasha, with his people, then goes home. This took place February 23, by which time the seven merchants had been released from their torture, variously examined and interroga-

ted, and are now simply confined, hopes being entertained of their entire liberation, as the barber's deposition was falsified by fact,—at least negatively. The next day, however, February 24, the French consul arrests Morad Fattall; and after severe examination, in which nothing suspicious appears, discharges him. They then arrest the four Jewish slaughterers, the three grave-diggers, and two Jewish night-guards. The streets of Damascus have all a gate at each end, which is closed at night, a porter standing by it, without whose knowledge no one can pass or repass it after nightfall. The two porters of the Jewish street are arrested. Some of these are severely tortured, till one of the last mentioned, a man of sixty, dies. This poor man was very important in the case, as his station was just opposite the spot where soon after the bones are taken out, part of which are affirmed to be human, and to be those of Padre Tomaso. He died, however, by torture, in attestation of the truth of his deposition, that he saw none of the suspected pass or repass his gate, &c. During several days about this time, many Jewish houses are searched,—some are dug up in consequence, it is said, of the declarations of the sheikhs already mentioned, who pointed out many houses in succession, where they affirmed Padre Tomaso would be found dead or alive,—nothing, however, is found. The barber now feigns to recollect the body was buried in the garden of Raphael Farchi, which is close by the house of David Arari. The Emir Ali, with a detachment of soldiers, followed by a great concourse of people, and accompanied by the barber, then repairs to the garden, half of which is dug up on various spots, and as nothing is found, the people become so enraged at the barber, that they tear down branches from the trees, and begin to beat him. He is, however, safely lodged again in his prison cell. Wednesday, February 20, the French consul asks the Pasha to allow him once more to take the barber into his house for private examination; but eliciting nothing satisfactory from him, sends him back in the evening. In the meantime, the Pasha orders Morad Fattall again to be arrested, who is at once put under frightful torture; and not confessing any guilt, is imprisoned for the night in the same cell with the barber. He is brought up the next day, but yet persisting in his former declara-

tion, is returned to prison. After one day's more confinement, together with the barber, he is brought up again and prepared for torture; he then offers to confess, and declares the same thing with the barber, and confesses himself also an accomplice;—wherein, however, he contradicts the barber, never owned the presence of this man. The barber is therefore brought up again, February 27, in the evening,—is assured of perfect impunity, &c. and pressed to confess. He then declares, that the servant was indeed very active in the murder like himself; and after alternately examining these two persons several times the same evening, they come at last to an agreement in the following depositions: the barber and some of the seven merchants held the monk, while the servant cut his throat—the blood was carefully collected, which, upon inquiry, they were informed was wanting to be mixed up with the unleavened bread.—They did not know before, that such a practice obtained amongst the Jews. After the monk was quite dead, the two, barber and servant, cut up the body by limbs, and threw each part, one after another, into a large kind of mortar, and broke all the bones into small pieces. They then put the whole into a sack, carried it to a certain spot, where they let down piece by piece through a hole into the public sewer, a current stream which runs under ground through the whole town, passing also the Jewish street. The place which they thus pointed out, is some distance from, and not in the same street with the house of David Arari, the way from the one to the other leading through the gate, the night-guard of which was lately killed.

The next day, February 28, the water being cut off without the city, the French consul with his followers, having the two unhappy wretches, barber and servant, carried before him on donkeys, neither of them could yet walk or support themselves alone on the animals, and accompanied by a company of soldiers and large numbers of the enraged populace, repairs to the place which is now opened, and certain persons are ordered to go down and search in the mud in the bottom of the channel. It now happens, that some water appears in the channel; and the French consul insists on it that this water came from a certain house near by, belonging to a Jewish family of Prussian sub-

jects. Whether this conjecture be true or false, I have not inquired; however, the French consul rushes into the house with a curbage, and flogs a young woman in it, demanding their design in troubling the bottom of the channel, from which he infers certain guilt.—the man of this family is Romano. I have it on good authority, that the Prussian consul lodged a formal complaint at the proper quarter against the French consul for this outrage. The young woman is a sister of the master of the house, and consequently also a Prussian subject. However, the persons in the channel now threw up a number of bones, without either flesh, or skin, or hair, &c., and a piece of shapeless rag of thick cloth, such as the tarbooshes are made of, but which appears to be black, though parts are red. The barber, who used to shave the monk, affirms the latter to be part of the cap worn by the monk; and the bones are considered to be partly human and partly animal. They are assorted by some of their doctors, rather quacks, and those considered human are buried with riotous pomp, and registered as bones of Padre Tomaso. All the bones put together did not amount to above what would constitute the third or fourth part of a human frame. It is quite impossible to describe adequately the uproarious state which Damascus is now in; it was bad enough for the last three weeks, but now the ignorant population, tossed by the unrestrained and ungovernable tempest of their vilest passion, cease to be human beings, and resemble more the wild beasts of the forest. The day before these bones were found, a certain Arab christian, Sh'blee, Seibly Ayoob, arrives from Sidon Sida; whether of his own accord, or sent for, I know not,—the latter is more probable,—at any rate, he is allowed to take part in the proceedings. This man was some years ago in the employ of government at Damascus. He was there enriching himself by the spoil and extortions of the Jews, till the distinguished Israelite, Maalem Raphael Farchi, brought a suit against him; Shiblee was found guilty, obliged to restore various sums of money to Jews, and condemned to eighteen months' imprisonment. This, of course, does not gain him his affections for the Jews. The very day of his arrival he goes into the Jewish quarter, and vents his revengeful fury against the poor Israelites. He then, amongst other things, cries out, "Tomorrow I will here dig up the re-

mains of Padre Tomaso !” He happened to threaten this just near the spot where the bones were now found, pointing with his finger to the very spot. Whether from this, or from other circumstances, or all put together, a rumour is prevalent, that the bones found, were deposited there by the enemies of the Jews, which could now easily be done, as the night-guard, which formerly stood on his watch just opposite, was now removed, by death under torture, as stated above, and no second person could be procured for so dangerous a post. At this time, more than ever, the vilest persons pressed into Jewish houses, and extorted money, sometimes large sums, sometimes of the poorest, so little as twenty piastres ; and where there was no money, they took effects.

The following extraordinary rumour prevails, though not amongst the enemies of this defenceless people :—

There was a certain native christian, Seyd Navu, who violently took away from a poor Jew, Algerine, a sack of flour. The poor Jew, who used to deal in this article, and had already been robbed of every thing else he had, in a kind of despair went to the Pasha and complained. Seyd Navu is put in prison ; the next day, however, he is liberated again, without trial and without restitution. But it is confidently asserted, that while the man was yet in prison, both his mother and his wife ran up and down in the christian street, calling out, “ If Seyd Navu be touched, or if you don’t interest yourself for his liberation, we shall bring misfortune upon you all ; we shall discover the whole plot, and show where Padre Tomaso is !” and that the French consul on hearing this, went to the Pasha, and demanded the liberation of Seyd Navu ; the women never being questioned what they meant by their threats.

I may also notice that, after the death of Yitskhack Yavoh, some Jews went to the place where he had said he saw the monk and his servant near sun-set. They found there several persons, Christians and Mahommedans, who confirmed the deposition of the deceased.— They then went home, with the intention of having these persons called before the Pasha. Other Jews, however, thought that these persons, ought first to be asked whether they would come forward to give evidence ; as they feared, in case these persons should, upon trial, deny the fact, their case would only be worse. These Jews, therefore, went the next

day again to the same persons, asking them whether they would come forward and declare before the Pasha, that they had seen Padre Tomaso, February 5, in the evening. Upon this, some denied the fact altogether, while the others said, “ No, no ; we have seen him ; but if we be called before the Pasha, we shall say we have not. Farach Katash is imprisoned, and Yavoh is dead, because they said they saw the monk, and we shall not endanger our lives for your sakes.” Thus, the poor Jews, with a heavy heart, went home again.

But, without entering into further like details, it is enough to observe, that whatever probability there may otherwise exist that Padre Tomaso and his servant are dead, for any thing that has hitherto appeared in the course of all the investigations, they may both be alive yet. However, it is now taken for granted, that the bones found were, in part, human,—that they, as well as the rag of a cap, belonged to Padre Tomaso, and that the Jews killed him. What is worthy of remark is, that the French consul now makes the Jews pay the 50,000 piastres, promised by them as a reward to any person whose information could lead to a discovery of the supposed murderers.

Friday night, February 23, a process of torture is resorted to that certainly has never been surpassed for enormity. Yitskhack Arari is the first ; his various tortures continue for three hours. But as far as he could yet speak, he asserts his innocence. The barber is then brought up, and made to repeat his last deposition in his presence ; and Yitskhack Arari being questioned, now assented to the barber’s confession, and they are now both confined in the same cell. Saturday, February 23, the remaining six are brought up, one by one, in the presence of Yitskhack Arari. It is too awful to describe the tortures applied to them. David Arari and Mosheh Abulafia are reduced to assent to the depositions of Yitskhack Arari and the barber. The other four, two of whom soon die, never to the end allow the truth of these cowardly depositions. Now inquiry is made for the blood. David and Yitskhack Arari say, that Mosheh Abulafia had taken possession of it. Mosheh Abulafia denies this, and is subjected to torture. He then says, he had it indeed, but delivered it up to Mosheh Salonicy, one of the seven. Salonicy, however, bears every torture, and insists on his entire

innocence and ignorance of all blood. Sunday, March 1, the two brothers, David and Yitskhack Arari, are again brought up for further trial, when they again deny their last day's confession of guilt, which, they say, was extorted from them by torture, and made in the hope of a speedy execution. The remaining five are now also brought up. Yitskhack and David Arari are again reduced by extreme suffering to their former confessions. Mosheh Abulafia is now tortured to give up the blood; he then says, I have secreted it at home in my house. The French consul, always alive to cruelty, then accompanies Mosheh Abulafia to the house, followed as usual by large crowds, and Mosheh Abulafia is now to give up what he possessed. He unlocks a cupboard, and feigns to examine it; and then asks his wife, who was in despair all this while to see her husband so lacerated, and apparently quite beside himself, "What have you done, with the blood?" The poor woman, as in a fit of frenzy, cried out, "What blood had you?" He then answered, "I have blood; only give me a knife, and then you can take the blood, and say, this is it." When the French consul heard this, he, like a madman, began to beat both Abulafia and his wife. He then laid a rope around his neck, threatening to strangle him; and in the attempt to pull the rope, he laid his poor victim prostrate at his feet. Not satisfied with this, he dragged him about in the court-yard by the rope around his neck. The French consul then ordered both Mosheh Abulafia and his wife to be conducted to the court of the Pasha. Now it is that Mosheh Abulafia offers to embrace Mahomedanism; he is received, and assumes the name of Mohammed Effendi. He is now again interrogated, and says, he gave the blood to Rabbi Yacok Anthabi. This is the fourth variation. This enfeebled old man endures an ordeal of torture, that a person should almost be inclined to think he must have been strengthened by supernatural power, but denies all guilt both of himself and the rest. It is now late at night, and the legalized assassins resign themselves to sweet rest,—leaving their mangled victims to pour out their souls in prison,—to be prepared for the feast next day, March 2. A desperate attempt is made to bring the four that remained hitherto immoveable in the assertion of innocence, to a confession of guilt; the attempt proves fruitless, but the old man of eighty years

of age, Yoseph Arari, and Yoseph Lenlado, who had two witnesses to prove his innocence, die in consequence of their tortures. Here it is to be noticed, that when the seven, as also the rabbies, were this day brought before the Pasha, his Excellency commenced, by exhorting them to confess the truth which is all, he said, he wished to know. Upon this, the two Araris that had before criminated themselves, said, "The truth is, that we know of no murder; but if you will torture us again, we shall make our former deposition." They, like the rest, are again tortured, and again confessed themselves guilty. The apostate, Mosheh Abulafia, now Mohammed Effendi, abode by his last deposition.

I here pass over some absurd attempts of this coward, to prove from the Talmud, &c., that the Jews are required to make use of human blood. The monks have been very industrious in distributing quotations in Arabic, throughout the country, accompanied with the most malignant calumnies and misrepresentations of the affair at Damascus. I found some of these extracts in Arabic, at Tyre, Sour. In Beyrout there is scarcely a person without them; and in Alexandria I find them equally common in the Italian language.

Upon my arrival at Damascus, March 30, and after having had some information on the subject, I challenged some to produce one well-founded suspicion against the Jews, to show any cause why the Jews were at all arrested, which they could not. At the same time, I strongly protested against the calumny, that the Jews use human blood, and was able to refute certain foolish allegations, such as that the Jews dip a kerchief in christian blood, and dry it, and burn it to ashes and that the day after a Jewish couple is married, these ashes are strewn on a hard-boiled egg, which is thus eaten by the young couple. This, I am grieved to say, gave rise to new tortures, and new investigations of the murder of the monk, which for the last month had been considered as settled.

We doubt not our readers will be as disgusted as we were with these disgraceful details. It appears that the Jews of Damascus have appealed to the Pasha of Egypt,—we quote from a London paper,—“to put an end to the application of torture, as a means of procuring evidence in criminal process, and to permit the further investigation of this affair to take place at Alexandria. To the first part of this appli-

cation Mehemet Ali immediately assented, and, in a manner which does him honour, prohibiting the use of torture against the accused persons; he refused, however, to have the process referred to himself, but directed that it should be removed from the jurisdiction of the Damascus authorities, and conducted before a tribunal composed of European consuls, specially delegated for that purpose. Thus, as the affair now stands, the christian monks are the accusers, and christians also judges; but the popula-

tion and authorities of Damascus are prejudiced against the accused persons, and eager for a conviction. For their defence, European advocates of eminence are engaged, and are now on their way to Damascus, accompanied by Sir Moses Montefiore, who is specially deputed by the Jews of London and Paris, to encourage the persons under trial by his presence, and to afford them such assistance in money and advice as they may require."

THE BLIND ASYLUM IN GLASGOW.

[FOR THE CANADIAN CHRISTIAN EXAMINER.]

The writer of this article had the pleasure of visiting the Blind Asylum in Glasgow, some-time ago,—and he can truly say, that of all the places he has visited in search of curiosities, it afforded him the most agreeable surprise and delight. The asylum is situated in the north part of the city. It is a spacious building, containing all the usual accommodation for boarders, besides school-rooms, work-shops of various dimensions, court and garden-grounds, &c. Mr. Alston, who presides over this institution, is a gentleman of independent fortune, and spends his time neither in horse-racing, nor at the gaming table, nor in frivolous gaiety, but in a way infinitely more useful to mankind, and doubtless more agreeable to himself, in a great philanthropic work, the education of the blind. I had always been wont to look on a blind person as an object to be shunned, seeing one was presented with distress he could not alleviate, often, too, allied with vulgar habits, arising either from the want of employment, or from the meanness of it,—such as playing on the violin at fairs, or from door to door. How different, however, the prospect which opened up to our party, as we passed successively from one apartment to another. Here were a number of lads well dressed, and all full of activity. They are begirt round the waist with a girdle of hemp,—and while one of them turns a wheel, the others are fingering the raw material, which becomes a well-spun thread, as it passes through

their hands. They walk backwards with all the ease of ordinary rope-makers, until they reach the extremity of the shed. But, see again!—the operation is changed, with the rapidity of men that have their eyes about them. There is a running of the blind operatives up and down the walk. The threads are at length laid together with great precision, and the motion of the wheel being reversed, a beautiful packing cord is the product of their toil. In short, when I saw them going about their work,—spinning their threads with so much apparent ease, and joining them to be twisted into one, I could not but think that the rewards of philanthropy greatly excelled those of pleasure or of folly, and could understand how it came about,—that presiding over such an institution, must be a source of pure joy to a christian mind. But now the scene has changed. Here is a hall, where a number of blind youths are busied in the work of basket-making. They are seated all round the walls, and with a hand that does not wander, they are picking up the wands that lie in bundles at their sides,—now a white one is selected, and again a blue or a red, and is interwoven in the frame, with admirable art,—until at length a vessel is produced of a texture at once firm and beautiful.—How expressive in this view are the words of Holy Writ, in the mouth of a benevolent man, —“*I was eyes to the blind.*” But what sounds are these? They are loud, but familiar to mine

ear,—the merry sounds of the weaver at his work,—of the man who is busily plying that instrument, of which queens and noble dames were not ashamed in olden times,—I mean the loom. The whole machine is moved, and the operation of cloth-making carried on, by a lad deprived of his eyes. He seems insensible to the privation, for he chants some verses of a song, as the shuttle flies from side to side, with lightning speed, reminding one of the rapid flight of time. Meanwhile, the cloth lengthens out,—one thin fibre after another being incorporated with the warp, in the twinkling of an eye. The work thus increases apace with all the regularity of a process in the vegetable kingdom. Retiring from the loom-shop, we walk across the court, and enter the apartment where the girls are instructed by a competent mistress. Here were sitting some dozen of maidens, fair and comely, but all of them stone blind. They were dressed after the same manner, with great plainness, but so clean and neat, that not a spot or flaw might be seen on their garments. They seem never to be idle,—and from the articles of female manufactory exposed for sale in the institution, I should infer they are capable of various kinds of work. At this time they were engaged in the operation of knitting. Their fingers were all activity, alternating the motions of the needle with the worsted thread, and apparently never once impeded by committing an error in the taking up or in the slipping of the loops. This, however, may be thought an every day operation, and therefore I need not dwell upon it. Leaving this apartment, let us now pass into a larger hall, in which hangs a splendid painting of Mr. Alston, who has devoted so much of his time and talents to the improvement of the education of the blind. Here we met Mr. A. himself,—and from the courtesy with which he answered our questions, and the pure benevolence that appeared in the communications he made to us, concerning the pupils, one had an additional proof to what his philanthropic doings afforded of true greatness of mind. A number of boys were now set before us, and charged with the casting up of some accounts in arithmetic. They had no slate or slate pencil, these being of no avail to youths who could not see,—for, though they might be able to write the cyphers, they could have no way of perceiving them after they were written, and thus they would just be as good as

nothing at all. They must have something, therefore, which they can *feel*. And this is provided for by means of small pins, whose heads are marked by cyphers, and a board, having small holes in it to receive them. This was their substitute for a slate-pencil and slate. And now they began in good earnest. It was an account in division they were required to perform. They set down the dividend,—then on the left the divisor, and on the right the quotient. This being done, they proceeded to divide, multiply and subtract, with as much ease as if they had the use of their eyes. The whole process, indeed, seemed to them an amusement rather than a task. The last exhibition we witnessed, was the reading of the Scriptures, by a class of girls. The teacher asked me to name the chapter,—and I had no sooner done this (I think it was the tenth of John,) than they began to turn over the embossed leaves of the sacred volume, feeling with the tips of their fingers, until they lighted on the chapter and verse required. And now, they read leisurely indeed, but with no impediment, the word of consolation, declaring that Christ is the shepherd of his sheep, and gives his life for them.—After this exhibition we were more than surprised,—for this feeling may have its origin in the mere novelty of a thing, irrespective of its end,—but here was novelty enough, enhanced moreover by the consideration, that it was the means of communicating the light of truth to those who were sitting in darkness. What a special privilege,—to possess the facility of reading a book at all times, in the darkness of midnight, when one is lying on his pillow, as well as in open day, when enjoying the converse of men. The great Milton, as well as other bards, have pathetically bewailed their desolate condition,—but had they lived in these days, the labours of such men as Alston, and others, would have been the means of giving consolation to their afflicted souls.

We observe that Mr. Alston gave an account of the institution at one of the sections of the British Association. We could have wished to have had a fuller report of this paper,—as it is, however, it will serve to throw additional light on the efforts made in Glasgow, in behalf of educating the blind.

“The following paper, which we are, however, compelled to abridge, was read by John Alston, Esq., of Rosemount, Honorary Treasurer to the Asylum :—

"It is not my intention to enter into any account of the first printing for the blind, this having been already done by the Rev. William Taylor, of York, who, at the request of the British Association, reported on that subject at their meeting held at Liverpool in 1837, as recorded in the report for that year, page 33.—Nor do I enter into any discussion as to which of the various systems that have been suggested is the best, my object being merely, first, to give a brief account of what has been done in printing in relief in Roman letters, for the use of the blind, being the system of reading which is in operation in the Glasgow Asylum, and which has been adopted in all the other institutions in this country, with the exception of Liverpool; and 2dly, to detail our mode of instruction, and give a short general account of the institution.

EDUCATION.—By the system of printing in relief in Roman letters, an easy method is opened up of communicating information. The blind can be taught this mode of reading at home by their relatives, or they can be sent to school with those who see, the Roman character being equally used by both. We cannot, indeed, open their eyes, but we can teach their hands to serve the purpose of eyes; and by means of the power of touch, we pour the light of information on the eyes of their understanding. The blind have this advantage over the seeing, that in the darkest hour of the night they can finger the pages of their books, and derive from them comfort and instruction.—This invention forms a new era in the history of literature, and no limits can be set to the benefits which future generations of the blind may derive from it.

"The mode of instructing them is this:—After the pupils have acquired a knowledge of the shape of the letters of the alphabet, words of two or three letters are submitted to their touch. They are then made to feel the words with two or three of their fingers on adjoining letters, by which means they are able to decipher two or three letters at once, which, by practice, will give a dexterity and fluency to their reading. They are then taught orthography, and next proceed to study the derivation of words and their relation to each other. Their finger nails are kept short, to prevent them from injuring the surface of the letters.—By this system of tuition, the sense of touch becomes the channel through which instruction is conveyed to the understanding and the memory.

"There is an advantage not to be overlooked from this system, when we take into consideration the lonely and solitary situation of the blind, often treated by their relations as burdensome, and the utmost difficulty being experienced, even in institutions erected for their reception, to keep the young mind in exercise. It is of incalculable benefit to them, now that they are furnished with books, to be able at all

times to obtain instruction or amusement without occasioning trouble to those who have the charge of them. Nothing can be more delightful than the contrast betwixt their present advantages and their former situation.

"The branches of education taught in this institution are, Reading, English Grammar, Arithmetic, Geography, the Elements of Astronomy and Geometry, Music, &c. At present there are above thirty individuals, whose ages vary from ten to thirty-two years, who can read, and the attainments of some of them will bear a comparison with those of the same age and time under tuition, who are in possession of every natural advantage. One of them is a young woman, who, after being educated in the institution for the Deaf and Dumb here, lost her sight about seven years ago. She may now be seen daily receiving instruction from one of the more advanced blind children, tracing by the touch the form of the letters, which she still remembers, and then indicating them by spelling the word on her fingers to her blind companions. Afterwards she takes her slate, and writes down the passage she has read.—The restoration of this interesting individual to intercourse with the rational world, is a source of exquisite pleasure to herself, and of gratification to all connected with her.

"Then followed an account of the progress of printing the Bible, and other books, for the use of the blind, and a short sketch of the origin of the institution, with statistics of the manufactures, wages, &c. The whole was listened to with intense interest, but we have only room for two extracts:—The Bible will be in fifteen volumes, super-royal, 4to, double pica. The work will consist of nine volumes, of 200 copies each, and six volumes of 250 copies each,—in all 3300 volumes. There will be 2470 pages, each page containing 37 lines; 1160 reams of paper, weighing $3\frac{1}{2}$ lbs. each ream, 9360 lbs. The paper was made on purpose, strongly sized, to retain the impression. In order to account for the great size of the work, it must be borne in mind, that it can only be printed on one side of the paper, and that the letters require to be of considerable size in order to suit the touch. We began with a smaller type, but successive experiments obliged us to increase it to the present, which may be regarded as the *minimum* size.

The printing is effected by a copperplate printing press. The types being strongly relieved, and liable frequently to give way under the heavy pressure required, it has been necessary to have them no less than four times recast during the progress of the work. There is in the operative department, one man and one boy as compositors, who were taught in the institution, and one pressman; the ordinary teacher acting as corrector of the press.

THE NEW TESTAMENT.—This is completed in four volumes, super-royal 4to, in great primer. There are 623 pages, forty-two lines in

each page ; 450 reams of paper, the same as made for the Bible, weighing 3325 lbs ; 250 copies. Of the Gospel of Matthew, 500 copies, and 500 of the Acts.

"The Chairman having proposed a vote of thanks to Mr. Alston,

"Mr. Rawson bore his testimony to the excel-

lence of the Blind Asylum, which he had visited. The case of the deaf, dumb, and blind woman, he described as truly affecting.

"Mr. Alston having invited all the gentlemen to pay a visit to the institution, several of the strangers declared their intention of doing so."

THOUGHTS SUGGESTED BY THE SEASON OF THE YEAR.

The close of another year is fitted to remind us of the swiftness with which time passes away. This is a lesson of daily occurrence.—It is read to us every morning, and it is repeated every night. But our ears are too often shut against its importance. There is an obtuseness which the uniformity of the laws and processes of nature tends to increase. All things continue as they were from the beginning, and it is inferred they will so continue, if not for ever, at least for an indefinite series of years. And though the manifest frailty of man might be enough of itself to awaken the careless to the importance of making religion a personal concern, yet the least breath of temptation seems enough to turn them aside from the path of duty. How determined the resolution with which temporal things are sought for.—And why is it thus ? Just because men have a firm faith in the constancy of the laws of nature. Labour bestowed upon the soil, or a superior skill and perseverance in business, will bring to a man a liberal return ; but in reference to things above, they are unseen, and therefore are put far off. And not only so, but how often do we find men, who have outstripped their fellows in the chase of mammon, opposing godliness. They are conscious that the thought of another world would diminish their importance in this one,—and so they hesitate not to look with scorn on the services of the sanctuary. It would seem they have such weighty matters on hand, that they cannot deign to look on those things which occupy the minds of christian ministers and people.—And not only do they stand aloof themselves from the service of God, but they do much to encourage others to do so likewise. These, too, are men of high pretensions in the com-

monwealth. They would wish to be esteemed persons of sound judgment, and benefactors of their country, and yet they would practically blot out the Sabbath from the calendar,—they would devote the entire week to the care of the body, and they would leave nothing to the care of the soul. But, truly, there is as little reason for their complacency in their own ways, as there is for their contempt of the ways of other men. The scriptures set down earthly things on their proper scale of importance, when they say, "meats for the belly, and the belly for meats, but God will destroy both it and them." If there was no other world, or if man was constituted a merely corporeal being, like the inferior animals, then those would be the only wise men who give themselves up to the undivided labour of providing worldly things, but it alters the whole contemplation, when the fact is far otherwise. Man is made an immortal spirit,—the soul is the noblest and most important part of his constitution. Even in this world there can be no permanent peace, if man's spiritual nature has not been nurtured and disciplined according to the rule of the word of God. It is an easy thing for one who has borrowed the decent usages which had their root and their origin in the piety of a generation who read their bibles, and waited on the Lord in the ordinances of his sanctuary, to live and act, as if the accumulation of capital was the chief consideration of a community,—but it is not good that men of such a spirit should be permitted to deck themselves up in the flimsy trappings of political wisdom, and seduce by their blasphemies others from the pure principles of revealed truth. It might be easy to give a practical discovery of the consummation of their views, by pointing to those nations

who have given heed to the counsels of worldly politicians, and cast off the fear of God, and among whom selfishness and ambition had become the sole principles that influenced the public mind, and there in the anarchy and slaughter which desolated the land, and menaced mankind with a long night of discord and violence, it would be found that such men, in reference to the body politic, were miserable comforters, physicians of no value. The tendencies of irreligion are all towards evil, and when it becomes general among a people, the evil is too vast and complicated to be described or conceived. The apostle Paul presents us, at the close of the first chapter of his epistle to the Romans, with a black catalogue of the sins of the polite nations of antiquity, and these, their evil doings, as every one knows, led to their downfall, and to the ingress of barbarous nations on their ruins, so that darkness again covered the earth, and gross darkness the people. Little do those would-be politicians understand what they do, when they go about to pour out their vulgar ribaldry against the godly of the land, who bear a testimony to the truth and excellency of the scriptures, and wait on the Lord in his sanctuary. If numbers would convert this province into a great nation, the thing may be easily and speedily effected; but it is not difficult to understand what kind of nation that would be, where the Sabbath is desecrated and the sanctuary despised. The relations of life, which, when purified by the doctrines and precepts of the gospel, are like golden hinges, on which revolve all that is orderly and graceful in society, become only instruments of ruin, producing wretchedness and calamity over the length and breadth of a land.—And though there might never be the turmoil of anarchy, even this were preferable to the reign of folly and death from generation to generation.

It would, doubtless, be wrong to say of the professing church as a body, that she is wholly the salt of the earth, but it is within her pale that it is to be found, and not in the assemblies of men glorying in their shame. O! it were enough to arouse a man to live like the Baptist, in plainest garb, and on food of the coarsest kind, to sound with more effect an alarm in the ears of men, who make their riches a ground for despising the sanctuary, wherein their fathers worshipped. They may flatter themselves they are the friends of the country, but in truth

they are its most cruel enemies, for they are confirming the depraved in their depravity, and the profane in their profaneness. They are weakening the hands of the faithful, and they are teaching the young and inexperienced to forsake the paths of wisdom and of holiness.—And, O! if it be a truth, that God rules in the armies of heaven, and among men, the policy of such men, if it be ever acted upon, will in the end be found to be wormwood and gall.

But, at this season, when another year has fled away, we would rather wish to direct the minds of our friends to things more nearly concerning us as individuals. Though every day is fitted to teach us the lesson, that our time is short, yet the close of another year is fitted to teach us this truth with a peculiar emphasis. A day is such a short space of time, that we are apt to allow one after another to pass away without any notice or concern; but a year is a cycle made up of many days,—it is felt to be a part of our time upon earth,—and when the close of the year has come round, we seem as if we had advanced nearer to the grave, and are ready to say with the Patriarch, “when a few years are come, we shall go the way whence we shall not return.” And here we are reminded of a passage in a sermon preached by the late Dr. Jones in Edinburgh, on the fiftieth anniversary of the commencement of his ministrations in Scotland. The text was Zech. i, 5, “Your fathers, where are they, and the prophets, do they live for ever?” The passage is from the close of the discourse, and is fitted to shew what a change a few years make, in emptying houses of their inmates, and, as we may say, cities of their inhabitants. It reads to us the lesson,—“be ye always ready.” “In the year 1779,” says Dr. Jones, “just fifty years ago YESTERDAY, I first was permitted to enter into this house. The impression made upon my mind was strong and solemn; and it has never been effaced. On *this* day fifty years ago, I first ascended the place from which I am now addressing you, and opened my mouth with a desire, I trust, to utter what was right in the sight of God, by illustrating his mercy and grace to a fallen world. I chose for my text the declaration of the holy apostle Paul, ‘I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth.’ There was before me an immense concourse of people. This church was built to accommodate nearly eighteen hundred

red persons ; and it was always reckoned that, when more than ordinarily crowded, it would hold two thousand. On that day it was crowded to excess ; and I believe there must have been two thousand persons present. I look round me *now*, and I see only six or eight of these ; and in regard to the rest, I am led to put the question, ‘your fathers, where are they ;’ I have endeavoured to obtain an answer to this interesting interrogatory. I have read over the communion roll of your predecessors, and other documents, which bring to my remembrance the persons who composed that numerous assembly. I have made inquiry among my venerable brethren of the eldership, who were present at that day’s service, some of whom are now confined to the habitations of sickness and sorrow ; and I have endeavoured in this way to come to a conclusion ; and this conclusion is, that of the two thousand persons then present, about twenty are now alive ;—ninety-nine out of the hundred have descended into the grave, and are gone to eternity,—either to the dungeon of the prisonhouse, or to the city of God and the house of rest, to walk for ever with their Saviour in glory. I have reason to believe, that at that time there were about a hundred and forty ministers of the gospel within the bounds of the Synod of Lothian and Tweeddale, including those of every denomination ; and if the question be now put in reference to these, ‘the prophets, do they live for ever ?’ I have to answer, that of the whole hundred and forty ministers who were with me running the course of life fifty years ago, not one remains upon the earth save myself.* I have no occasion, and shall not attempt to say more, but earnestly to entreat, that you will carry home these things to your closets, and be excited to pray to God for a right improvement of the question, ‘your fathers, where are they, and the prophets, do they live for ever ?’”

We know it appears a hard saying to young persons to tell them that life is short. They are young in years, and they have the confidence of strength, and it seems to them as if their foundation should never be moved. Old age appears so far off, that they scarce think of it. The hea-

vens over their heads are without a cloud, and their sun is always shining. They anticipate no night to interrupt their joy. All is mirth and delight. But, alas ! childhood and youth are vanity. The gay worldling, when steering his course over the sea of life, never dreams of a tempest. The shore is indeed strewn with wrecks every where around him, but he imagines he is a privileged man, and no sea of trouble shall ever beset his goodly vessel. Alas ! this is only a dream of his foolish heart. It has no reality. Follow him for a little, while he glides down the current of life. There he is, all unconscious of the deceitful element on which he sails. But, lo ! in a moment the sun is clouded, and the tempest of death beats upon him, and he sinks to rise no more. So true are the words of scripture,—“Is there not an appointed time for man on earth ? Are not his days like the days of an hireling ?” There are very many images which the scriptures use to describe the shortness of life. A shadow will be allowed to be a fleeting object. You see it now, but when you look again it is away.—Now man’s life is compared to this fleeting thing,—“Our days on earth are as a shadow, and there is none abiding.” A post hastens on his way, never turning to the right hand or to the left, but hurrying to the appointed place, to give in the deposit committed to his charge.—The ships also are swift. The winds sweep them with great speed through the waters, and they are quickly at the port which the steersman desired. The eagle flies through the air with great swiftness, but there is a time when his flight is peculiarly rapid, for when he darts upon his prey, it is with the fleetness of an arrow. But the post hastening on his journey,—the ship running in her course, and the fleet eagle darting on his prey, are emblems to us that man’s life hastens to an end. “Our days are swifter than a post, they fly away. They are passed away as the swift ships, and as the eagle that hasteth to the prey.”

But it may be said, these are only figures of speech, and overstate the matter. Well, then, we have plainer testimony than these afford to the vanity of life. Wisdom belongeth to the aged. Ask them and they will tell you that life is short. What was the answer Jacob made to King Pharaoh when he asked him,—“How old art thou ?” We are informed he made this answer. “The days of the years of my pilgrimage are an hundred and thirty years.

* Since the publication of the first edition it is found that the Rev. C. Findlater was *then*, and is *still* alive, —he was minister of Newlands in the year 1778.

Few and evil have the days of the years of my life been, and have not attained unto the days of the years of my fathers in the days of their pilgrimage." What did the Psalmist say concerning his life? "Behold, thou hast made my days as an handbreadth, and mine age is as nothing before thee." And we find the apostles, in various parts of their writings, bearing the same testimony. And so Paul,—“Here we have no continuing city, but we seek one to come.” And again, Peter, to the same effect says,—“All flesh is grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away.”—And lastly, James has these words,—“for what is your life? It is even a vapour, which appeareth for a little and then vanisheth away.” And, moreover, it is to be observed, that these testimonies are all in accordance with our own experience of the brevity of life. It seems but as yesterday, when we think of the generation that went before us. We saw them in our boyhood. We remember their appearance.—Perhaps we can repeat their sayings, and tell their opinions of men and things. But, alas! they are now removed from us, and we see them no more,—“they have gone the way whence they shall not return.” Yea, and our own history too, would read us a lesson of the shortness of life, would we only open our ears to receive instruction. We are borne forward in silence by the current of time, and there are so many things that occupy our attention, that we almost forget the stream is in motion, and that we are drawing every moment nearer to the ocean of eternity. How brief a space has intervened since the day of our birth! Childhood and youth have passed away,—but what have they left behind them?—the joys and the sorrows we remember, as a dream when one awakes in the morning.

It is profitable to meditate on these things, until we are so enabled to apprehend the truth concerning them, that we may walk accordingly; for it is readily assented to, that we are short lived creatures. But this is not laid to heart, and it ceases to influence our conduct.—Yea, it may be used by some, as an opiate to encourage them in their folly. But the brevity of life is too serious a matter to be smoothed away by idle words. It is not imaginary, but a great reality, that we are hurrying to the end of our earthly pilgrimage. We may have sighed at the death-bed of relatives, and we may have wept when laying them in the cold mansions of the grave, but death is in our way also, and the grave is appointed for us as well as for them. Though it were certain I should be the oldest of the generation in which I live, it would still be a matter of wisdom that I should consider my latter end; for since eternity has no limit, any portion of time, however long, when measured by this scale, is but as a moment, as the twinkling of an eye. And, O! when we add to this that life is uncertain,—when we reflect, that within the year that has now closed, some of our friends and acquaintances have been hurried away from us,—and that we who are spared, have the same uncertainty concerning the period of our sojourn,—yea, that we cannot tell what a day may bring forth,—then, surely, if we have aught of wisdom, we shall meditate on these things; and knowing our own weakness, we will seek grace to keep them ever in remembrance,—saying with the Psalmist, “Lord, make me to know mine end, and the measure of my days what it is, that I may know how frail I am.” Or with Moses,—“So teach us to remember our days, that we may apply our hearts to wisdom.”

THE SOCIAL ECONOMY OF THE BEE.

[No. II.]

The young queen soon afterwards forsakes it also, when these and others accompany her, and thus a second swarm is cast off by the parent hive. It is seldom a hive throws off more than two or three swarms, because those that remain, become few,—they cease, therefore, to watch, as formerly, the royal cells,—the young queens, therefore, come out as it suits them, when the strongest one kills the rest, and destroying all the royal larvæ, remains queen in the hive. Should a hive be so poorly stocked as not to build royal cells, there is no swarming that season.

The young swarm are no sooner put into their skep than they begin their work; and such is their activity, that it is said, within twenty-four hours, they will have made combs twenty inches long, and wide in proportion.—Others again, are stopping up every hole with propolis, to exclude insects and cold from the hive. It is about this time, according to Huber, that the virgin queen is observed to quit the hive, and after examining it, “she soars high in the air, forming spiral circles as she ascends.” Here it is, according to the naturalist referred to, she has intercourse with the male bees, which, as has been said, is sufficient to render her prolific for two years, (and as bees are not supposed to live longer than this) for the rest of her life. Within the space of forty-six hours after this, she begins to lay her eggs,—and until she is eleven months old, these, it is said, produce working bees only.—At the end of this time, which is generally in spring, she has her great laying of the eggs of males,—and during March and April, will lay two or three thousand, at the rate of forty or fifty daily. She has another smaller laying of eggs of males in autumn, and in other seasons they are all workers.

It is a common opinion, that bees collect wax in a prepared state, and bring it into the hive, but this is erroneous. The wax is a substance which exudes from the bee. It comes off in scales from the lower part of the body. After one scale is taken off, it is removed to the mouth, and being masticated, is impregnated by the tongue with a frothy liquid,—the wax is then fit for being applied to the roof of the

skep. Another scale undergoes the same process, and is placed above that already adhering. After one bee has deposited, in this way, all its scales, another comes forward and does the same, laying its wax in the same line with its predecessor, and so on with others in succession, until the wax swells into a small block,—the scaplor bee, which is said to be smaller in size than the wax-worker, now excavates the block into a cell, and thus the work proceeds from the roof downwards. But, as has been well observed, “the construction of the comb of the bees, is a miracle which overwhelms our faculties.”

In addition to the above, I shall submit to the reader, a passage from the Naturalist's Library, illustrative of the social economy of the bee :—

“A hive consists of the queen, or mother bee, the workers varying in number from 10,000 to 20,000 or 30,000, and the males or drones, from 700 to double that number.

“The queen is the parent of the hive; and her sole province and occupation consists in laying the eggs, from which originate those prodigious multitudes that people a hive, and emigrate from it in the course of one summer. In the height of the season her fertility is truly astonishing, as she lays not fewer than 200 eggs per day, and even more when the season is particularly warm and genial, and flowers are abundant; and this laying continues, though at a gradually diminishing rate, till the approach of cold weather in October.

“An opinion has been entertained, that the queen is followed in her progress through the hive by a number of her subjects, formed in a circle round her, and these, of course, have been regarded as the queen's body guards. The truth is, however, that her bee-majesty has no attendants, strictly speaking; but wherever she moves, the workers whom she encounters in her progress, instantly and hurriedly clear the way before her, and all turning their heads towards their approaching sovereign, lavish their carresses upon her with much apparent affection, and touch her softly with their antennæ; and these circumstances, which may be observed every hour in the day, have given rise to the idea of guards. On one occasion we gave her subjects an opportunity of testifying their courage in her defence, as well as their affection and zeal. Observing her laying eggs in the comb next to the glass of the hive, we

gently but quickly opened the pane, and endeavoured to seize her. But as soon as the removal of the glass afforded room (while shut it was almost in contact with her back) and, before we could accomplish our purpose, they threw their bodies upon her to the number of at least a hundred, and formed a cone over her of such magnitude, that she could not be less than two inches distant from any part of the surface. We dispersed the mass with our finger, and got hold of her precious person, and kept looking at her for some minutes, before we restored the captive to her alarmed defenders. It is remarkable that this violence was not resented by them; though they coursed over our hands in scores, while we kept hold of their mistress, not one individual used its sting. The all-engrossing object was the queen.

"The mutual aversion of queens is a striking feature in the natural history of this insect. Their mutual enmity may be said to be an in-born disposition with them; for no sooner has the first of the race in a hive about to throw off a second swarm, escaped from her cradle, than she hurries away in search of her rivals, and exerts herself with the utmost eagerness to destroy them.

The workers, to the number of 10,000, 20,000, and even 30,000, constitute the great mass of the population, and on them devolve the whole labours of the establishment. Theirs is the office of searching for, and collecting the precious fluid, which not only furnishes their daily food, as well as that of their young, and the surplus of which is laid up for winter stores, but also the materials from which they extract their beautiful combs. In the little basket-shaped cavity of their hind legs, they bring home the pollen or ferinaceous dust of flowers kneaded by the help of the morning dew into tiny balls, which forms an important ingredient in the nourishment of the brood; and also the propolis or adhesive gum extracted from willows, &c., with which they attach their combs to the upper part and sides of the hive, and stop

every crevice that might admit the winter's cold.

"The natural term of the worker's existence does not extend, we think, beyond six or eight months. It is the opinion of Dr. Brevan, that all the bees brought into existence at the queen's great laying in spring, die before winter. But many never reach that period. Showers of rain, violent blasts of wind, sudden changes of atmosphere, destroy them in hundreds. In the clear cold mornings and evenings of autumn, their eagerness for foraging entices them abroad early and late; when, alighting on the ground, many are chilled and quickly perish. And, should they escape the blighting atmosphere at the close of autumn, a bright sunshine in a winter day, when the ground perhaps is covered with snow, brings them abroad in multitudes, and the half of them never return."

Many anecdotes might be given, illustrative of the peculiar sagacity of the bee. The following may serve to shew that something of this is to be found in a reptile which has never been noted for the possession of much instinct. "A resident of Puckington," says an English paper, "near Ilminster, hearing that his bees were more than commonly noisy and very busy, watched their proceedings, when he discovered that they were actively engaged in killing the drones and throwing them from the hive. His attention was presently directed to a still more extraordinary fact, for underneath the stool on which the hive rested, he observed a large toad eagerly devouring the drones as fast as they fell to the ground; but when two came together, the toad placed his paw upon one of them until he had eaten the other; and when any length of time elapsed before one fell to the ground, he would apparently hearken and look upwards, in eager anticipation of a further supply!"

Y—.

LIFE OF DR. JOHN ERSKINE.

[FOR THE CANADIAN CHRISTIAN EXAMINER.]

John Erskine was the son of the celebrated John Erskine of Carnock, Professor of Scots Law in the University of Edinburgh, and author of the Institutes of Scots Law, a work of great learning and high authority with the gentlemen of the legal profession. By his mother's side, he was connected with the family of Melvill, who, at an early period, espoused the cause of

Presbytery in Scotland,—and, as all the christian world knows, by the good hand of the Lord, Episcopacy fell before it, and the friends of Presbytery, from being a persecuted people, came to honour. The fourth Lord Melvill, grandfather to Mrs. Erskine, held a distinguished office under the government of King William, in 1690. Dr. Erskine was born in 1720

or 21, and received his early education in the City of Edinburgh. He seems to have entered the University in 1733, and in addition to the public instructions of the Professors, he enjoyed the benefit of a private tutor in Mr. Robert Bryce, afterwards Minister of Dron, in Perthshire, a man eminent both for scholarship and religious principle. It appears that Dr. Erskine had been a diligent student, by the sound knowledge of classical learning he possessed in subsequent years, and by the number of commonplace books which he filled up during his educational course. He wrote these in shorthand, and he left them in this state, without any key to decypher them, a circumstance which shews the simplicity of his aim in the prosecution of his studies, though much to be regretted in preventing us having a fuller illustration of his mental history. The subjects to which the attention of the student is directed, after the languages, are logic, and moral philosophy,—and the gentlemen who occupied these chairs, while Dr. Erskine was a student, appear to have been both of them accomplished and efficient teachers. We find him, in after years, expressing his sense of the gratitude he owed them for the benefit he derived from their labours. In these days, the logic chair took cognizance not only of its own proper subject, the teaching the young men to distinguish just reasoning from false, but it embraced rhetoric and metaphysics. Dr. Stevenson was the Professor of this Chair. He delivered original lectures of his own, but besides these, he supplemented the course with various text-books, a method of great importance in enabling a teacher to reach the understandings of *all* who attend his classes. It appears, indeed, that Dr. Stevenson's mode of teaching the young men, possessed the rare excellence of imbuing their minds with the love of study, and of preparing them to engage in professional duties. "The acuteness of the students," says Dr. Erskine, "was exercised by frequent opportunities given to them to impugn a philosophical thesis, and they were taught to apply to practice the rules of composition, in discourses prescribed on subjects connected with eloquence, logic, metaphysics, and the history of philosophy." The moral philosophy appears to have been confined strictly within its own province, the philosophy

of morals or duty,* including its application to a community,—political economy being thus a legitimate department for the labours of the Professor. As it may be a subject of interest to some of our readers, we give Dr. Erskine's account of the manner in which the Professor conducted the class.

"Dr. (afterwards Sir John) Pringle, taught at the same time the Moral Philosophy class.—His lectures were not on so large a scale. He did not enter into curious disquisitions, on the foundations of morality, or on the progress of society; and he soon dispatched what he chose to say on pneumatics and natural religion. His lectures were calculated for doing good, not for a display of his talents, or for gaining applause. They led his hearers to an acquaintance with the world, and to the knowledge of their own hearts. They taught them what dispositions are good, and just, and wise, and honourable. As far as reason goes, they delineated the paths by which individuals and families may probably reach safe and innocent enjoyments, and by which states acquire and preserve their prosperity. They warned the students against the dangers to which human virtue and happiness are exposed, and recommended various means for repelling them. Generously unwilling to grasp the honour to which, in his opinion, another had a juster claim, he often illustrated and confirmed his important remarks, on morals, on government, and on police, by reading long passages from Plutarch, Montaigne, Charon, Bacon, Sydney, Harrington, Molesworth, and others.

"To those students with whose proficiency he was best satisfied, he prescribed discourses, sometimes in English, and sometimes in Latin. Every one was allowed to compose on natural religion, morals, or politics, as his genius or inclination prompted him. But the particular subject was determined by lot. Many individuals from other classes attended when these discourses were delivered. That great encourager

* Dr. Chalmers, in his introductory lecture at St. Andrews, in the session of 1823—24, was the first to expound the propriety of thus defining the limits of moral philosophy. We have seen also, lately, in that excellent paper, the *Halifax Guardian*, some good observations on this subject.

of the study of the classics, and of moral and political science, Dr. William Wisheart, Principal of the University, often honoured these discourses with his presence, listened to them with attention, and criticised them with candour. To the students in whom, on such occasions, he observed indications, either of genius or of good dispositions, he took every opportunity of shewing his regard and countenance.

"Professors Stevenson and Pringle were equally attached to those of their students, who in any degree deserved their partiality; and often invited them to spend a morning hour with them, when their conversation was chiefly directed to literary subjects."

Dr. Erskine's father expected he would have followed his own profession, and practised at the Scottish bar; and as he had given ample evidence of possessing great acuteness of mind, as well as habits of persevering study, it was expected he would have risen to eminence.—Dr. Erskine's mind, however, was partial to biblical studies. He had, moreover, a desire to devote himself to God in the work of the ministry, and this he communicated in writing to his father. He wrote to Dr. Doddridge, asking his counsel concerning the profession he had chosen, and enclosing a copy of the letter he had written to his father. We give Dr. D's letter as under. It is dated 11th June, 1743, and is in all respects worthy of his excellent character.

"The account which you gave to your worthy father of the motives which determined your resolution to enter on the ministry, in that excellent letter which you favoured me with a copy of, abundantly convinces me, that you are indeed under a divine guidance in that resolution. And I cannot but look on it as a great token for good to the Church, that a gentleman of your distinguished abilities, (of which the pamphlet you sent me is a valuable specimen*) and of your elevated circumstances in life, should be willing to engage in so laborious a work as the ministry, in the midst of the various discouragements which attend it. I hope God will abundantly bless your labours for the good of souls; and I will venture to tell you, from my own experience, if he does so, instead of repenting of your choice, you will rejoice in

it through the course of your life, and in the nearest prospects of death and eternity."

In 1741, when Dr. Erskine was only twenty years of age, he published the pamphlet to which reference is made above. The substance of the work related to the question, whether the heathen who enjoyed not the knowledge of revealed truth, could arrive at the knowledge of God. Dr. Campbell of St. Andrews, had published a learned work, in reply to certain Deists, wherein he attempts to prove the negative. This work had been brought under the cognizance of the Church Courts by the evangelical party in Scotland, some time before; and though it is a somewhat familiar saying, that one cannot put an old head on young shoulders, yet Dr. Erskine at this time, seems to have made the nearest approximation to the solving of that problem, by the facility with which he could adduce the most learned Divines of the olden times, to support his views. The question, however, lies within narrow limits. Had Dr. Campbell confined himself to the historical view, and said that *de facto*, the heathen did not arrive at the knowledge of God by the light of nature, he would have stated nothing more than the truth; but when he says, "they are not able," he seems to teach either that there is a want of evidence for the being and attributes of God, or what is equivalent, an intellectual deficiency, that unfitted them to discern it, either of which suppositions is inconsistent with their being the subjects of a moral reckoning; and thus, if Dr. C. smote the infidel hosts with one edge of his weapon, he inflicted a wound on orthodox believers with the other.—There can be no doubt, therefore, that Dr. Erskine was fully warranted in exposing the gross, though it would appear, unintentional error in doctrine, into which Dr. C. had fallen. This pamphlet was written with such distinguished ability and learning that it produced for its author the approval of another Divine, who may be named along with the pious and learned Doddridge, we mean Dr. Warburton, author of the *Divine Legation*. In a letter which he addressed to Dr. E. dated July 17, 1742, we find him, among other compliments, expressing a wish that he had published in London,—it "would have made us amends," he says, "for that execrable swarm of pamphlets that pester the town; and would have caused the treatise on the necessity of revelation to have been no more heard of."

* The pamphlet was an answer to Dr. Campbell's book, on the necessity of Revelation,

It is well known that Warburton had a low opinion of his cotemporaries. "Learning," he says, "is in England in a most deplorable condition,—* * *—the truth is, there being with us large honours for men of learned professions, and nothing for men of learning, it is no wonder that men should turn all their studies to those arts, which (to distinguish them from those termed liberal) we call *the arts of rising*. Whereas with you, there being little encouragement to the learned professions, learned men are not tempted off from letters, which is the reason why, at this time, every branch of science flourishes better in the north than in the south. For what would a warm sun signify to plants, in a country where it only nourished weeds? The most it would do, would be but making the plants degenerate into weeds." Sometime after this, Warburton says in another letter, "I am pleased too with your new choice." (That of being a preacher.)—"On another account,—you will now be at leisure* to digest those just and noble thoughts which you have on the most important subject of antiquity, and I beg leave to urge and press you to pursue them. One who can write with that learning, precision, and force of reason, with which you confuted Campbell, ought never to have his pen out of his hand. * * What you tell me of your resolution not to write any more on the subject I so much recommend to you, gives me real concern; and will continue to do so, till you give me to understand that you have something of an important nature, though of another kind, in projection. For you have talents to be of great use in this way in God's Church; and I shall always think you misuse them, if you do not employ them in this more public method of instruction."

Dr. Erskine was licensed to preach the gospel by the Presbytery of Dunblane, in 1743.—He preached his first sermon in the Parish Church of Torrieburn, of which he was afterwards patron. The text from which he preached may be held as expressive of his devoted attachment to the work on which he was now

entering:—"For a day in thy Courts is better than a thousand; I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness."—Psalm, 84, 10. Though Dr. Erskine's family connections were sufficient to ensure him respect wherever he preached, such was his christian simplicity, that he never seemed to value himself at all, on matters of this sort. He sought to be faithful in his high calling,—the sermon he now preached was wholly of this character, and it drew to him the hearts of all classes of his hearers,—they loved him for the truth's sake that was in him. It appears that the parishioners of Tulliallan, where one of his father's estates lay, and of which he was patron, being vacant, petitioned, along with the ministers of the Presbytery, that he might be settled among them. Dr. Erskine, however, as well as his father, were both averse to it, and he soon afterwards accepted the parish of Kirkintilloch. He was ordained in May, 1744, and as might have been expected, from his motives in choosing the ministry as his profession, he was diligent in the discharge of all the duties of a parochial minister,—such as preaching the word, catechising the young, visiting the sick, and the like. But here we shall introduce a brief episode, which falls in our way, in giving a narrative of his private history.

During the first two years of his residence at the manse of Kirkintilloch, he was unmarried, and his house we are told, was the resort of the companions of his youth. Among these was a pious student of divinity, Mr. James Hall, son of Sir James Hall of Dunglas. Mr. Hall had been intended for a mercantile life, but he abandoned it to devote himself to the service of the Church of Christ. There was an identity in their studies,—their zeal for the interests of godliness was similar, and they appear to have been otherwise much attached to each other.—They had met for the last time in Edinburgh, and the commotions of 1745 having broken out, Mr. Hall asked his friend to accompany him on a visit to the celebrated Colonel Gardiner, who was then residing at Stirling Castle. Dr. Erskine was desirous of proceeding to his duties at Kirkintilloch, and declined going. It appears, however, he often spoke of this with regret, as the Colonel shortly after fell in battle! The world is aptly styled a vale of tears,—Mr. Hall was soon after taken ill and died. His sorrowing friend published a few fragments of his writings, with a memoir. We give the follow-

* It may be doubted if it holds true in Scotland, that a minister has what may be called leisure for other studies. In that country, every parish minister is a Bishop, and requires to discharge the duties of the office personally, Church rule not allowing any curate or other delegate.

ing passage :—"Never was there a soul more susceptible of friendship, or endowed with more of a tender, affectionate, and sympathising disposition. My intimate correspondence with him, for two years and a half, gave me peculiar proofs of this ; and some of the instances of his friendship were such, as I believe, can scarcely find a parallel, either in ancient or modern times ; though I have reason for not being more particular on this head. To him, in every distress and perplexity, with freedom I could unbosom my most hidden pains, without the least doubt of their remaining as secret, as if they had been confined within his own breast. He felt my joys and sorrows as if they had been his own. He kindly warned me of whatever he thought amiss in my conduct, and took it well when I used the same freedom with him."

It appears that Dr. Erskine cultivated the friendship of several eminent Divines in the neighbouring city of Glasgow,—of these we may mention Mr. John MacLaurin, the celebrated author of the *Essays*,—Professor Leechman,—Dr. Gillies, author of the *Life of Whitfield*, &c. And here it was, in the manse of Kirkintilloch, he formed a friendship which lasted to the end of his life, with an honourable lady, daughter to Lord Reay. This was on the 15th June, 1746.

It was about this time that Mr. Whitfield was engaged in his evangelical labours in Scotland. He had preached first among the brethren who had seceded from the Church of Scotland, on the ground of patronage,—having expressed a desire, however, to extend his ministrations within the pale of the establishment, this led to a solemn meeting of the brethren at Dunfermline, to reason with him on the subject. The following scene, as reported by Sir H. Moncrief may be here given. "Why should I preach only for you?" said Mr. Whitfield.—"Because," replied Mr. Ralph Erskine, "we are the Lord's people." "But," said Mr. Whitfield, "has the Lord no other people than yourselves ! And, supposing that all others were the devil's people, have not they so much the more need to be preached to, and, shall I say nothing to them?" After this time, Mr. Whitfield joined himself, while in Scotland, to the evangelical party in the Church, to the great annoyance of the seceders, some of whom went so far as to say he was an emissary of the devil. It was at this time that a great revival of true religion had occurred at Cambuslang,

and he, along with others, assisted Mr. M'Culloch, the minister of that parish, in his labours among the people. These revivals called forth the earnest attention of Dr. Erskine, and he published a pamphlet concerning them, which he called "*The Signs of the Times*." It is altogether becoming, even in the most gifted of Zion's watchmen, to be looking and longing for the shadows of night fleeing away, and the shining of the morning. At the same time, there is need for much caution, lest we should be led astray by an ardent imagination. It may be allowed, however, that Dr. Erskine takes a moderate view, when he considers them to be signals held forth from time to time of the approach of the glory of the latter day. At Kirkintilloch Dr. Erskine's labours appear to have been very extensive. He prepared three discourses in the week for his people, and besides the productions already mentioned, he published four Sermons, and an Essay, intended to promote the more frequent dispensation of the Lord's Supper. And neither should we omit to notice, that Dr. Erskine carried on an extensive correspondence with a number of Christian Ministers on this side of the Atlantic, at this time much attached to the interests of Great Britain, and more especially to the Mother Church of Scotland. He appears to have taken much interest in this correspondence, and in furnishing his friends with books published in Britain, and receiving American ones in return. His chief correspondents on this continent, while at Kirkintilloch, as given by the Honourable Baronet, who has written his life, "were Mr. Cooper, Dr. Colman, Mr. Foxcroft, Mr. Morehead, Messrs. Prince, Senior and Junior, of Boston, Mr. Parsons, of Newburgh in Massachusetts, (in whose house Mr. Whitfield died in 1770,) Mr. Roby, of Lynn, Mr. Davies and Mr. Dickinson, of New Jersey, and Jonathan Edwards, of Northampton. * * * He survived them all" he adds, "and appears to have continued his correspondence with their descendants to a very late period, in which he discovers a degree of tenderness and interest equally creditable to the memory of the dead, and to the character of the living." He still continued his correspondence with his friend, Dr. Warburton. In one of that eminent person's letters, we find him expostulating with Dr. Erskine, on the subject of using his pen so seldom in behalf of religion. "There are many

good men," he says, "fit to discharge that part (the pastoral care) of the duty of the ministers of religion; and extremely few that other, which you are so eminently qualified for, the defence of God's extraordinary dispensations against an unbelieving world.* Besides, learning is, in the southern parts at least of this isle, fast on the decline. Ignorance and barbarism are making large strides. A certain jargon of logic, and a loose declamatory eloquence, are arms too feeble to defend Ilium.—These things should weigh with you, and with every man qualified like you, to employ those other which are only proper. I think your countrymen have shewn a very becoming resentment against Hume's books; one of the most pernicious writers of this age,† not for his abilities, but his malice and vanity; which have led him to treat the most venerable and sacred subjects with an insolence and wantonness, which no age nor country but ours would bear."

Dr. Erskine remained nine years in Kirkintilloch,—after which he was translated, in the year 1753, to the parish of Culross. The charge here is a collegiate one, and he received the first. Culross is a pleasant village on the Frith of Forth, and while the lower part of it may be said to be washed by the waves of that noble estuary, the upper part standing on a rocky eminence, is embosomed among ancient trees. There are few spots where a pious minister may spend a pleasanter life than in this parish. It was here Dr. Erskine had passed several of his early years, in the house of his grandfather, Colonel Erskine. His father's estate in Tulliallan, lay adjacent. He was surrounded by friends and neighbours, who loved him as one of themselves, and who revered him as an able minister of the gospel.—His colleague, who died in 1815, was a man of

true piety, and of a primitive simplicity of manners, and his memory is cherished by the people to the present day. Dr. Erskine published only one tract while in this place,—it was a sermon preached before the society for propagating christian knowledge, on the influence of religion on national happiness.

We have already adverted to the correspondence which Dr. Erskine maintained with several ministers of New England, among whom was that prince of theologians, Jonathan Edwards, of Northampton; and as it was while Dr. Erskine was in Culross, that he closed his earthly labours, we shall give a brief notice of the correspondence which passed between them. This correspondence was begun eleven years before this time. Mr. Edwards had published his work on the religious affections, written for the purpose of guarding the christian public against delusions practised during the season of religious revivals,—and this book he sent to Dr. Erskine. At the same time he mentions his intention to publish on the freedom of the will, and gave him a sketch of the plan he meant to follow. Dr. Erskine kept no copies of his letters, but it would seem, with his characteristic activity, he set about to aid his friend in his proposed undertaking,—for we find Mr. Edwards acknowledging the receipt of books connected with it. Dr. Taylor of Norwich's treatise on original sin,—his key to the apostolic writings, and his Paraphrase on the epistle to the Romans. He says of them,—“That the first of these books he had read before, but had not found any opportunity of purchasing; but that the others were entirely new to him.”—These books advocated those Armenian views which he was about to attack with so much effect, and they must have been highly acceptable to him at the time. And so we find him expressing himself concerning the Paraphrase, —“If I had heard of it, I should not have been easy till I had been possessed of it. These books, if I live, will probably be of great use to me.” Mr. Edwards did not get his design so speedily prosecuted as he intended, when he wrote to his friend in Scotland. His friend, Mr. Brainard, the devoted Missionary of the Indians, had come to Northampton about this time, where he died. Mr. Edwards published an account of his life, in the year 1749, and a sermon preached on the occasion of his death. But what must have occupied his mind more than these, was the dispute in which he was

* This remark is more applicable to the Church of England than Scotland. It is well known that many in that Church read other men's sermons as well as prayers,—the supposition of such men becoming proficients in the literature of their profession, is absurd. In our Presbyterian Church, however, the case is otherwise, all are capable of writing their own sermons.

† The allusion here seems to be to the advice which the ministers of Edinburgh gave to the magistrates, against admitting Mr. Hume to the Moral Philosophy Chair, at this time vacant, and by which he was kept out.

involved with the people of the Church at Northampton, which ended in his separation from them in 1751,—from thence he went to Stockbridge, Massachusetts Bay, and in July, 1752, he wrote to Dr. Erskine, that “he hoped soon to be at leisure to resume his design.”—In this letter he gave him another sketch of his plan. Though this is a book of such merit in its own department, that it has called forth the admiration of the ablest divines and philosophers, because of the prodigious acumen and strength of argument it every where manifests, it appears, nevertheless, to have been written in the course of little more than nine months ; for on the 14th of April, 1753, he wrote to Dr. Erskine, that he had almost finished the draught he originally intended, and delayed its publication until he knew the number of subscribers. The work was published in 1754 ; and it may be held as an illustration of the great subtlety of error, that an argument which its author appears to have thought would be so powerful on the side of evangelical piety, was at first laid hold of by a class of deistical writers, as in accordance with their views. Mr. Edward’s confidence in the soundness of his argument, was not, however, shaken. “Let his (Hobbes’) opinion” he says, “be what it will, we need not reject all truth which is demonstrated by clear evidence, merely because it was once held by some bad man. This great truth, *that Jesus is the Son of God*, was not spoiled, (or was not less the truth,) because it was once and again proclaimed by the devil.”

There were several speculative deists in Edinburgh also, at this time, who were not averse to Mr. Edward’s doctrine of necessity, imagining that it went to shew there could be neither praise nor blame, nor virtue nor vice, since men were as much necessitated to all they did, as the fall of a stone is to the earth ; and yet it did not require much penetration to see, that there is a wide distinction between a *moral* and a *physical* necessity. A man thirsting for blood may be under a necessity to commit murder, but it is moral,—and for what he may do under it, he is accountable both to God and to man ; whereas, a person whose arm is grasped by a stronger hand, and compelled reluctantly to shed the blood of a friend, this man acts under a necessity too, but it is a physical one,—and for what he does under it, inasmuch as the act does not pass through his will, he is not accountable. It was of importance, however, as

Mr. Edwards’ book was so much admired by men, who applied it to a purpose which had never entered the mind of the author, that he should be notified of what was going on,—and accordingly Dr. Erskine wrote to him on the subject. Mr. Edwards, in reply, on the 5th of August, 1757, enters on an able vindication of his doctrine. This was published as an appendix to the Edinburgh edition of his book, on the freedom of the will, in 1768, under the title of a “Letter from Mr. Edwards to a Minister of the Church of Scotland.” It was shortly after the date last mentioned, that Mr. Edwards was removed from Stockbridge, to preside over the College of New Jersey, where he died on the 22d of March, 1758. In a letter from Dr. Erskine to Mr. McCulloch, of Cambuslang, dated 8th August, same year, we find the following allusion to this melancholy event :—“The loss sustained by his death, not only by the College of New Jersey, but by the Church in general, is irreparable. I do not think our age has produced a Divine of equal genius or judgment ; and much did I hope from Princeton College having such a man at their head ; from his living to write on the different branches of the Arminian controversy ; and from his being removed to a place where he had the advantage of books, which Northampton or Stockbridge could not afford him.” After this, Dr. Erskine shewed his regard for the memory of his friend, by publishing editions of certain of his writings, with a preface commending them to the notice of the christian public.

It appears, while residing at Culross, Dr. Erskine carried on a correspondence with Mr. David Imrie, a Minister in Dalton, Dumfriesshire. Mr. Imrie supposed he had made certain discoveries in prophecy. He lived, however, to see events turn out contrary to his views,—only in respect to the year 1794, which he had set down as introducing some remarkable revolution, his views were so far confirmed by the breaking out of the revolution in France. Though Dr. Erskine does not appear to have gone along altogether with his worthy friend’s views, he saw, at this time, the necessity of a knowledge of Hebrew, to every one who would acquit himself as an interpreter of Scripture.—He devoted a considerable portion of his time to this study, and was latterly a proficient in the language.

From Culross, Dr. Erskine was translated in 1758, to the New Grey Friar’s Church, Edin-

burgh. He had no colleague in this charge, and his labours must have been very considerable, as he required to preach a lecture and sermon in the forenoon, and another sermon in the afternoon. As the Church is connected with a large parish, he had many duties to perform in his private intercourse among the people, besides others incidental to a city charge.—While here, he published in 1764, a volume of Theological Dissertations. In the following year he published posthumous letters of Mr. Harvey, entitled “*Aspasio Vindicated*,” with a preface; this was with the view of guarding the people of Scotland against the proselytising efforts of Mr. Wesley and other teachers. In the preface, we find the following passage:—“Of the sincere piety of some of the teachers, yea, even of their sound principles, the publisher would think favorably. But when he reflects, that one is at the head of their societies, who has blended with some precious gospel truths, a medley of Arminian, anti-Arminian, and enthusiastic errors, he thinks it high time to sound an alarm to all who would wish to transmit to posterity the pure faith once delivered to the Saints. If men were brought to believe that right opinion is a slender part of religion, or no part of it at all, (*assertions quoted before from Mr. Wesley,*) there is scarcely any thing so foolish or so wicked, which satan may not prompt them to, by transforming himself into an angel of light.”

In 1767, Dr. Erskine was translated from New to Old Grey Friar's Church, in the same city. The charge was a double one. His colleague was the celebrated Dr. Robertson, the historian, with whom he continued associated during the remainder of his days.* It was

about this time that the unhappy disputes broke out between Great Britain and her American colonies. Dr. Erskine, who had long been on the closest terms of friendship with many of their best Divines, and had taken the deepest interest in their well being, could not be expected to remain silent. He published a discourse, under the title,—“*Shall I go to war with my American brethren?*” His object appears to have been to urge peace and conciliation on his brethren, on both sides of the Atlantic. He deprecated, too, the violent measures of certain of the colonists, as tending to lead them into an alliance (which indeed happened,) with Popish France. He published a second pamphlet for a more conciliatory policy, in opposition to the virulence of a certain class of political writers in Britain. This was addressed to the Freeholders of Great Britain, by one of their number,—which Dr. Erskine was. His biographer has said of this tract, “that when the period arrives for giving a genuine history of the American controversy, there are statements and references in this tract which ought not to be neglected.” In 1776 he published one pamphlet more, arguing the matter with another class of persons who took up scriptural ground. Its title was, “*The equity and wisdom of administration, in the measures that have unhappily occasioned the American revolt, tried by the sacred oracles*” Other counsels, however, prevailed on both sides the water, and it is needless to speculate about the probable consequences, had his good counsel been followed,—as every one knows of the dreadful scenes of bloodshed which ensued, until Britain saw the wisdom of acknowledging the independence of her colonies.

The next public matter which engaged Dr. Erskine's attention, was the Popish Relief Bill, which began to be broached about this time.—He published a pamphlet opposing this measure, on the most solid grounds,—for, being familiar with Church History, he looked on the Popish faction as dangerous to the civil liberties of

* An anecdote is related concerning these two eminent men, which, as it may serve to illustrate their respective characters as preachers, it may not be improper to notice here. It happened on the forenoon of a Sunday, that Dr. Robertson was expatiating to his people on the excellency of virtue; wishing to recommend it to their affections, he spoke of its transcendental beauty, and winding up his discourse in a lively peroration, he proceeded to say, such was the attractiveness of this heavenly grace, that if she appeared on earth, all men would bend the knee and worship her. Dr. Erskine followed in the afternoon, —what his text was we have not heard; but like Elihu, he felt the matter to be of so much moment, that he was resolved also to give his opinion.—Referring to the communication made on the former

part of the day,—“It has been said,” he proceeded, “that if perfect virtue appeared on earth, all men would worship her; but, ah! my brethren, when she appeared in the human form, sinful men bent the knee in derision, and cried out, away with him,—let him be crucified.” This anecdote is not given by Dr. E's biographer, but it rests on the authority of tradition.

mankind. He published, besides, a debate in the General Assembly, condemnatory of the measure; and by the hands of a mutual friend, he transmitted these, and other tracts on the same side of the question, to the celebrated Mr. Burke, who was a strong advocate for the Relief Bill. That great statesman wrote a long letter to Dr. Erskine, in reference to the publications he had received, and in defence of his own views; and after perusing it, however highly we respect his practical wisdom, we must say, that it avails him not in this discussion, by reason of his sentimental notions of Popery. Had he lived to our day, now that the measure has passed into a law, there can be little doubt that his views would have been greatly modified. But good men are not unfrequently placed in the condition of Priam's daughter, Cassandra, who though she spoke truly concerning the fate of Troy, was not believed, until her words were verified by the catastrophe.

Dr. Erskine, during his whole life, never lost those habits of study which he had acquired at College,—of which he gave a very remarkable example in acquiring a knowledge of the Dutch and German languages in his sixtieth year,—and so accurate was his knowledge of them, that he published, soon after, two volumes, composed chiefly of translations, made by himself, from Dutch and German books. To these highly important volumes, he gave the title of “Hints and sketches on Church History.” In this work he takes occasion to express an opinion concerning the French revolution, in which many were at this time rejoicing,—supposing they saw in it the precursor of the downfall of Popery. We can afford room for only two sentences. “The publisher, therefore, sees no ground to conclude, that overturning the present monarchies and religious establishments in Europe, is any where in scripture represented, as a forerunner of the destruction of anti-Christ, or tends to the accomplishment of

that event. He, therefore, apprehends, that anti-Christ will recover the lost power, and use it more cruelly than ever; and the reasonings and warnings of Venema,* on that head, deserve the most serious attention.”

In 1790, he published a small volume of consolatory letters, on the death of children or friends. Of this very interesting and instructive volume, we have given a specimen in a former number of this work.† Great indeed must have been the industry of this venerable christian minister; for, in the midst of his numerous professional engagements, we find, in summing up the list of publications which proceeded from his own pen, they amount to twenty-five, of a larger or smaller size,—while the number of volumes by other authors, in America and elsewhere, which he edited, and to which he wrote prefaces, amount to twenty in all. The sequel will shew, that when the call of his Master came, he was found faithful at his post. “The very night,” says the Honourable Baronet, who has recorded his life, “before he died, and within a few hours of his decease, he was eagerly employed in reading a new Dutch book, of which the leaves had been till then uncut. His family observed the first symptom of his dissolution, when he complained that evening that he did not see to read distinctly, and with some impatience asked for more candles. He had never used spectacles, and till that moment, his sight had never failed. This latest effort in his studies, is the last incident to be related, of his ardent and honourable life. He went to bed about eleven o'clock, and by two o'clock in the morning, his bodily organs were at rest forever, and his pure and active spirit was with God.”

* Sketches, vol. 2, No. 3, p. 239—250.

† See Canadian Examiner, vol. 3, p. 36.

LETTER.

[TO THE EDITOR OF THE CANADIAN CHRISTIAN EXAMINER.]

DEAR SIR,

In accordance with the intimation which I gave in my first letter, I hasten to notice the verb by which the rite of baptism is designated, as it occurs in the New Testament.

It is worthy of remark, that where the idea of immersion, or dipping, is clearly conveyed, unconnected with the ordinance of baptism, the verb *bapto*, and not *baptizo*, is employed; e. g. St. Luke, 16, 24,—St. John, 13, 26. This circumstance, connected with the fact, that *bapto* is never used to designate the rite of baptism, forms a very important point in the subject of investigation. If a verb which is used in various parts of the Holy Scriptures to designate the act of dipping, or immersion, as acknowledged by all, is never used in connection with the initiatory rite, is a circumstance (to say the least,) of sufficient importance to raise an inquiry in every reflecting mind, whether the sacred rite was exclusively performed by plunging; and if so, why this verb was not employed in connection with baptism, as well as other cases of immersion. But to the verb more particularly under consideration, viz. *baptizo*,—St. Mark, 7,—3, 4, “And the Pharisees and all the Jews, except they *wash* (baptise) their hands, oft eat not. And when they come from the market, except they *wash*, they eat not. And many other things there be which they have received to hold, as the *washing* of cups and pots, brazen vessels and tables.” Again, St. Luke 11,—33, “And when the Pharisee saw it, he marvelled that he had not first *washed* (baptised) before dinner.” Here the literal washing of the hands is called the baptism of the person. Hence we have only to ascertain the mode by which the Jews washed (or baptised) their hands, to know what St. Luke meant by *baptizo*. If we turn to the second book of the Kings, 3,—11, we will find some information upon this subject: “And one of the King of Israel’s servants answered and said, there is Elisha, the son of Shaphat, which poured water on the hands of Elijah.” This cannot refer to a particular instance, but to a custom. “As a particular mode of doing a certain piece of service, is here used to denote

the relation of a servant, that mode must have been the customary one, especially as the phrase appears to have been proverbial.” As it respects the washing of pots and tables, (or as the word ought to be rendered, beds or couches) it is most absurd to suppose, that the Jews immersed them at every washing. If a man is said by the inspired evangelist to be baptised, when his hands are only washed,—and if tables (or couches on which they reclined at meals, as appears from the original) are spoken of as baptised, when the cleansing of water was applied to them in any manner, and when the complete immersion of them in water is out of the question, surely nothing can be plainer, than that the Holy Spirit, who indited the Scriptures, does not restrict the meaning of this word to the idea of plunging or total immersion.

Another proof that *baptizo* is used with a range of one application, which includes both sprinkling and pouring, is found in Heb. 9,—10. The apostle is here speaking of the insufficiency of all the ceremonial purifications, to purge the conscience, “which stood only in meats and drinks and divers washings, (*diaphorais baptismois*) divers baptisms and carnal ordinances,” &c. By these “divers baptisms,” it is very clear, that the apostle alludes to the various purifications enjoined by the law. To ascertain by what mode or modes these various rites or baptisms were performed, we have only to consult the following texts:—Exod. 24,—6, 8; 29,—20, 21. Levit. 1,—5, 11; 3,—2, 3, 11; 4,—6; 5,—9; 7,—2; 8,—19, 24, 30; 9,—12, 13; 14,—7, 51; 16,—14, 15, 19. Num. 3,—7; 13,—17, and 19,—4. It were easy to enlarge this list of testimonies, but I think the reader will not desire it.

In the above texts, the term sprinkling occurs not less than twenty-six times, in connection with those Jewish purifications, which the apostle calls baptisms. To lessen the weight of the above testimony, it may be observed, that *dip* is found in some of the texts quoted above. We admit that it is, but not in a connection to help the exclusive scheme. In Lev. 4,—6, it is said, “The priest shall *dip* his

finger in the blood; and sprinkle of the blood seven times before the Lord," &c. Let it here be observed, that the dipping is in reference to the priest's finger, or hand, passing into the purifying element, and not in reference to the application of the subject to the element, nor the element to the subject. The term by which this is expressed, is *sprinkle*, which the apostle calls baptism. And also, in regard to a bundle of hyssop being dipped into water for the purpose of sprinkling, just as a pedo-baptist minister dips his hand into a vessel containing the baptismal element, for the purpose of sprinkling on the subject of the ordinance clean water,—the significant and prophetic emblem of the purifying influences of the Holy Spirit, by which the mind is cleansed from all moral pollution and spiritual idolatry,—Ezek, 36,—25. Again, an attempt may be made to weaken the force of evidence drawn from the Scriptures, quoted above, by referring to others in connection with the same purifications, in which sprinkling is not mentioned. But this would not help our brethren's cause; for, could they produce ten to one, and each one convey the idea of immersion, they would only prove, that there were "diverse baptisms" which the apostle asserts, and we admit. But the fact is, they cannot produce one in which the idea of immersion is clearly contained,—and in the most of them it is wholly inadmissible. See Exodus, 40,—12, "And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water."

Is it at all probable that Moses plunged Aaron and his sons under water at the door of the tabernacle? I think that all our candid baptist brethren will answer, no. We find, then, no example among all the Levitical washings or ablutions, where the immersion of the person is required. The word *rachatz*, which is almost uniformly employed, and which our translators have rendered wash, or bath, does not imply immersion. It may, indeed, admit the idea of immersion, because a washing or ablution may be effected in this way; but, on

the other hand, the meaning of the verb is equally well answered without immersion.

We will now turn to the ninth of Hebrews, and hear the apostle's own explanation of this point. It is found in verses 13—19 and 21,—*"For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean,"* &c. In this verse, the apostle evidently refers to Lev. 16,—14 and 15, and to Numbers, 2 to 17, in which are contained some of the baptisms spoken of in the ninth verse. Again, *"He (Moses) took the blood of calves and of goats, with water and scarlet wool and hyssop, and sprinkled both the book and all the people."*—And again, *"Moreover, he (Moses) sprinkled with blood both the tabernacle and all the vessels of the ministry."* We may now ask, whether any point in theology can be more firmly established, than the fact, that the baptisms most prominent in the apostle's mind, when writing the tenth verse of this chapter, were those of sprinkling or pouring? If not, then sprinkling and pouring are baptisms.—Again, we may ask, if nothing but immersion is baptism, how will our brethren make out "diverse baptisms?" They may retort, and ask, "how do pedo-baptists make out more than one, if none of those to which the apostle refers, were performed by immersion?" Our answer to this is, that although we do not believe that immersion was practised among the Jews, yet we do not believe that all their ablutions were by sprinkling. See Lev. 14,—13, *"And the remnant of the oil that is in the priest's hand, he shall pour upon the head of him that is to be cleansed."* Here is a mode diverse from sprinkling. Let our friends make out one clear case of immersion referred to by the apostle, and then admit another mode, and they at once concede the point in dispute.

Having taken up so much space upon the above important subject, I must withhold further remarks till my next.

R. HERRINGTON.

Richmond, 1840.

R E V I E W.

From the Scottish Cuardian.

AN HISTORICAL AND DESCRIPTIVE ACCOUNT OF ICELAND, GREENLAND AND THE FAROE ISLANDS, with Illustrations of their Natural History. Being Vol. xxviii, of the Edinburgh Cabinet Library.

This delightful volume has many claims on the public notice and regard. It forms one of the series of interesting and useful publications which, under the designation of the Cabinet Library, the enterprising publishers have given to the world. Among those it not only does not fall behind its fellows in stirring interest and useful information, but rises in both above many of them. It opens up a world, with which very few Europeans, either on the Continent or in Britain, have anything beyond the most meagre acquaintanceship. It details the history, both political, religious and literary, of the Icelanders, one of the most interesting nations on the face of the earth,—a nation *sui generis* characterised by manners of its own, and for ages unmodified by intermixture of foreign usages. It presents us with the physical features of one of the most singular portions of the earth's surface, which, singled out as it were, and planted midway between Europe and America, has for ages invited the philosophic research of the learned, both in the old and new worlds, and which, now in the tail of the day, it is beginning to attract. Above all, it unfolds the wonders of the Lord of Creation, the working of his hand, the might of his footsteps, the thunder of his power, and the indefinite resources which his wrath can draw upon "in the day when the elements shall melt with fervent heat, and the earth and all the works that are therein shall be burned up."

The details of the volume, whether they embrace the discovery and colonisation of the various places described, or the ulterior history of the colonists, from their first settlement to the present day, or the topographical and geological features of the country, are replete with instruction and interest to the ordinary reader, who skims the page to while away an hour, and not less replete with matter for meditation to the studious, who can philosophise on the works of nature and the leadings of Providence. Few, very few indeed, know the strange fact, that

so early as the middle of the tenth century, the bold and daring adventurers of the north had discovered and peopled the island of Iceland, and that its inhabitants under the working of a system of freedom, no where else to be found at that period, very speedily attained to eminence as a literary nation, having poets, and annalists, and historians, and lawyers, when Continental Europe groaned beneath the load of Popish superstitions, amidst darkness which could be felt. And still fewer, who look on the Genoese Columbus as the discoverer of America, are acquainted with the fact, that as early as A. D. 986, that is, more than five centuries before Columbus discovered the Bahamas, the Icelandic colonists of Greenland had discovered America as far south as New England, and were in the habit of making voyages thither, recording the accurate details of them in *Sagas*, which remain to this day, while the learned of Europe were content to sleep in the quiet security of ignorance, regarding any other lands but those under their immediate ken. And even fewer still imagine that these same enterprising Icelanders had two colonies in Greenland towards the close of the tenth century, which continued to flourish till the middle of the fourteenth, when, on the one hand, from Europe, the pestilence called the black death, and, on the other, from America, the invasion of the Esquimaux, combined to sweep them both, one after the other, away; so that Greenland, once civilised and christianised, returned to barbarism and heathenism. How strange to us, who from infancy have pictured even *Greenland*, spite of its name, to be a land of icebergs and eternal snow, to hear of farms and pasture lands, by the sides of the firths, and of heat there so excessive as actually to wither the herbage! How strange to those who have no idea of its ever having been inhabited by any but the Esquimaux, that dark and degraded race, from whose minds the belief of a *Diety* has almost been obliterated,—to learn that far back in the

by-past ages, Greenland had its parishes, as well as farms, and places of worship dedicated to the true God. To such as desire to know the details of these curious facts, the volume before us will prove very acceptable. It were to have been wished, that the author had been somewhat more minute in the history of the Reformation from Popery in Iceland, and the second conversion of Greenland from heathenism to christianity, first, under Egede, and subsequently under the Moravians. * * *

Comparatively speaking, we mean in reference to the other portions of the volume, the portion devoted to the Faroe Islands is less interesting than that devoted to Greenland and Iceland. But the information given regarding these is in itself curious and striking, and will amply repay the task of perusal. The author has unfolded to our view, in the history of the Faroese, a people too much neglected by Denmark, and for whom certainly more might be done, both to advance their moral welfare and add to their temporal resources—and it is well even to hold them up to the view of Britain, although personally she cannot interfere. It may awaken regard from the proper quarters, and we sincerely hope it will. * * *

The Reviewer, in conclusion, presents us with the following extracts:—

ERUPTION OF HECLA.

The eruption of this mountain in 1766, was remarkable for its violence. Four years before it took place, some of the people were flattering themselves with the belief, that as there had been no outbreak from the principal crater for upwards of seventy years, its energies were completely exhausted. Others, on the contrary, thought that there was on this account only more reason to expect that it would soon again commence. The preceding winter was remarkably mild, so that the lakes and rivers in the vicinity seldom froze, and were much diminished, probably from the internal heat.—On the 4th April, 1766, there were some slight shocks of an earthquake, and early next morning a black pillar of sand, mingled with fire and red-hot stones, burst with a loud thundering noise from its summit. Masses of pumice, six feet in circumference, were thrown to the distance of ten or fifteen miles, together with heavy magnetic stones, one of which, eight pounds weight, fell fourteen miles off, and sunk into the ground, though still hardened by the frost. The sand was carried towards the north west, covering the land 150 miles round four inches deep, impeding the fishing boats along the coast, and darkening the coast, so that at Thingoe, 140 miles distant, it was impossible

to know whether a sheet of paper was white or black. At Holam, 155 miles to the north, some persons thought they saw the stars shining through the sand cloud. About mid-day the wind veering round to the south-east, conveyed the dust into the central desert, and prevented it from totally destroying the pastures. On the 9th April the lava first appeared spreading about five miles towards the south-west, and on the 23d May, a column of water was seen shooting up in the midst of the sand. The last violent eruption was on the 5th July, the mountain in the interval often ceasing to eject any matter; and the large stones thrown into the air were compared to a swarm of bees clustering round the mountain top. The noise was heard like loud thunder forty miles distant, and the accompanying earthquakes were more severe at Krisuvick, eighty miles westward, than at half the distance on the opposite side. The eruptions are said to be in general more violent during a north or west wind than when it blows from the south or east, and on this occasion more matter was thrown out than in stormy weather. Where the ashes were not too thick, it was observed that they increased the fertility of the grass fields, and some of them were carried even to the Orkney Islands, the inhabitants of which were at first terrified by what they considered showers of black snow.

HOT SPRINGS OF ICELAND.

Next to its volcanoes, the hot springs, warm baths, and mineral waters, render Iceland one of the most interesting countries in the world. Nowhere does the subterranean agency of nature display its powers with a more lavish hand or in more varied forms; and the hot springs alone are sufficient to arrest the attention of the philosophical student on this lonely island of the Northern Ocean. Certain of these cast up a thick column of water to the height of more than a hundred feet, with a noise that seems to shake the surrounding country. In some this happens constantly, in others at stated intervals, and in a third class irregularly, whilst almost all of them deposite a stony matter, (siliceous sinter) which forms both the basin and pipe. This property finally leads to their destruction, the formation increasing more and more till the opening is closed, and nothing of the spring remains but a small cone or hill formed of the flinty concretion. They are found in all parts of the land, some like those on the Torfa Jokul, even sending up clouds of steam from amid fields of perpetual ice. The very ocean that surrounds the coast is not free from them, and in the northern portion of the Breida Fiord, studded with innumerable islands, the water in many places is sensibly elevated in temperature by their action. The coast near Husevik is also remarkable for the hot springs that well forth from its bottom, and cause great injury to the nets or ropes used by the fishermen.

EXTENT AND POPULATION OF ICELAND.

Of the 33,000 square miles of which Iceland consists, only a ninth part is inhabited, and even over this the houses are very widely scattered, with many black and dreary intervals, so that man and his dwellings seem like something foreign to the land. The hamlets are always so inconsiderable, that they never become the principal object in the landscape, and even the commercial towns seem lost amid the rocky defiles in which they are placed. Assuming the population at 50,000, which it has rarely exceeded, the average will be about $1\frac{1}{4}$ to the square mile; and if we exclude the central deserts, rather more than seven, that is, about a third of the number found in the thinnest inhabited of our Highland counties.

MODE OF BURIAL IN GREENLAND.

In Greenland the dead are buried in a sitting posture, dressed in their best clothes. As the earth is shallow or frozen, they build tombs of stone, and cover the body with plates of mica slate, or clay slate, to preserve it from carnivorous animals. The kayak and hunting instruments of the deceased are placed at the side of the grave, and they put a dog's head into that of a child, in order that its spirit may guide the helpless infant to the land of souls. On their return to the house they continue their lamentation in a sort of monotonous howl, at the conclusion of which some refreshment is taken, and each departs to his own dwelling.

REGISTER—ANCASTER, 1840.

DATE.	Thermometer.		Barometer.		WEATHER.
	9 A. M.	9 P. M.	9 A. M.	9 P. M.	
Nov. 1	43 °	49 °	29.18	29.21	Fair and clear.
2	46	51	.27	.30	Do. do.
3	47	54	.29	.26	Do. do., slightly hazy.
4	48	54	.24	.25	Dry haze.
5	49	50	.25	.23	Do. do.
6	45	44	.24	.19	Do. do.
7	44	48	.12	28.93	Cloudy, windy.
8	51	51	28.80	.66	Misty, drizzling rain, heavy rain at night.
9	46	44	.83	29.05	Cloudy, a. m., clear, p. m.
10	44	43	29.35	.37	Fair and clear.
11	39	42	.28	.09	Cloudy.
12	44	45	28.91	28.88	Do. a shower in the evening.
13	39	39	.90	29.00	Mostly cloudy, some slight hail showers.
14	38	39	.96	28.60	Snowing, moderately, a. m. heavily evening.
15	34	30	.60	.77	Partly cloudy, slight snow showers.
16	28	30	.82	.90	Mostly cloudy.
17	30	31	.83	.83	Cloudy.
18	28	31	.82	.88	Fair and clear.
19	33	34	.88	29.01	Cloudy.
20	36	38	29.12	.15	Do.
21	38	35	.16	.08	Snowing a little, a. m., heavily and drifting, p. m. and night.
22	36	37	28.83	.58	Showers of snow and small hail, a. m., of rain, p. m. windy.
23	40	37	.62	.87	Mostly cloudy.
24	36	38	29.05	29.09	Do. do.
25	37	39	.02	28.89	Partly cloudy, a little snow in the evening.
26	35	31	28.82	.93	Cloudy, snowing, a. m.
27	32	36	29.10	29.05	Cloudy.
28	39	41	28.97	28.94	Cloudy, a. m., clear, p. m.
29	44	47	.82	.70	Fair and clear, windy.
30	39	28	.77	.72	Very high wind, slight snow showers, p. m.
Means,	39.6	40.53	28.997	28.98	

Mean temperature of the month, 40.06 °, —highest 63 °, lowest 18 °.



TO AGENTS AND SUBSCRIBERS.

THE object of the present address is, to beg that all the subscribers to the *Canadian Christian Examiner*, who have not yet paid their subscriptions, will do so without delay, as we find that a large amount of arrears is still due. We trust it is only needful to make this known to our friends and brethren, to stir them up to make somewhat more than their usual exertions in behalf of a work, which, with whatever measure of talent, has been now for nearly four years the steadfast and consistent advocate of the doctrine, discipline, and we may add, of the rights and privileges of our Presbyterian Church in this Province. In Europe our people were honorably distinguished as the patrons of honest learning, and it is not meet they should cease to be so in Canada. There are many indications that Canada, by the blessing of God, will become a great nation. There are lakes of unrivalled magnificence, on the amplitudes of whose shores myriads of families might pitch their tents, and great cities be founded,—there are rivers rolling through Arcadian regions into the ocean, affording a medium of communication with places near and afar off,—there are perennial streams supplying a pure beverage for man and beast,—there is a soil of boundless fertility, and a sky that drops down fatness—and there is the sweet alternation of heat and cold, of summer and winter—thus affording a season to man to take a breathing time from his toils, and gathering around him the olive plants of his household to hold converse not with earthly but heavenly things. These are some of the indications which nature, or rather which the God of nature, hath given of the future greatness of the Province.

But let us see to it,—we use the means to secure that greatness, which is truly a blessing. China is a great nation, and so is Spain and many others—but their greatness is a curse. Bible truth must be made the foundation of ours. The present generation must be taught their duties as well as their rights. Children must be trained up in the fear of the Lord,—youths instructed in the way of holiness and heaven. Sin must be discouraged, as in our halls of judgment, so also in our cottages,—as in our codes of law, so also in the hearts of our people. In a word, if we would be an honored and happy people, we must be an educated and a religious one. There have been the principles which have been dwelt upon in the pages of the *Canadian Examiner*, and we have reason to hope that our labors have been productive of good. In our December number we may take occasion to speak on these topics. At present we desire to notify our agents and subscribers, that we require their good services in enabling us to go on with the work. We have to meet several large and pressing engagements, and in order to this it is needful that the current subscriptions and past arrears be paid.

Toronto, 27th October, 1840.

BACK VOLUMES.—We have on file numerous orders for this work, from the commencement, which we are unable to execute, not having a complete set for any one year, excepting the present,—a few of which are yet on hand, and can be sent to order, free of postage, to such of our readers as may want them. Of former volumes we have many odd numbers, from which we may be able to supply such numbers as may have been lost or injured.

REMITTANCES have been received from Simcoe, Niagara, Grimsby, Port Colborne, Lachine, Colborne, Scarboro', Perth, St. Catharines, Thorold, and Beamsville.

TERMS OF SUBSCRIPTION.—The subscription to the *Canadian Christian Examiner* and *Presbyterian Magazine*, is ten shillings per annum, payable in advance; if not paid during the first six months, the charge is twelve shillings and six-pence.

